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LAMBA FOLK-LORE

COLLECTED BY

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INTRODUCTION

The literature or the lore of any people is a sure indicator of their mental and moral outlook. This is especially true of a people who have no written literature but whose lore has been handed down from generation to generation by word of mouth. All Bantu Folklore has been preserved and perpetuated in that way; and to-day those hitherto unwritten oracles are revered for their antiquity and their wisdom. The quotation of an apt proverb often ends a difficult law-case; an axiom often serves as a warning to the young; while general rules of conduct are often based upon these aphoristic sayings as precepts. The Bantu are very conservative in many respects, and cling desperately to the old traditions, so many of which are bound up in their traditional lore. In the following pages, the author presents a collection of Lamba folk tales and aphorisms, which, with very little explanation, will give the reader a glimpse into the mind and thought of one of the Bantu tribes of Central Africa, and enable him in some measure to look at things "through Bantu eyes."

The following collection contains part of the lore of the Lamba people, one of the many Bantu tribes. The people are called Aŵalamba, one person Umulamba, their language Uŵulamba, and their country Ilamba. Ilamba is situated in North-western Rhodesia and in the Congo Belge. The Lambas live mostly in the Rhodesian district of Ndola, and the Katanga district of the Congo; and their country stretches over some 30,000 square miles of territory. One has to picture a country of forests, rivers and swamps, abounding in big game of all sorts, abounding also in the tse-tse fly, and hence cattleless: the paucity of stories or proverbs dealing with cattle and pastoral subjects is thus accounted for. The Ŵalamba are an agricultural and hunting people living in small villages, sometimes far removed one from the other, or in communities of villages grouped under a sub-chief. Each village has its headman, who is usually of the chief's clan, (see notes under Aphorism No. 605); then a number of such villages is usually grouped together under a group-chief; next, numbers of such groups, within certain territories owe allegiance to an important territorial chief; and he, in turn, with other territorial chiefs, bows to the authority of the paramount chief, Mushidi. A further description of the people will be found within this book.

Uŵulamba belongs to the Central division of Bantu languages, where the purest form of Bantu is to be found. To the north is spoken Luba, to the north-east Ŵemba, to the east Ŵisa and Lala, to the south Lenge and Ila, and to the west Kaonde. Little has hitherto been published on the Lamba language. The late A. C. Madan pub-

lished a "Handbook of Lala-Lamba" treating the two dialects as one, and approaching the subject from the standpoint of Lala; and also a "Lala-Lamba-Wisa Dictionary" in which the words of three distinct dialects were intermingled. Whilst Lala and Lamba are very closely allied, they differ in vocabulary and in grammatical construction to such an extent that separate treatment is essential. The missionaries of the Kafulafuta Mission, especially Rev. W. A. Phillips, Messrs H. Masters and H. L. Wildey, faced the work of reducing the language to a systematic form of writing, and commenced vocabularies and translations. In 1921 the complete New Testament in Wulamba was published by the Baptist Missionary Society, and in 1922 I published a "Grammar of the Lamba Language." This is not the place to go into any description of the language, but one cannot help noticing its richness in onomatopoeia, as a glance at the songs in Story XXX, or those of Imb. 77 and Imb. 92 will show. The following are also worthy of special notice:

In No. CXLVIII is the splashing scene —

"puku puku puku ni ne Pukuma!"

In No. CL is the Water Gnome's song —

"Kwi kwi kwi!

Tu mu twala ku menda

A lila bwa bwa!"

While in No. CLI, is heard the rolling sound of the drums: "Fuluwende, fuluwende, kelunge, kelunge."

This collection divides itself naturally into four sections, (I) Folk-Tales, (II) Aphorisms, (III) Songs and (IV) Riddles. The folk-tales amplify or elucidate the aphorisms, songs and riddles. The aphorisms I have arranged alphabetically and numbered, for convenience of reference. Similarly with the songs, their numbers are preceded by the letters Imb. which represent the basic root of *imba*, to sing, and *ulwimbo*, a song. In the same way, the numbers of the riddles are preceded by the letters Tyo., an exclamation explained in the introduction to Section (IV).

The Lamba people, like all Bantu tribes, are remarkably rich in their store of folk-lore; numbers of fundamental tales are found in almost every Bantu dialect. While the story often remains essentially the same, the setting is altered to suit the varying conditions, and the principal characters may even be altered, — the shark in the coast story becoming the barbel in the Central African tale, or the little hare of Central Africa giving place to the jackal, where Hottentot influence has been felt. Amongst the Lamba people and even more so in the sub-tribe called Wulima, differing but slightly in tongue, are numbers of very clever story-tellers, the most renowned being a man named Mulekelela from the village of Kawunda Chiwele. Mulekelela supplied me with a number of the stories given in this collection; and, on being questioned as to the origin of these tales, he denied having invented a single one himself, and

asserted that they have been handed down for generations from one to the other, the women especially perpetuating them. A study of comparative Bantu folk-lore convinces one of the great antiquity of these tales. Even connections with old-world traditions are found. The legend No. CLIX not only gives an account of primitive man's great ambition heavenward, the Babel story in Bantu setting, but it consecutively introduces the confusion of the languages as a result of this ambition, in almost the same way as is told in Scripture. Forked poles take the place of bricks and the inevitable "white-ant" seems to have been at the bottom of their misfortune. One of the signs of chieftainship is the wearing of a white disc, in the olden days a costly shell; and the ambition was to wear the sun and moon in that capacity, and thus merit the highest chieftainship. After the "fall", those who remained still had the idea of rebuilding, for their first words were, "Let us go and get bark-rope!" with a view to rebuilding the structure and making another attempt but the confusion of their languages made co-operation impossible. The Lamba world is small, and their immediate neighbors to the west and south are the ones chosen for mention.

In order to hear these folk-tales effectively, one must hear them in their native setting. The native is happiest and most communicative in the evening after the substantial meal of the day when the thought of hot sun, a long, heavy march, and a hungry stomach has been banished under the beneficent influence of a crackling log fire and a great heap of stiff "inshima" porridge in the hastily constructed zareba. Overhead is an inky-black sky dotted with brilliant stars, a slight breeze is moving the tops of the trees, and all is silent save the regular gurgling noise of the calabash pipes, as the men sit or lie around the numerous camp fires within the stockade. Then the narrator will refill his pipe, and start his story: "*Mwe wame!*" ("*Mates!*"), and at once they are all attention. After each sentence he pauses automatically for the last few words to be repeated or filled in by his audience, and as the story mounts to its climax, so does the excitement of the speaker rise with gesture and pitch of voice. A good story-teller will tell over again a story, well-known to all, in such a way that they will leave their pipes and crowd nearer to him around his fire, so as not to miss a single detail. To reproduce such stories with any measure of success, a gramophone record together with a cinematograph picture would be necessary. The story suffers from being put into cold print, and still more does it suffer in being translated into the tongue of a people so different in thought and life.

Lamba stories may be divided roughly into four kinds:

(1) *Animal tales*, in which the animals converse as human beings. These center principally around the adventures of Mr. Little-Hare. In these Central African tales one finds the pure fount of the Uncle Remus stories. Little-Hare is the most cunning of all the animals and

outwits all except the Tortoise who causes his downfall in the end. One of the principal butts of the Little-Hare's tricks is the *Cilulu-wusilu* or Mad-Hare, in this furnishing an interesting parallel to the European myths of the March hare.

(2) *Tales of village life*, in which fun is indulged in at the expense of the poor father-in-law and even more at that of the unfortunate mother-in-law. A greedy father is set up to scorn, and the vices of lying and avarice are shown to result in exposure and punishment. A good chief is praised, and an exacting one shown to have a sorrowful end. Here, too, are described adventures in the bush, often brought about by the enticing powers of the honey-guide (see notes under aphorism No. 147).

(3) Some few stories are proper *fairy-tales* of lovely princesses and wondrous wealth, which is usually liable to instant disappearance if some particular taboo is broken.

(4) There is another section of *tales dealing with ogres and gnomes*, and the weird denizens of the forests. A description of these is given in the notes under aphorism No. 702.

Lamba folk-lore is classified by the natives in two ways, according to the mode of recitation. First and foremost comes the prose story, called *Icisimikisyo*. The other, which, for want of a better term, is translated as "Choric Story", is variously called by the natives, — *Ulusimi*, *Icisimi*, *Akasimi* and *Akalaŵi*. This is a prose story interspersed with songs. The stories are mostly recited by the women and girls, the verse parts being chanted in a way which is not without its charms, especially to the native audience hanging on every word. Some ten examples of these choric stories are given in this collection.

One noticeable feature of Lamba stories, and indeed of all Bantu folk-lore is the amount of repetition, as instanced in Story LXVIII, but this repetition has the effect of working up the audience to a pitch of excitement, as they watch for the slightest divergence in the narrative to indicate the turning-point of the story.

Lamba fables show belief in some sort of telepathy. Repeatedly we come upon the phrase *umutima wa fuma*, literally, "the heart came out," used of some distant relative apprised in this way of some calamity that has befallen a loved one. Magic words, too, have their power of giving escape from danger, in Story LXXII, the children owed their escape from the ogres to being able to use the catch phrase when repeating their names. In Story XXVIII it is the tortoise only who could remember the magic name at which the fruit would fall. Kaluyende, the gnome, in Story CLII, has power from a distance to place obstacles in the way of the chief's soldiers making off with her daughter, and only a heavy price each time will remove them.

In all these stories one gets glimpses of the people's village life and thought. One sees the dish of "inshima" porridge, and the bowl

of relish, without which they couldn't make a meal. In the hut one sees the *citupa* or store-loft under the roof, where the man hides away from the goblins. One sees the bundles of thatching-grass standing where Kantanga and his companions speared the ogre. One sees the man carefully covering over his pitfall for game and then the old woman going out with her axe to cut firewood. One can well picture Kantanga's mother waiting at the well for someone to help her up with her heavy pitcher of water.

The natives, too, picture the ogres and animals as living in just such villages and huts, as they themselves do. In a country where darkness reigns as soon as the lamp of the sun goes down, the story, told around the fire at night, takes the place of the arm-chair book in the brilliantly-lighted home.

The folk-tales provide, in a longer and more interesting form, what many of the proverbs state in a pithy sentence; for almost every story carries with it its moral implied if not expressed. It may be surprising to some that, on the whole, these morals are of so high a character. Amongst the first two dozen tales, I pick out the following: Be fair even to a child (I); Guard the tongue (III); Do not be hasty in judgement (IV); Do to others as you would that they should do to you (VI); Be obedient (VII); Do not argue and boast without data (VIII); True love contains no greed (XII); Courtesy is rewarded, deceit, rudeness and breaking of trust punished (XV); Avarice is punished (XVII); Do not break taboo (XXIV). On the other hand, cunning, even unscrupulous cunning is highly praised; and the way that cunning, personified in Mr. Little-Hare, overcomes ferocity (Mr. Lion) and might (Mr. Elephant), is usually the theme in the animal stories. In certain of the stories, too, even adultery is made light of, but that part of the story is usually incidental to something more important in the tale, such as the cunning of the trick prompted by the devotion of an aunt in the story of Mukana-lweŵo (LXXVI). There are, of course, many tales told by natives of a lascivious nature that are regaled for the laugh which their coarseness prompts; but, as far as I can make out, these are modern creations of little moment, and are seldom if ever used by the regular story-teller.

Much the same thing may be said for the proverbs and aphorisms. While there are some which are called by the natives themselves *amatuka*, — filthy sayings, the moral tone of these pithy sayings is exceptionally high. Amongst the riddles and songs many of which are modern creations, however, the proportion of *matuka* is considerably greater, and those which are lewd are principally phallic in nature.

The language of the proverbs, as in practically every country is far more archaic than that of the stories; and for this reason I have found them more difficult of translation. In some cases, indeed, I could find no native who understood certain of the words, the use

and meaning of the whole saying, however, being well known. As with the folk-tales, many of the proverbs and riddles show parallels throughout Bantu Africa, and a few comparisons have been included in the text. No attempt can yet be made at a comparative work on Bantu proverb-lore, owing to the paucity of the materials hitherto in print or even collected. What comparisons I have made have been gleaned from the following works; H. E. Maddox's *Lunyoro Grammar*; S. Plaatje's *Sechuana Proverbs*; Dieterlein's *Suto-English Vocabulary*; E. W. Smith's *Ila Handbook* and *The Ila-speaking Peoples of Northern Rhodesia*; D. C. Scott's *Mang'anga Dictionary*; W. E. Taylor's *African Aphorisms*, for Giryama, Nyika and Swahili proverbs; H. Chatelain's *Grammatica do Kimbundu*; and the *Umbundu Proverbs* of the A. B. C. F. M. West Central Africa. The Wulima, Kaonde, Aushi, Lala and Lenge aphorisms I have collected first-hand from natives of those tribes.

Lamba proverbs seem to be without number. Since putting together the present collection I have gathered another two hundred without any effort on my part; and a further number has been laid aside owing to lack of confirmation. Mulekelela, the Lamba story-teller supplied me in the first place with more than half of these aphorisms: he has a wonderful mine of this lore, and one day reeled off as many as 250 at a single sitting. His work was ably seconded by Joshua Kamwendo, a native evangelist who was able to confirm and explain Mulekelela's proverbs and supply several hundred more. Further help was received from old Nsaka, a man of nearly eighty, who died in 1921. In addition, Nsaka provided valuable information on native customs, mythology and folk-lore; but I regret that the proportions of the present work prevent the inclusion of much of his valuable material.

I must acknowledge the difficulty that I have experienced in translating the Lamba texts. The translations of the stories are kept as near to the original Bantu setting, as is consistent with an easy understanding of the texts. The useful concord system in Bantu prevents misunderstandings, which in English are only obviated by the repeated re-introduction of the nouns. These, where necessarily introduced, have been inserted in parentheses. Time and further experience in the language will no doubt reveal numerous mistakes in the translation of the proverbs and songs, and in their explanations, as the few years of study on the language have only revealed to the author how much there is still to learn. Some of the stories may seem trifling, but I feel, from an ethnological point of view, that they should not be neglected. I have used as little annotation with the folk-tales as possible, — "through Bantu eyes" none whatever is needed.

For guidance as to the pronunciation of the texts, it must be noted that the majority of the symbols have the phonetic value usual in Bantu dialects, with the following distinctions:

c to be pronounced much as *ch* in church, though varying with some speakers from *ch* to *ky*. In phonetic terminology this *c* represents the "palatal unvoiced explosive."

ŋ as *ng* in the English word singing.

s when followed by *i* or *y* = *sh*, otherwise simple *s*.

w̄ (bi-labial voiced fricative), a *w* pronounced with the lips close enough to cause friction, but not explosive as *b*.

Lamba orthography, like that of most Bantu languages, sadly needs a scientific revision. I have employed in these texts the system of orthography at present used in the country by the missionaries, who are really the only Europeans dealing with the language to any extent. It will be seen that the present system is "disjunctive," and it is becoming more and more generally recognised that the disjunctive system of writing is foreign to the genius of Bantu languages. It is to be hoped that ere long the orthography of Lamba and other languages of Northern Rhodesia will be treated more scientifically. It cannot be said that the "conjunctive" method is entirely right, but that method is certainly nearer the truth, and the truth can only be discovered in this connection by scientific investigation. Phonetic distinctions such as those of aspiration and ejection should also be noted, and the question of "tone" as a grammatical and semantic factor in Lamba words and sentences needs careful investigation and recording.

I. FOLK-TALES

I. ICISIMIKISYO CAKWE KALAMA.¹

Popele Kalama wa mfumu wa lu ku letele'mfumu. Na mailo ka fise'finani, ati: Ka pokeni Kalama aŵe. Ka isa uyo Kalama, ka injila mu ŷanda ya mfumu, ne wantu aŵenji ka ŵa loŷganina, ne finani ka ŵaŵila, ka ŵaŵila aŵakulu ŵonse. Popele akánice ne ku ka tana. Akánice ne ku fuma ne kú ya kuli nyina. Kumfwa ati: Mbatí Ŵakalama ifi ŵa lu ku ntana-po ifinani, mama? Na mailo ka fise'finani mu bwalo'ŵo, ne kwa ku ŵeta Ŵakalama. Kaŵili ne kwisa akánice ako mu kwikala uko ŵa lu kwaŵe'finani. Aŵe aŵe aŵe uku pela aŵantu, kaŵili ne ku ka tana ako kánice. Kaŵili akánice ne ku fuma-mo minwe lukoso, ŵa ka tana. Ne kú ya kuli ŵanyina ati: Mbatí Ŵakalama, nindo ŵa lu ku ntanina, mama? Kumfwa ŵanyina ati: Kani kakwasu! Kumfwa ati: Kambi kasuŵa ŷka ŵa fumba-po.

Cine kambi kasuŵa ka fise'finani; popele ne kwisa ako kánice, ne kwinjila umo umwa lu kwaŵe'finani. Kaŵili ka ŵaŵa-aŵa aŵaŵyaŵo, ne ku ka tana. Kaŵili ne ku fuma-mo minwe lukoso, ne ku fika kuli ŵanyina, ne kwipusya ati: Na lelo, mama, ŵa ntana ifinani, Ŵakalama ŵa lu kwaŵa. Kumfwa ŵanyina ati: ŵa leke aŵene ŵa lu kúlya. Popele kumfwa ati: Na ŵa leka. Popele, pa kweŵa ati ŵa isala-ko ŵonse mu musí, ne mfumu ya isala-ko, popele ne ku lapuka ako kánice. uku lu ku yo'ko ukwa li Kalama. A saŷga Ŵakalama ŵa isala-ko. Popele ati: Isuleni-ko Kalama! Popele ne kwisula-ko Ŵakalama, ná ko ne kwinjila. Kumfwa ati: Imfumu ya mwiteni, ya eŵa ati ŷga ese iciseise, á sye-po iŷguo. Popele ná ŵo Ŵakalama ne ku lapuka matako lukoso. Kumfwa ŵakasi ati: Mwe wantu fwaleni! Kumfwa ŵalume ati: Mba mfwale syani, imfumu ya eŵa ati ese iciseise? Popele, pa ku fika mu bwalo, ne ku leluka-ko ako kánice. Ŵakalama ati: ŷga ŵa ŷgiswile-ko Sikulu. Ne ku tuma ŵamukolo ati: Isula-ko! Ne kwima ŵamukolo ne kwisula-ko. Pa kweŵa ati ŵamukolo ŵa ceŵe-ko, ku saŷgana Ŵakalama ŵa lu kwinjila matako lukoso; ne ku fuma-ko uluŵilo ŵamukolo ukú ya ku cipembe uku ya syele imfumu. Kumfwe'mfumu ati: Mba nindo wa tina? Kumfwa ati: Na tina. Ŵakalama, ŵa li matako lukoso, iŷguo ta ŵa kwele. Kumfwe'mfumu ati: Ala, wi lu ku mu ŵepesya! Ati: Umukulu e wa kwisa matako lukoso mu mfumu muno? Popele icine ne mfumu ne kwisa ku malyaŷgo ukwa fikile. Kumfwa mba nindo Kalama wa endeŵe'fi? Popele kumfwa.

¹ Derived from the Lenge story, where Kalama is called Kacha.

I. THE STORY OF THE STEWARD.

The Steward of the chief used to bring (things) to the chief. And the next day meat came, (and the chief) said, "Fetch the Steward, let him divide it out." The Steward came and entered the chief's house, and many people gathered together; and the meat he divided out, he divided it out to all the elders. (But) he refused a (certain) youngster. The youngster went out and went to his mother. He said, "Why does Mr. Steward refuse me meat like this, mother?" And again the following day meat came to the chief's residence, and the Steward was called. And the little youngster came and sat down where he was dividing the meat. On and on he divided to give to the people, and again refused the youngster. So again the youngster went away empty, he had grudged him. He went to his mother and said, "Mr. Steward, why does he refuse me, mother?" Then his mother said, "I wonder, dear!" Then he said, "One day I'll tell on him."

Then indeed one day meat came; and that youngster came and entered where he was dividing the meat. Again he (Steward) divided out to his mates, and grudged him (the youngster). Again he went out empty, and reached his mother, and asked, "And today, mother, he's refused me meat; Mr. Steward was dividing." His mother said, "Leave him alone, let him eat (it) himself." Then he said, "I leave him alone. Then, when everyone had shut his door in the village, and the chief too had shut up, then went out that youngster to where the Steward was. He found that the Steward had shut up. Then he said, "Open the door, Steward!" Then Mr. Steward opened the door, and he entered. He said, "The chief calls for you; he said let him come anyhow, let him leave his calico behind." Thereupon Mr. Steward went out stark naked. His wife said, "Man, dress yourself!" Then her husband said, "How am I to dress? The chief said let him come anyhow." Then, when he arrived at the chief's residence, that youngster disappeared. Mr. Steward said, "Open the door for me, Sir." And (the chief) sent his principal wife, saying, "Open the door!" The chief's wife got up and opened the door. When the chief's wife looked out, behold Mr. Steward coming in stark naked; and the chief's wife hasted away behind the screen where the chief had remained. The chief said, "What are you frightened at?" She said, "I'm afraid of Mr. Steward, he's stark naked! He has no calico." The chief said, "Oh, don't tell lies about him!" Adding, "Is an elder one to come stark naked here to the chief?" Then indeed the chief came to the doorway where he had arrived. He said; "Whyever do you go about like this, Steward?" And he answered, "I, whom you have called, Sir,

ati: Ne mwa ita, Sikulu, mbule ukwisa? Popele imfumu ne kwikala ne ku tuntumana ati: Ulu, Wakalama, mba nindo mwa citile'fi? Kumfwa ati: Bweleleni lombā. Ne ku bwelela na kwaŵo ku ŷanda Wakalama.

Pa kweŵa ati bwá co'lucelo, kumfwa ati: Keteni Wakalama, tumfwe-po fuense. Popele icine ne ku weta, ne ku ŵa kaka. Kumfwa ati: Mba pando mwa ŷkakila Sikulu? Kumfwa ati: Mba we ica ku tumine ati kó ya ku mfumu matako lukoso cindo? Olo kumfwa ati: Ica isile mu ku njita kánice. Kumfwa ati: Longanisyeŷeni-po utwánice, a tu sinine-po ne ka ile mu ku mwita! Popele ne ku weta aŵánice wónse, ne ku wēpusya umo umo. Tonse ne ku kana; sombi kambi ne ku sumina ati: Ni neŵo, na lile mu kwita Kalama uyu. Mba pando wa mu wālile pa ku mwite'fyo? Kumfwa ati: Ni pa ku lu ku ntane'finani; pakuti wónse a lu ku wá pa. Popele ne ku laŵila ati: Mba pando u lu ku tana kánice ifinani, Kalama? Lelo te kaka ka ku loŵa uwa cifolo? Popele apo Wakalama ne ku ŵa kakulula.

II. ICISIMIKISYO ICA KÁNICE AKA LELE PA MUŶKO.

Popele wanyina ŵa li pelele uŵuŷga: ta ŵa nanyine bwangu. Popele utwánice twa li ŵulene toŵilo utwana-twa-ŷkasi ati: We mwame, pakuti wamama ta ŵa nanyine bwangu insima, weŵo u lale pa muŷko, na neŵo ndale pa cipakilo. Impindi yopele iya ku fwayo'ku nanya, ŵa ku tu wusya, pa ku fwaye'cipakilo ne muŷko. Popele cine ŵa li lele ŵoŵilo fyopelé fyo. Wanyina ne nsima ne ku teka-po uŵusiku. Pa kweŵa ati ya wile'nsima, ne ku ŵula wálume ati: Fwayeni umuŷko uko. Popele icine ŵa li tatikile uku fwayo'muŷko; ne ku kana ati: Nsi u bwene-po. Wakasi ati: Wusyeni umwana, ku leŷga e wa u wono' muŷko. Popele cine ŵa li mu wusisye. Ati: To bwene-po umuŷko nē cipakilo? Ná ye ne ku laŵila ati: Umuŷko ŷguno! Ati: Mbe'cipakilo? Ati: Tange wusyeni umuŵyanji ku leŷga e wa ci wona. Cine ŵa li mu wusisye. Ná ye ati: Icipakilo ná co ncino. Ne nsima ŵa li nanyine, ná to twánice ne kú lya ná to. Ná to ne ku laŵila ati: Pano we mwame insiku syonse tu ka lu ku cita fyopelé fi.

III. ICISIMIKISYO CA MUNTU.

A liweke umusi uwakuti uŵukulu; na mailo ka fuma, ka ŵa tukana; aŵantu ka ŵa ci leka, uku mwasuka ŵaŵa. Kaŵili kambi kasuŵa ka fuma, ka ŵa tukana; popele ŵa li tusukile wónse; ne ku

am I not to come?" Then the chief sat silent (for a time) and said, "Oh, Steward, why have you done this?" He added, "Go back then." And Mr. Steward went back to his house.

When the morning had dawned, (the chief) said, "Call Mr. Steward, let us all hear about it." Then indeed they called him, and bound him. He said, "For what cause have you bound me, Sir?" He answered, "What sent you to go to the chief stark naked?" And he said, "What came to call me was a little youngster." The word was given, "Gather together all the little children, let him accuse to us the one that went to call him." Then they called all the children, and asked them one by one. All refused; but one confessed saying, "It was I, I went to call this Steward." — "Why did you start a quarrel against him by calling him like that?" He said, "It was because of (his) continually refusing me meat; because he gives to everyone (else)." Then (the chief) said, "For what reason do you refuse the youngster meat? Today, isn't it this little thing that has bewitched you, a scooped out groove?" Thereupon Mr. Steward they set free.

II. THE STORY OF THE YOUNGSTER WHO SLEPT ON THE STIRRING-STICK.

So his mother ground meal: she did not cook it quickly. Then the youngsters spoke together, both brothers, saying, "Mate, because mother hasn't cooked the porridge quickly, you sleep on the stirring-stick, and I will sleep on the ladle. The very time that she wants to cook, she will wake us, when she looks for the ladle and the stirring-stick." Then indeed they both slept like that. The mother set on the porridge at night. When the porridge was boiling, she said to her husband, "Look for the stirring-stick over there." Then indeed he began to look for the stirring-stick; and he denied, saying, "I don't see it." His wife said, "Wake up (one of the) children, maybe he has seen the stirring-stick." Then indeed he woke him up. He said, "Haven't you seen the stirring-stick and the ladle?" He said, "Here's the stirring-stick." (The father) said, "What about the ladle?" He said, "First wake up my mate, maybe he has seen it." Indeed he woke him up. And he (the child) said, "The stirring-stick too is here." (Then) she stirred the porridge, and the youngsters also ate. And then they said, "Now mate, every day we shall do the same."

III. THE STORY OF A MAN.

He built a very great village; the next day also he went out, and started reviling the people; the people left off, they did not answer him. Again another day he went out, and started reviling them;

¹ A proverbial saying: cf. 1526, equivalent to "a clean sweep".

syala wôwilo ne mukasi wakwe. Umulume wakwe uyo ne ku tole'nsofu, ne ku leta yonse ku musî. Pa ku wona umusi wakwe wa li ukulu, a likele ne nsoni ukwakuti; ne ku wule'finani ututundu tuwili, ne ku pinta, ne ku lu kú ya ili a posa mu yanda ifinani, ili a lawila ati: Munu umu ná mo mwa li wantu, akanwa kanji ka ikala-po. Popele ne ku silo'musi wonse fyopelé fyo. Pa ku bwelela ku yanda, wa likele ne nsoni ukwakuti wôwilo ne wakasi, ne kú fwa ku nsoni isyo.

IV. ICISIMIKISYO ICA MUKO NA WAWISI-FYALA.

Kambi Kasuwa umuko wa lile mu mpanga, ne Kwipaye'kanga, ne ku twala ku wuko. Popele ikanga ne kwipika; wawisi-fyala ne ku wika ati: Tu ka lye mailo. Pa kwewa ati umuko ati: Ikanga wa ntana; wawisi-fyala ulucelo ati: Twendeni tu ka fukute; lomba wa lu kú ya ne wako. Pa kwewa ati wa fike ku myuwa, ne kwimina-ko awako, ati:

*Ku wuko ikanga wa ntana!
Ku wuko ikanga wa ntana!*

*Kumfwa wawisi-fyala ati: Tela-ko Tata¹, na newo mfukute-ko!
Na wo ne kwimina-ko ati:*

*Akawakuwaku ku muko wanji!
Akawakuwaku ku muko wanji!*

Popele a li imine, ati: Twendeni Tata¹, tu lu kú ya ku musî. Pa kwewa ati wa fika, ne ku nanye'nsima ne kanga. Popele umuko wa li umfwile insoni ukwakuti. A li imine lomba a lu kú ya kwawo.

V. ICISIMIKISYO CA WALUKOSI NA WACIWA.

Kambi kasuwa Waciwa ne ku tuma umwana wa wo kuli Walukosi ati: Kó ya, wa ka mpele-po ifinani. Pa ku fika kuli Walukosi, ne ku lawila ati: Wa tuma Watata ati, Kó ya, wa ka mpe-po ifyakuto-wela. Ne ku lawila ati, Poka mfi! Kansi koti ne finani fyonse ka fi lu ku fwaye'finani ifiwyawo! Na ye umwana, pa ku bwelela kuli wawisi, ati: Wa lawila ati, Ne finani fyonse fi lu ku lomba ifinani ifiwyawo. Waciwa ne ku lawila ati, Cine, we mwana wanji, te kú ya-ko liwili, wutwani wu lu ku tu kumbwa uku tu lya. Akewo katansi aka lawile Walukosi!

¹ A term of respect for a man, used even to a son-in-law.

then they all left the village; and just the two of them remained, he and his wife. That husband found a (dead) elephant, and brought it all to the village. When he saw how big his village had been, he became very sad; and he took two basketfuls of the meat, and carried it, and went along throwing meat into the houses, and saying, "In here also there used to be people, my mouth has sat hereupon." And he finished the whole village in the same way. When he returned to his house, they remained in great grief both of them, he and his wife, and died of that grief.

IV. THE STORY OF THE SON-IN -LAW AND HIS FATHER-IN-LAW.

One day the son-in-law went out into the veld, and killed a guinea-fowl, and took it to his wife's village. Then he cooked the guinea-fowl; his father-in-law put it aside saying, "We shall eat (it) tomorrow." Thereupon the son-in-law (thought) that he had deprived him of his guinea-fowl; his father-in-law in the morning said, "Let us go and blow the bellows." So they went, he and his son-in-law. When they had arrived at the bellows, the son-in-law got up to them, (and) said,

"At my wife's village they grudge me a guinea-fowl!¹
At my wife's village they grudge me a guinea-fowl!"

Thereupon his father-in-law said, "Move away Father², and let me blow!" And he too got up to them, (and) said,

"Palpitation to my son-in-law!³
Palpitation to my son-in-law!"

Then he rose saying, "Come Father,¹ let us go to the village."⁴ When they had arrived, he cooked porridge with the guinea-fowl. Then the son-in-law felt much ashamed.⁴ So he arose and went to his home.

V. THE STORY OF MR. EAGLE AND MR. DOVE.

One day Mr. Dove sent his child to Mr. Eagle, saying, "Go, let him give me some meat." When he reached Mr. Eagle, he said, "Father has sent me saying, 'Go, let him give me some relish.'" And (Mr. Eagle) said, "Take this! It is as though all meat wants its fellow meat!" Then the child when he returned to his father said, "He said, 'All meat is asking for its fellow meat.'" And Mr. Dove said, "Indeed, my child, don't go there again, he's a savage that longs to eat us. The case is first (i. e. most important) of which Mr. Eagle spoke!"

¹ A term of respect for a man, used even to a son-in-law.

² These words are chanted to the "music" of the bellows.

³ The native forge is always outside the village.

⁴ He was ashamed of having been suspicious of his father-in-law.

VI. ICISIMIKISYO CA WANSAMBA NA WALYUNI.

W̄a likatene ūwulunda. Popele kambi kasūwa w̄a li umfwile W̄alyuni ati umwana wa Nsamba w̄c we'cisungu. Popele W̄ansamba w̄a lile kuli W̄alyuni, ne ku lāwila ati: We ciwusa canji, ndu ku fwaye'ngala isya ku fwala āwantu pa ku syana. Popele W̄alyuni w̄a li umfwile insoni ukwakuti. Popele w̄a li lāwile W̄alyuni ati: Imuneni ingala syanji. Popele cine w̄a li w̄emwine syonse lukoso. W̄alyuni ne ku syala mu ηanda ili w̄ekele. Insiku isinji ne ku pita.

Pantaygile ne masako a li menene liw̄ili, ne ku tatiko'kwima. Na mwana wa Lyuni wa li wile icisungu. Popele w̄a lile n̄a w̄o W̄alyuni kuli W̄ansamba ati: Mulunda wanji, umwana wanji w̄a we'cisungu, ndu ku fwaye'cisēwa. W̄ansamba w̄a li lāwile ati: Mfundeni nēwo!

Popele cine w̄a li tatikile uku w̄a funda, ne cisēwa ne ku fumya-ko. Lomba w̄a lu kú ya W̄alyuni. Uko uku w̄a syele W̄ansamba w̄a li lele mu cinsokela. Walunsi ne kwisa āwakuti ubwinji. Popele w̄a lile pa menda uluw̄ilo; n̄a lyo isāwi, pa ku w̄ona c̄e, lya li nyemukile mu ku w̄a lya. Wa li fumine-po liw̄ili uluw̄ilo pa nika. Fyopel̄e fyo ne kú fwa.

VII. ICISIMIKISYO ICA W̄AMWANA-FINA NA W̄ANSAMBA¹.

W̄afina w̄a li fyele āwana w̄atatu; popele ne ku w̄asa imisembe iw̄ili. Kumfwa ati: Mwe w̄ana w̄anji, mwi lu ku lisya umwililila, ka mu lisya apepipepi. Pa kwēwa ati wa yo'mwana, ka lisya ati: Pe pe pepi pepi e pepi pepi e! Sombi inguni ukwisa i. Popele ne ku w̄ulo'musembe umwililila, ne ku lisya ati: Mwililila e...! Kumfwa ni ku ηguni ya ponaiika. Ntebwe ntebwe ntebwe, si lu kwikala mu muti. Pa kwēwa ati á ye swa swa swa swa, ati: Cine, a! a! ku sanga umutano u li menene uku tandawala pakati pesīwa. Popele ne ku fika, ne mata ne ku tula, ne mulilo ne ku sika; lomba ne ku nina. Pa kwēwa ati a popole-po akatemo popo popo, lomba akene ne ku sokoka mpelēwele pesīwa. Popele ne ku seluka munsi, ne ku fula, ne kwiw̄ila mu ku fwaya katemo kakwe. Pa ku lu ku fwaya-fwaya mu menda, ku sanga ni ku Nsamba i li lele. Kumfwa ati: Ni we nani? Ati: Nēwo ni ne Mwana-Fina! Ati: Tange mfine-po, tumfwe! Ati: Nēwo nsisi, icisi uku fina ni W̄atata. Popele ne ku mu mina.

¹ Cf. other versions, Stories CXLVIII and CXLIX.

VI. THE STORY OF MR. WATER-LIZARD AND MR. VULTURE.

They made a friendship. Then one day Mr. Vulture heard that the daughter of Mr. Water-Lizard had reached the age of puberty¹. Thereupon Mr. Water-Lizard went to Mr. Vulture, and said, "My friend, I want some feather head-dresses for the people to wear at the dance." Then Mr. Vulture felt very sad. Then Mr. Vulture said, "Pull out my feathers." So indeed he pulled them all out of him. Mr. Vulture remained sitting in his house. And many days passed.

After a while the feathers grew again, and began to stand up. And the Vulture's daughter reached the age of puberty. Thereupon Mr. Vulture too went to Mr. Water-Lizard and said, "My chum, my daughter is of age, I want a skin."² Mr. Water-Lizard said, "Skin me!"

Then indeed he began to skin him, and took his skin right off. So away went Mr. Vulture. There where Mr. Water-Lizard remained, he lay in a little bush. And the flies came in myriads. So he went quickly into the water; and then the fish, when they saw the red, swarmed to eat him. He hastily left the river again. In that way he died.

VII. THE STORY OF THE SONS OF SQUEEZER AND MR. WATER-LIZARD.

Mr. Squeezer had three children; and he carved two flutes. He said, "My children, don't blow the 'going-right-away', blow the 'near-at-hand.'" When one of the children went, he blew, "Ne ne near near e near near e . . . !" But the honey-guide³ didn't come. Then he took the flute 'going-right-away', and blew, "Away ay . . . !" Behold, a honey-guide flew down. (Away) flap flap flap, (and) they (the bees) are sitting in a tree. When he had gone swish swish swish swish, he said, "Indeed, ah! ah!" (and) he found that the bough was growing stretched out over the middle of a pond. Then he arrived, and put down his weapons, and lit a fire; then he climbed. When he had chopped with the axe chop chop, lo, the head⁴ flew off whirr into the pond. Then he climbed down, and undressed, and dived in to look for his axe. While he was searching in the water, he came upon a Water-Lizard lying. It said, "Who are you?" He said, "I am the son of Squeezer!" It said, "First squeeze me, let us feel!" He said, "I do not know how, he who knows how to squeeze is my father." Then it swallowed him.

¹ For notes on the Initiation ceremonies see the Introduction to Sec. B.

² In order to stretch over the drum to be used at the dance. The natives use *insamba* skin more frequently than any other for this purpose.

³ Cf. notes on the Honey-guide under 147.

⁴ lit. "it itself", i. e. the axe, as distinct from the handle.

Na umbi umukwaŵo uko a syele ku musî. Kumfwa wawisi ati: Mweŵo mwe wana, mwi lu ku lisya umwililila; ka mu lisya apepipepi! Te uyo umukwanu ta bwelele, a lile mu ku fwila mu mpanga, pakuti a lisyo'mwililila? Kumfwa umbi ati: Lelo ndu kú ya mu mpanga, tesi ndisye apepipepi, na ku lisya umwililila. Cine ne ku lisya, ne ŷguni ne kwisa, ne ku tanuka kopele uko. Popele ne ku nina ne ku popala-mo, ne kene mpelewele. Ne ku seluka ne kwiwila ati: Tu wone ifi wa cita Watata. Koti uku pampanta uku pampanta, ku sangga ni ku Nsamba sè. Ne kwipusya ati: Ni we nani? Ati: Ni ne Mwana-Fina. Ati: Fina-po, tu wone! Ati: Nsisi uku fina, icisi uku fina ni Watata. Ne ku mu mina.

Popele uyo uwa syele-po ne ku pulilila uku lisya umwililila. Koti cine ne kwisa ntebwe ntebwe ntebwe, ne ku fika na ku muti uko. Ne ku seluka na pesiwa ne ku fika; ku sangga ni ku Nsamba. Ati: Ni we nani? Ni ne Mwana-Fina. Ati: Tanje mfine-po, tumfwe! Ati: Nsisi, icisi ni Watata. Ne ku mu mina.

Kumfwa kuli wawisi ati pano awana wa sila; neŵo ne mwine na syala. Popele ne ku pulilila uku lisya umwililila. Ne ku lila: Mwililila e...! Ne kwisa ne ŷguni, na ku muti ne ku tanuka. Popele ne ku pulilila uku nina, ne ku popala-mo akatemo, soko! ka ponena-mo. Popele ne kwiwila mu ku fwaya. Ku wona ni kuli Wansamba. Kumfwa ati: Ni we nani? Ati: Ni ne Fina! Kumfwa ati: Tanje mfine-po, tumfwe. Popele ne kwikata, ne ku fina, ni ku mwana ne katemo; ne ku fina, ni ku mwana ne katemo; ne ku fina, ni ku mwana ne katemo; ne ku posa pa mutunta, ne kú ya ku musî ne wana wakwe.

VIII. ICISIMIKISYO ICA MAWANSI NE NTIMBWI NA SYO¹.

Wankwasi na Wansamba na Wamucelalesa na Wamukomeka wa lu ku pikisya ati: Fweŵo ifi li kwesu ku nika finji, ku li intimbwi ná syo. Wansamba e wa lawilé fyo. Popele Wamukomeka ne ku kana ati: Koku, sombi fweŵo kwesu ku mutunta ifinji fi li-ko. Ku li amawansi. Popele wa li citile icikaka; ati: Twendeni ku nika! ne kú ya wonse na Wankwasi na Wamucelalesa. Popele ne ku lawila Wankwasi ati: Koku, twikale popele pano. Popele icine wa likele pa mutano, ku wona ni ku mfuwu i lu ku pita. Ati: Wona-ko cidya! Kawili wa wone ni ku ŷgwena i lu ku pita. Ati: Wona-ko na cimbi

¹ These are Old Lamba terms, not used now; in common speech the title would run: *Icिसिमिकिसयो ica wantu na wantimbwi ná wó.*

And another brother (was) where he remained in the village. Then his father said, "You children, don't blow the 'going-right-away', blow the 'near-at-hand'! Isn't it your brother who hasn't come back, he went to die in the veld, because he blew the 'going-right-away'?" Then one of them said, "Today I'm going to the veld, I won't blow 'near-at-hand', I shall blow 'going-right-away'." And indeed he blew, and the honey-guide came, and led (him) to the same place. Then he climbed and chopped, and the axe (went) whirr. He came down, and dived in, saying, "Let us see what Father does." As he was feeling about everywhere, he came upon the Water-Lizard rising to the surface. It asked, "Who are you?" He said, "I am the son of Squeezer." It said, "Squeeze, let us see!" He said, "I don't know how to squeeze, he who knows how to squeeze is Father." And it swallowed him.

Then the one who remained hastened to blow the 'going-right-away'. Indeed it came flap flap flap, and reached the tree over there. He came down and reached the pond; and came upon the Water-Lizard. It said, "Who are you?" — "I am the son of Squeezer." It said, "First squeeze me, let us feel!" He said, "I don't know how, he who knows how is my father." And it swallowed him.

Where the father was, he thought, "Now (my) children are finished, I myself remain." Then he hastened to blow the 'going-right-away'. It sounded, "Away ay...!" And the honey-guide came, and led the way to the tree. Then he hastened to climb, and chopped his axe into it, slip! and it fell in. Then he dived in to look (for it). And he came upon Mr. Water-Lizard. He said, "Who are you?" He said, "I am Squeezer." He said, "First squeeze me, let us feel!" And he caught (him) and squeezed. Lo, a child and an axe. And he squeezed (again). Lo, a child and an axe. And he squeezed (yet again). Lo, a child and an axe. And he cast (the Water-Lizard) on the land, and went to the village with his children.

VIII. THE STORY OF THE HUMANS AND THE TADPOLES.

Mr. Fish-Eagle and Mr. Water-Lizard and Mr. Tree-Lizard and Mr. Land-Iguana were arguing, and saying, "The things that are at our home in the river are many; there are tadpoles as well!" It was Mr. Water-Lizard that said that. Then Mr. Land-Iguana denied, saying, "No, but at our home on the land there are very many things. There are humans." Then they argued obstinately, and said, "Let us go to the river!" And they all went, and Mr. Fish-Eagle, and Mr. Tree-Lizard as well. Then Mr. Fish-Eagle said, "No, let us sit right here." Then indeed they sat on a bough, and behold a hippopotamus was passing. (The Water-Lizard) said, "Look at that there!" Again they looked, and a crocodile was passing. He said, "Look at that there another!" The Tree-Lizard

cidya! Mucelalesa ne ku kana ati: Koku, ta pa li-po icintu ica ku tina neŵo, i. Ku ŵona ni ku masaŵi nyemu. Ati: Wona-ko fidya! Kaŵili a li kene ati: Koku, ta pa li ifyakutina fyonse fidya. Popele a li laŵile Mucelalesa ati: Twendeni kwesu na neŵo, mu ka ŵone. Popele ne kú ya na Wansamba. Popele ne ku fika ne ku ŵenjisa mu lupako mu nsila. Pa kweŵa ati ŵa kutike, ŵomfwa ati: we mwame ŷkano akaŵundi! Kaŵili ŵomfwe ati: ŷguno canga! Kumfwa ati: To umfwe, we mwame Nsamba, ifi li kuno uŵukali? Popele icine Wansamba ŵa li tatikile uku tina. Pa kweŵa ati ŵa palamina, ne ku laŵila ati: We mwame, to ŵono'lupako luno uku tuŵa? Popele umbi ne ku laŵila ati: Nineni-ko, ku leyga mu li insamba. Tu funde-ko iciseŵa, tu ka ŵambe pa ŷgoma. Popele Mucelalesa ne ku laŵila ati: Umfwa-ko, we mwame, lelo ŵa lu ku kwipaya. Popele, pa ku tatiko'ku nina aŵantu, Mucelalesa wa li fumine uluŵilo; ne ku laŵila ati: Mwe ŵame, kansi ni Mucelalesa! Pona-ko, tu lu kú ya! Popele icine umuntu ná ye ne ku fuma-ko. Pa kweŵa ati ŵá ya, a li laŵile Mucelalesa ati: Fuma, u lu kú ya. Popele ŵa li fumine icine Wansamba ukú yo'luŵilo kwaŵo. Fyopelé fyo Wansamba ŵa li silile cikaka.

IX. ICISIMIKISYO ICA WAMANO-NDI-LI-KWATILE NA WAMANO-KUWULWA.

Ŵa li ŵana-ŵa-ŷkasi. Mano-kúŵulwa e mukulu ŵantu. Manon-di-li-kwatile mufusi, a lu ku fule'fyela insiku syonse. Popele kambu kasuŵa Lesa wa li umfwe ati e-kwa li Mano-ndi-li-kwatile umufusi. Popele Walesa ne ku tume'bwe ilikulu, ati a ka tu fulile ututemo ne mase. Popele ne bwé lyo ne ku fika. Popele ne ku tatika Wamano-ndi-li-kwatile uku fukuta; ne ku lemo'ku fukuta, uku sunguluka lyeli. Ŵa li kanjame ne lukoso Wamano-ndi-li-kwatile, ati mba pano ncite syani. Ne kú ya ku mukulu wakwe, ati: Mano-kúŵulwa ncite syani ibwe ŵa letele Walesa? Umukulu wakwe ne ku laŵila ati: U ŵule intalo, u tume kuli Walesa ati ŷga ŵa lilile-mo iminsosi, intalo isule; ŵa lete, twitile pa cela, ci pye bwino. Popele icine ná ye wa li tumine intalo, ne ku fika kuli Walesa; ati: A laŵila Mano-kúŵulwa ati ŵa lilile-mo iminsosi. Popele cine ŵa li loŷgenye aŵantu ŵaŵo ŵonse; lomba ŵa lu ku lila. Inoŷgo ukwisula i; ne kukatala ka ŵa katalo'ku lila. Inoŷgo neli kwisula. Popele ne ku laŵila ati: ŷga ci leke icelé'co, iminsosi ya kanga. Popele cine ná ko ka li totele ati Cŵeme; ne kú ya na ku mukulu wakwe, ne ku toto'mukulu wakwe.

said, "No, there is nothing to frighten me (there)." Then behold, a swarm of fish. He said, "Look at those!" Again he (the Tree-Lizard) denied saying, "No, there is nothing to frighten in all those." Then the Tree-Lizard said, "Let us go to my home too, you shall see." Thereupon they went, and Mr. Water-Lizard as well. Then they arrived, and he put them into a cleft (in a tree) on the road. When they had listened, they heard, "Mate, here's a little galago!"¹ Again they heard, "Here's a great galago!" He (the Tree-Lizard) said, "Don't you hear, friend Water-Lizard, what are here are fierce?" Then indeed Mr. Water-Lizard began to fear. When they (the people) had drawn near, one said, "Mate, don't you see how white this cleft is?" Then another said, "Climb up, perchance there's a water-lizard in there. Let us skin it, and stretch (the skin) over (our) drum." Then the Tree-Lizard said, "Listen, friend, today they are going to kill you." Then, when the people began to climb, the Tree-Lizard rushed out; and (one) said, "Mate, it's only a tree-lizard! Drop down, let us go!" Then indeed that man went away. When they had gone, the Tree-Lizard said, "Get out and go." Then indeed Mr. Water-Lizard got out and sped home. In that way Mr. Water-Lizard ended his wrangling.

IX. THE STORY OF MR. WISDOM-I-HAVE-IT AND MR. WISDOM-IS-BEING-TOLD.

They were brothers. Wisdom-is-being-told was the elder; Wisdom-I-have-it was a blacksmith, he used to forge metal every day. Then one day God heard that there was Wisdom-I-have-it, the blacksmith. So God sent a great stone, that he might forge for him axes and hoes. So that stone arrived. Then Mr. Wisdom-I-have-it began to blow (the bellows); and he blew unavailingly, it wouldn't melt. Mr. Wisdom-I-have-it was simply astonished, (thinking) "what must I do now." He went to his elder brother, and-said, "Wisdom-is-being-told, what must I do with the stone that God brought?" His elder brother said, "Take a cooking-pot, and send it to God that he may weep tears into it, (and) the cooking-pot get full; let him bring it, and let us pour it on the metal, that it may 'burn' well." Then did he indeed send a cooking-pot, and reached God; and said, "Wisdom-is-being-told says, 'let him weep tears into (this)'" Then indeed he gathered together all his people; and they (started) to cry. (But) the pot didn't get full; and they became exceedingly tired with crying. The pot didn't get full. Then God said, "Let him leave that metal alone, the tears have baffled (us)." Then indeed the little one was thankful, saying It is well; and he went to his elder brother, and thanked his elder brother.

¹ They hear the words of people approaching along the path.

X. ICISIMIKISYO ICA MFUMA IKULU IYA LU KU WĀ
KATASYA AŴANTU¹.

Popele kambi kasuŵa ŵa li ŵungene, ne kwipusyansyanya ati: Mwe ŵame, mbe'mfumu iyi tu ka ipaye syani? Umbi wa li asukile ati: ŵga tu ka kumbe ubwalwa, ne ŵucinga tu ka tule. Popele icine ŵa lile, ne masaka ne kwaŵika, ne bwalwa ne ku kumba, ne ŵucinga ka ŵa tula, ne kuŵamba ka ŵa ŵamba. Pa kweŵa ati buá co'lucelo, ne ku tuma-ko umwánice, ati: Kó ya u ka poke imfumu, ise, i nwe ubwalwa. Popele cine a lile mu kwi poka; ati: Mwe mfumu, ŵa mwiteni ati, ŵese ŵá nwe ubwalwa. Popele ná yo cine ya li imine bwangu, lomba i lu kú ya. Pa ku fiko'mo mu ŵanda, ŵonse ŵa li i sekelele bwino, ati: Imfumu ŵga ikale pa mupunda apo apelelwe. Popele ná yo imfumu ya likele. Popele impindi iyo yopele ya li umfwile imfumu ukuteta apo popele, ná yo ne ku fwayo'ku tina. Aŵantu ne kwasuka ati: Koku Sikulu, apa ikala umukulu kuteta pa teta! Impindi yopelé yo ca li kundumukile, ne mfumu ne ku ponena-mo mu ŵucinga. Wā li imisye aŵantu ubwalwa bwa mulilo ne kwitilamo, imfumu ne kú fwa.

XI. ICISIMIKISYO ICA WĀMWANA-ŴKALAMU NA
WĀMWANA-ŴOMBE.

Wā li citile Wāŵkalamu, ne kú ya ku musi wa ŵantu. Kumfwa ati: Mbo'musi wa nani uno? Ati: Músi wa ŵanyina-mfumu. Kumfwa ati: Mbekate uŵulunda ŵanyina-mfumu. Wānyina-mfumu ati: Ne mulanda neŵo ukwikatá uŵulunda ne ŵkalamu! Popele Wāŵkalamu ŵa li bwelele kuli Wānyina-ŵombe. Kumfwa ati: Twaŵuke inika mpangana mpangana ukutali ne ŵantu, twende insiku sisanu utu-suŵa ná to tusanu! Ka ŵa jika mu mpanga, ka ŵewaka umutanda, Wānyina-ŵombe ku mboni, Wāŵkalamu ku mutulesuŵa. Pa kweŵa ati ŵusiku, kumfwa Wāŵkalamu ati: Mwe ŵame, na fyala muno, na fyalo'muntu. Tu kenende mu mpanga, tu kepaye'nama, a ká lye umwana wanji uyu na fyala! Pa kweŵa ati icingulo, kumfwa Wāŵombe ati: Mwe Wāme, na neŵo na fyala, na fyalo'muntu. Uko ŵa fyele kumfwa ati: Mwe ŵame twenende mu mpanga, tu kepaye'nama, tu ka pele aŵana ŵesu!

Kumfwa Wāŵombe uku ŵulo'mwana ati: Wē lu kwisa kú ndya Wāŵkalamu pa kwenda mu mpanga. Pa kumfwa ŵa lila, u kesiŵa ati ŵá ndya! Cine pantangile kumfwa i lu kwisa iŵkalamu ili i lila, Ŵombe ukwisa koku. Popele Mwana-ŵombe wa li fumine, ne ku lu kwenda ende ende ende umwa ile Wāŵkalamu, ku sangga apa fwilile Wāŵombe; ne ku patula amala a ŵanyina, ne ku kake'cifunda, ne ku bwelela na ku mutanda, ne kwinjila. Kumfwa Mwana-ŵkalamu

¹ Cf. the Suto story *Moshanyana oa Senkatana* (Treasury of Basuto Lore, No. XI, Morija, 1908).

X. THE STORY OF THE GREAT CHIEF WHO USED TO TROUBLE THE PEOPLE.

So one day they gathered together, and questioned among themselves saying, "Friends, how shall we kill this chief?" One answered and said, "Let us brew beer, and let us dig a pitfall." Then indeed they went, and soaked sorghum, and brewed beer, and dug a pitfall, and covered it well over. When day broke, they sent a youngster saying, "Go and fetch the chief, let him come and drink beer." So indeed he went to fetch him, and said, "O chief, they call you that you may come and drink beer." Then indeed did (the chief) get up quickly and go. When he arrived there in the house, everybody greeted him respectfully, saying, "Let the chief sit in that fitting place." Then did the chief sit down. At that very moment the chief heard a creaking right there, and he "wanted" to be afraid. The people answered saying, "No Sir, where a great one sits it always creaks!" At that very instant it collapsed, and the chief fell into the pit. The people lifted up the boiling beer and poured it in, and the chief died.

XI. THE STORY OF MR. LION-CHILD AND MR. COW-CHILD.

This is what the Lioness¹ did, she went to a village of people. She said, "Whose village is this?" They said, "The village of the chieftainness!" She said, "Let me make a friendship with the chieftainness!" The chieftainness said, "Not I, I won't make friends with a lion!" Then the Lioness went back to the Cow. She said, "Let us cross countless rivers far from people, let us travel five nights and five days!" They reached the wilderness, and built a zareba, the Cow to the west, the Lioness to the east. When night came the Lioness said, "My friend, I have given birth in here, I have given birth to a man-child. Let us go hunting on the veld, and kill an animal, and let this child of mine eat that I have given birth to." When evening came, the Cow² said, "My friend, I also have given birth, I have given birth to a man-child." Where she (the Lioness) had given birth she said, "My friend, let us go hunting on the veld, and kill some animals and give them to our children!"

Then the Cow told her child saying, "(I fear) lest the Lioness should eat me when travelling on the veld. When you hear her roar, you will know that she has eaten me!" Indeed later on the lioness comes roaring, the Cow didn't come. Thereupon Cow-child went out, and journeyed on and on and on where the Lioness had gone, and found where the Cow had died; and took down (from where they had been hung up) his mother's entrails and tied them in a bundle, and returned to the zareba, and entered. Then Lion-

¹ In the Lamba text the word used is "lion", common to male or female.

² In this instance, and one other, the word used is common for "cattle".

ati: *We mwame, u li tele? Kumfwa Mwana-ḡombe celele a kalipa. Popele ne kwisula umu ka li akaŵyakwe, ne ku laŵila ati: We mwame! Kumfwa ati: Nindo u lu ku mbusisya neŵo: ŵanoko ŵa lya Wamama, na neŵo ndu ku ŵa lila Wamama. Kumfwa Wamwana-ḡkalamu ati: We mwame, Wamama ŵakali, ŵa lya ŵanoko; kaŵili na fweŵo tu li palene, tu li ne buema bwa ŵantu, cine ŵa kwisa ku tũ lya na fweŵo. Kumfwa Mwana-ḡombe ati: We mwame, wi ntalila! U keŵa pantangile ati Mwana-ḡombe e wa eŵele ati twipaye ŵanoko. Kumfwa Mwana-ḡkalamu ati: Twende, we mwame, tũ ye ku ŵafusi, ŵa ka tu fulile ifiswi; ŵe ka twipaya Wamama. Ná ŵo ne kwinjila, ne ku ŵulo'tutemo, ne kũ ya ku ŵafusi.*

Pa ku bwela ku ŵafusi, kumfwa Wamwana-ḡkalamu ati: Ḥga tu ŵembe, we mwame, neŵo pano na weŵo palya pa mulyango! Cine, pa kwinjila Wanḡalamu, ŵa li ŵepeye uku teto'mutwi: umutwi mu mutanda, icimpilinte posonde.

Kumfwa Wamwana-ḡkalamu ati: Twende we mwame, twaŵuke inika sisanu, twende insiku sisanu utusuŵa ná to tusanu, tu kewake ukutali makosa. Cine uko ŵa ile ne mutanda ne kwiwaka. Kumfwa ati: Ka tu yeni ku nika! tu ka fwaye amenda, twá fwe'cilaka! Olo, cine swa swa swa, ka ŵenda ne ku fika na ku musi wa ŵantu. Ati: Mwe mfumu, tu peleni-po amenda, tũ nwe! Kumfwa ati: Ta tũ nwa amenda, ta tu esi. Umwana wa mfumu a ka twalo'muntu ku menda mailo, iciḡgulo a ka bwela; popele pa ku pita na simbi insiku sisanu, ŵa ká ya liŵili mu ku tapa.

Cine lucelo kumfwe'ḡgoma i lu ku lila. Popele umwine wa musi ati: Umfweni ŵa lu ku twalo'mwana wa mfumu mu ku tapa menda! Kumfwa Wamwana-ḡombe uku tepeta ati: Ḥga tu lu kũ ya na fweŵo! Popele ŵa lu kũ ya mu mpaḡga, ne ŵana aŵo ŵoŵilo ŵa lu ku londa mu mpaḡga mu mpaḡga mu mpaḡga. Ka ŵa fika na ku cisiŵa putu, ne ku ŵona ŵa fika aŵantu mu kwipaila pa menda. Kumfwa ati: Ka tu fisama, tu ŵone! Popele ifintu ifya myefu itali tũ ne kwikala pa menda uku tumpuka ne ku lu ku laḡga-laḡga. Kumfwa ati: Nindo mu fisamine kulya? Kumfwa Mwana-ḡombe ati: X!¹ we mwame, ŵa tu ŵona, ḡga tu fisuluke ne kwimakana! Popele ne kwise'jintu ifyo mu ku ŵepaya; sombi Wamwana-ḡkalamu ŵa li ŵulile iciswi ne ku tetale'mitwi, iḡga? isanu na itatu. Popele ne ku ŵula insalu umwana wa mfumu, ne ku kaka-mo imitwi, ne ku tuma umwana wa mfumu ati: Kó ya ku musi, u ka ŵule aŵantu pano ati, Lelo ka tapule amenda, lelo cinwenwenwe, citapuletapule!

Popele imfumu ne kwinjila mu ḡanda, ne ku ŵule'ḡgoma, ne ku lisya ati aŵantu ŵonse mu mitala ḡga ŵomfwe umulandu uyu.

¹ A click sound used to warn a friend or attract his attention without disturbing the quarry: it resembles a driver's call to his horses.

child said, "Mate, are you asleep?" Cow-Child was silent, he was angry. Then (Lion-Child) opened the door where his mate was, and said, "Mate!" He said, "Why do you rouse me? your mother has eaten my mother, and I am mourning my mother." Then Mr. Lion-child said, "Mate, my mother is fierce, she has eaten your mother; and, what is more, we two are alike, we have the scent of people, indeed she will come and eat us also." Then Cow-Child said, "Mate, don't accuse me! You will say later on that it was Cow-Child who suggested killing your mother." Then Lion-Child said, "Come, mate, let us go to the blacksmiths, let them forge us knives, lest my mother should kill us." And they entered, and took axes, and went to the blacksmiths.

On their return from the blacksmiths, Lion-Child said, "Let us hide, mate, me here and you there by the doorway!" And so it was, when the Lioness entered, they killed her by cutting off her head; the head in the zareba, the trunk outside.

Thereupon Lion-Child said, "Come, mate, let us cross five rivers, let us travel five nights and five days, let us build far, far away." And so it was that where they went they built a zareba. One said, "Let us go to the river and look for water, we're dead with thirst!" Ah! indeed slog slog slog they travelled and reached a village of people. They said, "O chief, give us some water, let us drink!" He said, "We don't drink water, we don't know it. The chief's son will carry a man to the water tomorrow, in the evening he will return; then when other five days pass, they will go again to draw water."

And so it was in the morning that the drum was sounding. Then the headman of the village said, "Listen, they are taking the chief's son to draw water!" Mr. Cow-Child said in a whisper, "Let us go too!" Then the (people) were going through the bush, and those two children were following them through the bush, through the bush, through the bush. And they arrived at a great expansive lake, and they saw that the people had arrived to kill (i. e. sacrifice a man to the lake-dwellers) in the water. They said, "Let us hide, let us see!" Then creatures with long white beards were sitting on the water and floating and gazing about. They said, "Why are you hiding over there?" Then Cow-Child said, "Cluck! mate, they've seen us, let us come out of hiding and stand up!" Then those creatures came to kill them; but Lion-Child took his knife, and cut off their heads, how many? Eight. Then he took the calico in which the chief's son was arrayed, and tied the heads in it, and sent the chief's son saying, "Go to the village, and tell the people now saying, 'Today go and draw water, today it is drinking anyhow, it is drawing any way!'"

Then the chief entered the house, and took the drum, and beat that all the people in the district hear this business. The chief said,

Kumfwe'mfumu ati: Mwe wantu, mwe mwa wungana kuno, ta mu sile-po awensu ku musu? Kumfwa ati: Koku, impemba syenka, ta ku li-po awensu. Kumfwa umbi ati: Ne wo kwesu kwa syala awensu wa wili. Kumfwa ati: Mu tume umuntu, mu ka wete! Ne ku tuma umwipwa wa mfumu. Kumfwa ati: Imfumu ya mwiteni. Kumfwa ati: Tange tu sambe ku menso. Pa kwe wa ati wa bwela ku mfumu, ati: Yeni wa wili, nga wese! Kawili wambi ne ku ya, ne ku la wila ati: Mwe wame, wa mwiteni ku mfumu, twendeni! Kumfwa ati: Ko la wila ati, Tange wa lye'nsima! Ka wa tuma wambi ati: Imfumu ati nga wese ukumo ukumo! Kumfwa ati: Tange tu soke'mfuti syesu! Li wili ati: Tange tu tusye-po! Popele imfumu iine ne kwima. Pa kwe wa ati ya palamina, ati: Mwe wame, nga twime, imfumu ya isa! Popele wo wilo ne ku pulililo'kwima, pa ku wone'mfumu ya isa. Kumfwe'mfumu ati: Mba nindo ta mwisile, na lemo'ku tuma awantu, mwe wo ukwisa mwe wone! Popele ne ku wa kunkwila mu mulongo, ne ku ya ku musu.

Pa ku fika, kumfwa ati: Mbo'mukulu wantu wisa, mwe wame? Kumfwa Wamwana-nyombe ati: Umukulu wanji ngu Mwana-nyalamu. Kumfwa ati: Uyu Mwana-nyalamu umukulu wantu e wa kupo' mwana wanji uyu. Popele Mwana-nyalamu ne ku kakulule'cifunda ca mitwi, ne ku fuma-mo insalamu, ne ku posa mwiulu, ne ku teyo'munwe, insalamu ne ku fika-po; ne ku fula ne ku wika pansu. Popele Mwana-nyombe wa li citile fyopelé fyopelé. Popele imfumu ati: Uyu Mwana-nyalamu e muko wanji. Popele Mwana-nyombe ne ku cite'cipa ne nsima mu nnyogo ne kwifunika-ko ne ma wila, ne ku pela umulamumu wakwe, ne ku la wila ati: Pano ndu ku yo'kutali insiku sisanu ne tusuwa na to tusanu; popele kani icipa canji ci koma mu kesuwa ati wa fwa Mwana-nyombe.

Cine wa li endele fadya ukutali, ne ku fika apakumanine amakumbi pansu, ne citantilo wa li wikile-po. Popele a li ninine-po, ne ku fika ku kayanda, ne ku wono'mwana umwanakasi wakwe Lesa, ne kwinjila mu yanda, ne ku la wila ati: Pano na ne wo ndu kupa. Kumfwa Wamwana-Lesa wa li la wile ku mwance ati: Ko ya kuli Watata, ne ku wa wila ati, Akapondo ku mwana wenu! Popele ne ku yo'lu wilo kuli Wawisikulu. Kumfwa ati: Nindo u lu kwisilo'lu wilo? Ati: Akapondo ku mwana wenu uko mwa mu fisila! Popele ulucelo ne kwima ne fita. Kumfwa Mwana-Lesa ati: Mwe Mwana-nyombe, mu li lele? Wuka! Awantu pansu! Kumfwa ati: Nindo wa mbusisya? Ntekele-po wusuyga, indye! Popele pa ku lya lye lye lye, popele ne ku fuala ne nguo, ne ku wule'ciswi, ne ku fuma. Popele ne ku wona awantu amawumba awili pa mbali syo wilo; ne ku la wila ati: Bweleleni ulu wili lumo, mwi ngepayansyanya pa ku pose'fyela. Popele wonse ati: Cine cine tu bwelele, nindo tu citile'fi uko awantu uko na

"Ye people who are gathered here, did you not leave any strangers in the village?" They answered, "No, only guards, there are no strangers." Then one said, "At my village two strangers have remained." He said, "Send a man to call them!" And the chief's nephew was sent. He said, "The chief has called you." They said, "First let us wash our faces." When he had returned to the chief, he said, "Go two of you, let them come!" So others went, and said, "Friends, they have called you to the chief, come!" They said, "Say, 'Let them first eat their porridge!'" They sent others saying, "The chief says let them come right now!" They said, "Let us first load our guns!" Yet again they said, "Let us first rest!" Then the chief himself arose. When he had drawn near, they said, "Mate, let us get up, the chief has come!" Then both hastened to rise, when they saw that the chief had come. The chief said, "Why haven't you come, I am tired of sending people, and you won't come!" Then he set them in the rank¹, and they went to the village.

On their arrival, he said, "Which is the elder, my friends?" Then Mr. Cow-Child said, "My elder is this Lion-Child." He said, "This Lion-Child, the elder, is the one who will marry this daughter of mine." Then Lion-Child undid the bundle of heads, and took out a ring, and threw it up, and put out his finger, and the ring slipped on (lit. reached on). He took it off, and put it down. Then Cow-Child did the same. Then the chief said, "This Lion-Child is my son-in-law." Then Cow-Child conjured with porridge in a cooking-pot, and covered it over with leaves, and gave it to his sister-in-law, and said, "Now I am going far five nights and five days; so if my charm dries, you will know that Cow-Child is dead."

And so it was that he travelled that great distance, and arrived at where the clouds reach the earth, and they had put up a ladder. Then he climbed up and reached a small house, and saw the daughter of God, and entered the house and said, "Now I too am going to marry." Then the child of God said, to a youngster (i. e. her little slave girl), "Go to my father, and tell him saying, 'An enemy at your child!'" So she sped to her master. He said, "Why do you come so quickly?" She said, "An enemy at your child over there where you hid her!" Then in the morning soldiers arose. Then the God-Child said, "You Cow-Child, are you asleep? Wake up! There are people below!" He said, "Why do you rouse me? Put on some porridge for me, let me eat!" Then he ate and ate and ate, and put on his calico and took his knife, and went out. Then he saw two crowds of people, (one) on either side; and said, "Return to one side, lest you should kill one another when you throw the weapons (lit. metals)." Then they all said, "Indeed, indeed, let us return, why have we done this, people here and people there

¹ Along native paths all walk in single file.

ko aŵantu? Ne ku bwelela uluŵali lumo. Kumfwa ati: E pano mwa cita bwino. Ne ku ŵule'ciswi, ne ku pinika ukuŵoko kwa muntu umo, ne ku laŵila ati: Kó ya ku mfumu, ŷga i lete amenda, tu ŵike mu mbokoma, tu pepesye-ko uluŵangula! Cine ne kú ya ku mfumu, ne ku laŵile'fyo ku mfumu kuli Waleſa. Aŵaŵyakwe ŵonse wa li ŵepeye.

Kaŵili ulucelo nyemu ni ku fita ku katungu. Kumfwa ati: Wukeni, mwe ŵantu, ŵukeni aŵantu pansi! Kumfwa ati: Leko'ku mbusye'fyo, tanġe u teke-po uŵusungu, eli na ku fumina posonde! Popele ne kú lya, ne ku fuma; ku sanġa ni ku ŵantu amaŵumba akulu, ne ku laŵila ati: Bweleleni ŵumba limo, ta mu bwene ifi ŵa fwile aŵaŵyenu mailo pakuti pa kwipayansyanya? Wóſe ne ku sumina, ne ku bwelela uluŵali lumo. Popele a li ŵepeye ŵonse, umo ne ku ŵula, ne ku tuma ku mfumu ati: Ka leteni fwaka ne luŵangula, tu pepe mu mbokoma.

Popele ku mfumu kumfwa ati: M! m! ifi ŵá fwa aŵantu ŵonse, pano tu ka tume lukoso mu ku mwita. Kulya kuli Mwana-ŷombe kumfwa imbwa twi twi twi si lu kú lya icifulu ca mala a Wanyombe. Ati: A! lelo na kú fwa! Popele ulucelo Mwana-Lesa ne ku ŵuka ne ku kumba ne ŵusungu, ne ku mu ŵusya ati: Wuka! mú lyo'ŵusungu! aŵantu pansi. Popele ne kú lya lye lye lye. Pa kweŵa ati a lapuke, ne ku laŵila ati: Mwense, tuleni amata, mu ŵule lukoso utupindo tuŵili, ne ku njipaya lukoso, lelo neŵo i. Cine ne ku ŵulo'tupindo tuŵili, ne ku mwipaya.

Pa kweŵa ati ŵa mwipaye'fyo, pa ku bwelo'mulamu wakwe ku cipa, ku sanġa ca uma; ne ku ŵulo'mukwaŵo ati: Wamwana-ŷombe ŵá fwa! Kumfwa umukwaŵo ati: Ná ne mpele uŵungu, ŷkonġe umukwasu! Ne ŵungu ne ku mu pela, ne kwenda masiku asanu ne tusuŵa ná to tusanu. Popele ne ku fika, ne ku pisye'fitumbi ne ku lala. Kaŵili ulucelo ne kú ya mu ku fwaya umukwaŵo, ne ku lala. Ulucelo ne ku fwaya fwaye fwaye, uku ŵono'mukwaŵo woyu. Ne lucelo ili a pendulule'fitumbi, ili a pendudule'fitumbi, te ku mu ŵona i, ka ká wa. Popele ulucelo ne ku mu sanġa u li fwile umukwaŵo, ne tupindo tu li ŵeyekele ifi. Popele ne mupungu ne ku pamo'mukwaŵo, ne ku mu ŵusya; lombá fi lu ku pakana; ná ye umukwaŵo ne ku patamuka. Kumfwa ati: Pano twá ŵa ŵaŵili! Ne ku nina pa fitantilo, ne ku fika ku mwana-Lesa. Kumfwa, Wé kasya kanġi, kó ya u ka laŵile kuli Wátata ati lelo ŵa li ŵaŵili! Ne kú ya. Kumfwa ati: Lelo ŵa isa ŵaŵili.

Ulucelo ati: Mweŵo e! ŵukeni, aŵantu pansi! Kumfwa Wamwana-ŷkalamu ati: Wé mulamu, leko'ku laŵile'fyo, u tanġe uku kumbo'ŵusungu! Cine ne ŵusungu ne kú lya lye lye lye, ne ku lapuka; ne

too?" And they returned to one side. He said, "Now you have done well." And he took his knife and cut off the arm of one man, and said, "Go to the chief, let him bring water, and let us put it into the calabash-pipe that we may smoke hemp through it!" Indeed he went to the chief, and said that to the chief, to God. All his companions he (Cow-Child) killed.

Again in the morning there was a swarm of soldiers at the little hut. She said, "Wake up, man, wake up, there are people below!" He said, "Stop waking me like that, first you put on the porridge, then I'll go outside!" Then he ate and went out; and met two crowds of people, and said, "Return to one crowd, don't you see how your companions died yesterday because they killed one another?" They all agreed, and returned to one side. Thereupon he killed them all, one he took and sent to the chief, saying, "Go and bring tobacco and hemp, let us smoke it in our calabash pipe."

Then where the chief was he said: "Ah! ah! how all the people have died, now let us just send and call him". Where Cow-Child was, he heard the dogs bow-wow-wow eating the stomach (and) intestines of the Cow. He said, "Ah! Today I die!" Then in the morning the God-Child woke and stirred the porridge, and woke him up saying, "Wake up! eat the porridge, people are below." Then he ate and ate and ate. When he had gone out, he said, "All of you put down your weapons, just take two sticks, and just kill me, today I am no (good)!" And so it was that they took two sticks, and killed him.

When they had thus killed him, when his sister-in-law returned to the magic preparation, she found it dried up; and she told his brother saying, "Cow-Child is dead!" His brother said, "Give me too some flour, let me go after my brother!" And she gave him flour, and he travelled five nights and five days. Then he arrived, and carried (together) the corpses, and went to sleep. Again in the morning he went and searched for his brother, and (again) lay down. The (next) morning he searched and searched and searched, but he didn't find his brother. And again in the morning he (went) counting over the corpses over and over again, he didn't find him, the (sun) went down. Then in the morning he found his brother dead, and the sticks leaning against him like this. Then he struck his brother with an (animal's) tail, and raised him up; and then they shook hands; and his brother came to life again. He said, "Now we have become two!" And they climbed the steps, and reached the God-Child. She said, "My little slave, go and say to my father that today they are two!" She went. She said, "Today two have come."

In the morning she (the God-Child) said, "Hey you! Wake up, there are people below!" Mr. Lion-Child said, "Stop saying that, you first make the porridge!" Indeed the porridge they ate and

ku wona ni ku maũmba a wantu aũwili. Ka wẽpaya wõnse ku jiswi, Mwana-ŋkalamu uko na Mwana-ŋombe ná ye uko ná ko. Ne kú sya-po umo ati: Ko laũwila ati: Lelo wa li waũwili! Popele ne ku fika ku mfumu, ne ku lawila ati: Wa li waũwili. Pa kweũa ati lucelo ne fita. Popele uũusuyga ne ku wa tekela-po wõwilo ne mulamu ne mulume ne kú lya. Pa ku lapuka ne ku fipaya fyõnse.

Olo ku mfumu ati: Ŋga tu wete lukoso wõwilo. Ne ku tumo'muntu ati: Mwe wantu wa mwiteni ku mfumu ati ŋga wese kuno! Popele ne kwima wõwilo, ne mukasi ne ku teka pakati, ne ku fika ku mfumu. Kumfwe'mfumu ati: Mbo'mukulu wantu wisa? Kumfwa ati: Ŋgu Mwana-ŋkalamu! Kumfwa ati: We Mwana-ŋkalamu u li upile? Kumfwa ati: Ndi upile uko ntulile, ici ta cupile ni Wamwana-ŋombe Kumfwe'mfumu ati: Pano na kuka-mo neũo muno mu musĩ; popele aũa lu kwisa mu ku laũwile'milandu, ŋga wa laũwile na Mwana-ŋombe, neũo ne mulanda. Cine imfumu ya fuma mu musĩ wa-iyõ, ne kú ya ku katuygu, mu ku jisama. Popele Mwana-ŋombe ne kupa. Kumfwa Wamwana-ŋkalamu ati: Pano neũo ná ya. Popele Wamwana-ŋombe ne ku laya ati: Kani ifita fi ka tulilo'ko kwenu, ŋkema na neũo mu ku mu lwileni.

Ulu celo wa syala, ne mukwaũo wá ya kwaũo. Popele imilandu yõnse ya lu kwisa mu ku soũwõlõla kulĩ wõpele uyo Mwana-ŋombe. Popele ne ku bwelela Wamwana-ŋkalamu kwaũo. Kumfwa aũwakasi ati: Uko mwa ile mwa li bwene umukwanu wa li fwile? Kumfwa ati: Na li bwene aũwantu wa li fwile mpanyana mpanyana, ne ku lemo'ku fwaya: pa kasuũa ka ciwelo ne ku mu wõna.

XII. ICISIMIKISYO ICA WANSIMBA NE MFUMU.

Wansimba wa lu ku fwaya apa kwikala. Wa li imine Wansimba kambĩ kasuũa ne kú ya kumbi ku mfumu, ati: Neũo ndu ku fwaya apa kwikala, we mfumu. Kumfwe'mfumu ati: Mú ye pa kanika apa e-po mú ya ku temena. Popele Wansimba wa lile mu ku leta aũwanakasi wõnse. Wa li fikile lomba wa lu ku lima: ne fya kulya ka wa wõswelamo lukoso. Pa kweũa ati ifyakulya fya sanguka, Wansimba wa li laũwile ati: Koku, nsi ŋga wõna akesiũwilo aka ku ntemwa ku mfumu! Wa litile umwana waũo umukulu wantu, ati: We mwana wanji, kó ya ku mfumu, u ke wũle ati: Wansimba lelo wa lu ku leko'mweo, kani te lelo neli ni maĩlo! Umfwe'mfumu ifi ya ku laũwila, kani imfumu, we mwana wanji, i li ntemenwe. A li imine uyo mwana waũo Wansimba, ne ku lu kú ya ku mfumu. Imfumu ne ku laũwila ati: Mitende mwe wame! Ati: Mitende Sikulu, sombi Watata, lelo uũusiku wõnse ta wa lele-po neli panini i, cipale pano Watata wá fwa; eli twa eũa ati tu ka wũle'mfumu! Imfumu ati: M....! Ca wĩpa Wansimba! Mba kani we mwame Wansimba wa kú fwa, iciseũa mu ndetele-ko!

ate and ate, and went out; and saw two crowds of people. They killed them all with the knives, Lion-Child there, and Cow-Child over there. And they left one over and said, "Say, 'Today they are two!'" Then he reached the chief, and said, "They are two!" When it was morning (more) soldiers. Then she put on porridge for them both, her brother-in-law and her husband, and they ate. When they went out they killed them all.

Ah! where the chief was he said, "Let us just call them both." And he sent a man saying, "You men, they have called you to the chief, saying, 'Let them come here!'" Then they both arose, and set the wife between them, and reached the chief. The chief said, "Which is the elder?" He said, "This one, Lion-Child!" He said, "You Lion-Child are you married?" He said, "I am married over there where I come from, the unmarried one is Mr. Cow-Child." Then the chief said, "Now I am moving out of this village; so those who come to settle cases let them talk with Cow-Child, not I!" Then indeed the chief leaves his village, and goes away to a garden-hut to hide. Then Cow-Child married. Then Mr. Lion-Child said, "Now I am going." Then Mr. Cow-Child promised saying, "If soldiers attack your home, I too shall rise and fight for you."

In the morning he is left, and his brother has gone home. Then every case used to come to be settled to that same Cow-Child. Then Mr. Lion-Child returned home. His wife said, "Where you went did you find your brother dead?" He said, "I found countless people dead, and I got tired of searching: on the Saturday I found him."

XII. THE STORY OF MR. GENET AND THE CHIEFS.

Mr. Genet was looking for a place to dwell. One day Mr. Genet arose and went to a certain chief, and said, "I want a place to dwell, O chief." The chief said, "Go to this little stream, go and cut trees there." Thereupon Mr. Genet went and fetched all the women. They arrived and then (started) to hoe, and the crop just burst through.¹ When the foodstuffs had yielded, Mr. Genet said, "No, I have not yet seen a sign of the chief's goodwill towards me!" He called his eldest son, and said, "My child, go to the chief, and tell him, 'Today Mr. Genet is leaving his life, if not today maybe tomorrow!' You listen to what the chief will say, whether the chief, my child, loves me." That child of Mr. Genet's arose and went to the chief. The chief said, "Greeting, friend!" He said, "Greeting Sir, but my father all last night didn't sleep at all, maybe by now Father is dead; so we thought that we should tell the chief!" The chief said, "Ah . . . ! That's bad for Mr. Genet! Now, friend, if Mr. Genet dies, you bring me (his) skin!"

¹ This term is used of a "bumping" harvest.

Popele ná ye uyo mwana waíwo wa li umfwile insoni ukwakuti. Wa lile na kuli Wawisi ne ku fika. Ati: We mwana wanji, imfumu ya laúwila ati syani? Ati: Ya eúwa ati kani wawiso úwa kú fwa iciseúwa u ka ndetele. Wansimba ati: Ta umfwile, we mwana wanji, imfumu iyi te tu temenwe-po. Mailo tu ka lu kú ya, we mwana wanji, kumbi ku mfumu! Popele úwa li sile ifyakulya fyaúwo, lomba úwa lu kú ya: ne ku fika kumbi ku mfumu, ne kutema ka úwa tema, ne fyakulya ka úwa úyala. Pa kweúwa ati úwa úyala ifyakulye'fyo, ne kusanguka ka fi sanguka. Wansimba ne kwito'mwana waíwo uwa ku tanga, ati: We mwana wanji, ta tu nga úwona akesiúwilo aka ku temwa ku mfumu; mailo u ká ye-ko ku mfumu, u ke úwule ati: Wansimba úwálwele, tesi úwa puluke ne kupuluka konse i! Úwa li imine Wamwana-nsimba lomba úwa lu kú yo'lucelo. Pa kweúwa ati úwa fika ku mfumu, ati: Mitende we mwame Mwana-nsimba! Ná ye ati: Mitende Sikulu iwípíle. Ati: Mba iwípíle nindo ya wípá-po penu? Ati: Watata Wansimba lukoso lwine, tesi úwa puluke neli kupuluka lelo i. Kumfwe' mfumu ati: M. . . . ! Ca wípá Wansimba. Kani we mwame Wansimba úwa kú fwa, u ka ndetele-ko iciseúwa! Uyo mwánice wa li imine ne nsoni uku lu kú ya kwaúwo, ne ku fika, ka fika kuli wawisi. Kumfwa wawisi ati: Syani uko wa ile? Kumfwa ati: Ya laúwila, tata, fyopelé fyo ifya laúwile imfumu iya ku tanga! Úwa li imine lomba úwa lu kú ya: ne fyakulya ne ku syala lukoso nsele nsele. Kawíli ne ku fika kumbi ku mfumu. Ati: Mitende we mwame Nsimba! Ati: Mitende Liulu! Wa isa ili u fwaye'ndo Nsimba? Ati: Na isa ili mfwaya, Sikulu, apa kwikala. Kumfwa ati: Utunika uto topele utu li pesidya e-tu wikale-po! Nsimba ná ye wa lile popele apo pa tunika úwa mu pele ku mfumu. Lomba a lu ku tema, ne koca ka oca, ne kuúyala ka úyala. Pa kweúwa ati a silo' ku úyala, ati: We mwana wanji ta tu nga úwona kesiúwilo aka ku tu temwa ku mfumu. Mailo u ká ye-po, u ke úwule imfumu ati Watata úwa lu kú fwa! Ná ye umwana waíwo lucelocelo ne ku fika na ku mfumu. Pa kweúwa ati a fika ku mfumu, ati: Mitende we mwame. Ati: Mitende Sikulu iwípíle, pesu ta paweme-po. Ati: Mba ta paweme-po nindo ya úwa-po? Ati: Watata lukoso ka kú ya, neli ni fífino kale úwá fwa. Kumfwa apa li imfumu ati: M. . . . ! Ca wípá Wansimba! Mba kani Wansimba úwa kú fwa, iciseúwa mu ka ndetele-ko.

Uyo mwánice a li imine icisinsi uku lu kú ya. Ne ku fika na kuli wawisi. Wawisi ne ku mwipusya ati: Syani we mwana wanji uko wa ile? Ati: Uko tata úwa laúwila fyopelé fyo ifya laúwile imfumu ya ku tanga. Kumfwa ati: Mailo lwéndo, mwe wana wwanji! Popele cine ulucelo wónse úwa li imine uku lu kú ya, ne ku fika kumbi ku mfumu. Kumfwa ati: Mitende we mwame Nsimba. We mwame Nsimba u lu ku fwaye'ndo? Ati: Wikale popele apa apepi, ndu kú nwa-po bwino ubwalwa! Wansimba úwa lu kú ya, ati: Nsi nga úwona akesiúwilo ku

Then his son was filled with sorrow. He went to his father and arrived. He said, "My child, what does the chief say?" He said, "He said, 'If your father dies bring me (his) skin.'" Mr. Genet said, "Don't you hear, my child, this chief doesn't care for us. Tomorrow we shall go, my child, to a chief elsewhere!" Then they left their food, and set off, and reached another chief, and cut down trees, and sowed their food. When they had thus sowed their food, it yielded a harvest. Mr. Genet called his eldest son, and said, "My child, we have not yet seen a sign of the chief's goodwill; tomorrow you will go to the chief, and tell him, 'Mr. Genet is ill, he won't get over it at all!'" Mr. Genet-Son rose and went early in the morning. When he had reached the chief, he said, "Greeting, my friend Genet-Son!" And he said, "'Tis evil greeting Sir!" He said, "How is it evil, what is evil at your home?" He said, "My father Mr. Genet is simply terrible, he won't get through it, not at all." The chief said, "Ah. . . ! That's bad for Mr. Genet. My friend, if Mr. Genet dies, you bring me (his) skin!" That youngster got up sorrowful and went home, and arrived; he reached his father. His father said, "How was it where you went?" He said, "He said, father, just the same as the first chief said!" He arose and then they went, and left their food about hither and thither. Again they reached a chief elsewhere. He said, "Greeting, friend Genet!" He said, "Greeting, O Heaven!" — "What have you come looking for, Genet?" He said, "I have come, Sir, looking for a place to dwell." He said, "Those very streams on the other side there, you dwell by them." And Genet went right there to the streams that the chief gave him. Then he cut trees, and burned, and sowed. When he had finished sowing, he said, "My child, we have not yet seen a sign of the chief's goodwill towards us. Tomorrow you will go and tell the chief that your father is dying!" Thereupon his son early in the morning (went), and reached the chief. When he had reached the chief, (the chief) said, "Greeting, friend." He said, "Evil greeting, Sir, our home is no good." He said, "How is it that it is no good, what has happened?" He said, "Father simply (the sun) is setting, maybe now he is already dead." Then where the chief was, he said, "Ah. . . ! That's bad for Mr. Genet! Now if Mr. Genet dies, you will bring me (his) skin."

That youngster silently rose and went. And he reached his father. His father asked him saying, "How was it, my child, where you went?" He said, "Over there, father, he said the same as said the first chief." He said, "Tomorrow 'tis a journey, my children!" Then indeed in the morning all arose and went, and reached another chief elsewhere. He said, "Greeting, friend, Genet. Friend Genet, what do you want?" He said, "Live right here near by, that I may drink beer well!" Mr. Genet went, saying, "I have not yet seen a

¹ A title of great praise.

mfumu. Kumfwa umwana ati: Tu ka ka wona tata, ta wa manama! Popele cine wa lile ne kwikala na papo pa kanika, ne kutema ka wa tema. Pa kwewa ati wa silo'ku tema, ne koca ka woca, ne kuwiyala ka wa wyala. Pa kwewa ati wa silo'ku wyala, ne kumena ka fi mena, ne kupyka ka fi pya. Pa kwewa ati fyá pya, Wansimba ati: Koku, we mwana, nsi nga wona kesiwilo: mailo u ká ye ku mfumu, u ka lawile ati: Cipale lelo Wansimba wa lu kú fwa! Popele cine uyo mwana wawo wa li imine ulucelocelo, ne ku fika na ku mfumu. Kumfwa ati: Mitende we mwame. Ati: Mitende Sikulu, mitende iwipile, Watata lelo wa lu kú fwa, e kutuma wa ntuma ati u ka wule imfumu!

Apa li imfumu ya li fitilwe. Ati: Mbo'yo uwa kwipayya Wansimba muno mu calo a fume kulipi? Ya li injile uwukali imfumu mu yanda, na pefumo lya-iko. Ati: Ka tú ya tata, nga wone uku lu ku fwila Wansimba. Kulya wa li fikile. Imfumu ne ku pulilila pa culu, ati: Uwa lowa Wansimba nga mu sunsulule-ko, kani tesi mu sunsulule-ko, uno musu wa Wansimba ndu ku silo'ku mwipayeni, kani Wansimba wa fwe. Ya li fumine-po imfumu pa culu, lomba i lu ku bwelela kwa-iko ili i pata. Pa kwewa ati uko wa syele Wansimba ati: Mwe wantu wanyi mawense ta mumfwile imfumu i ikala ne wantu? Wonse awantu wa li totele ati: Cine ino ni mfumu! Popele wa likele kopele uko.

XIII. ICISIMIKISYO ICA WAKALULU¹ NE WUŃKA-KWAŃKAKWA.

Kambi kasuwa Wansofu wa li longanisye awantu wonse, ati: Twendeni tu ka tule umukalo. Popele cine wa lile wonse. Pa ku silo'ku tula, umbi ne ku lawila ati: Sombi Kalulu tesile-po. Popele ne ku lawila Wansofu ati: Icine ndu ku lawilisya ati: Ū ka mu wona Kalulu ukú nwa amenda mu mukalo wanyi umu, a ka mu lete, tu ka mwipaye!

Popele ná ye Kalulu, pa kumfwe'fyo ulucelo, ná ye ne kwasuka ati: Kani cine imfumu ya kosya masiwi? Ne wawiyakwe ne kwasuka ati: Icine!

Popele, pa kú co'lucelo Wakakwele ne ku jisama pa mukalo ati tu wone awantu awa lu kwawa amenda. Ná ye Kalulu wa lu ku fuma mu mpanga, a li ne wuci, ne ku swalamukila pa mukalo, ne kwinjila mu mukalo ne citele ne ku tapula. Pa ku tatiko'ku pinta, ne ku mwikata. Wa li lawile Kalulu ati: Sikulu ndi ne wuŃkakwaŃkaka wu ta wu lya imfumu icenjele! Wa li asukile Wakakwele ati: Tange tumfwe, mpe-po! Popele Kalulu wa li asukile ati: Koku Sikulu, tange mu kakeni, ilyo mu peni-po Ná wo ne ku kana ati: Koku tange mpe-po! Ná ye Kalulu a li sumine ati: Cweme, ndu ku mu peni panini.

¹ For a note concerning the part played by the Little-Hare in Bantu folk-lore, see note 1, p. 3 of E. Jacottet's "Textes Soubiya".

sign from the chief." The child said, "We shall see it, Father; one doesn't get in a hurry!" Then indeed they went and dwelt by that stream, and cut trees. When they had finished cutting, they burnt, and sowed. When they had finished sowing, it grew up and ripened. When it had ripened, Mr. Genet said, "No, child, I have not yet seen a sign: tomorrow you will go to the chief, and say, 'Perhaps today Mr. Genet will die!'" Then indeed that child of his rose early in the morning, and reached the chief. He said, "Greeting friend." He said, "Greeting Sir, evil greeting, Father is dying today, that is why he sent me to tell the chief!"

Where the chief was, he grew angry. He said, "The one to kill Mr. Genet in this country where is he to come from?" The chief entered his house in a rage, and (seized) his spear. He said, "Let's go, father, let me see the place where Mr. Genet is dying." Yonder he arrived. The chief straightway (climbed) an anthill, and said, "Bewitcher of Mr. Genet loosen the spell, if you don't loosen the spell, this village of Mr. Genet's, I shall make an end of killing you, if Mr. Genet die!" The chief left the anthill, and went back home scolding. Then where Mr. Genet remained, he said, "All ye my people, don't you hear the chief that lives with people?" All the people were thankful saying, "Indeed this is a chief!" Thereafter they dwelt in that same place.

XIII. THE STORY OF MR. LITTLE-HARE AND THE TIGHTLY-BOUND.

One day Mr. Elephant gathered together all the people, and said, "Let us go and dig a well." Then indeed they all went. When they had finished digging, one said, "But Little-Hare hasn't come." Then Mr. Elephant said, "Indeed, I command that the one who shall see Little-Hare drinking water in this well of mine, let him bring him, and let us kill him!"

Then Little-Hare, when he heard that in the morning, answered, "Is it true that the chief has commanded?" And his companions answered, "It is quite true!"

Then, when morning dawned, Mr. Rhinoceros hid near the well in order to see who was stealing the water. And Little-Hare came out of the bush with honey, and suddenly appeared at the well, and entered the well with a calabash, and drew water. When he began to carry it, he (Mr. Rhino) caught him. Little-Hare said, "Sir, I have the Tightly-Bound that a cunning chief doesn't eat!" Mr. Rhinoceros answered, "First let us taste, give me some!" Then Little-Hare answered, "No Sir, first let me bind you, then let me give it to you." But he refused saying, "No, first of all give it to me!" And Little-Hare agreed saying, "All right, I'll give you a

¹ All sickness and death are attributed to witchcraft.

Popele cine wa li ŵa pele panini. Pa ku silo'kú lya, ŵa li laŵile ati: Pano ŷkake, u mpele-po na fimbi, indye. Popele cine ka li tatikile uku ŵa kaka.

Pa ku silo'ku ŵa kaka, ka li pintile ne menda, lomba ka lu kú ya. Na Ŵansofu ne ku fika, ne kwipusya ati: Nindo ya ku kaka? Ati: Ni Kalulu, a li ne ŵunƷkakwaŷkakwa uŵu ta ŵú lya imfumu icenjele! Popele Ŵansofu ŵa li laŵile ati: Ndu ku fisama neŵo ne mwine, mwipaye!

Impindi yopelé yo a li fikile Kalulu, ne fitele ŷyakwe, ne kwinjila mu mukalo. Pa ku tatiko'ku tapa menda, ne ku mwikata. Ne kwasuka Kalulu ati: Mwi njipaya, Sikulu, tanƷe mu peni-po uŵunƷkakwaŷkakwa. Popele Ŵansofu ati: TanƷe tumfwe, mpe-po! Ne ku ŵa pela panini. Pa ku silo'kú lya, ati: ŷkake, u mpe-po na fimbi! Pa ku silo'ku ŵa kaka, ka li imine, lomba ka lu kú ya.

Popele kaŵili ne ŵantu aŵenji ne ku fika ku sangana Ŵansofu ŵa ŵa kaka. Kumfwa ŴanƷalamu ati: Lelo ni neŵo na ku syala-po. Popele cine ŵa li syele-po ŴanƷalamu, ili ŵa fiseme. Pa ku pite' mpindi ice, ŵa li bwene ŵa fika kale Ŵakalulu. Lomba ŵa lu kwinjila mu mukalo; ne menda ka ŵa tapula. Pa ku tatiko'ku pinta, ne ku ŵekata. Ne ku laŵila Kalulu ati: Neŵo Sikulu ndi ne ŵunƷkakwaŷkakwa uŵu ta ŵú lya imfumu icenjele! ŴanƷalamu ne ku laŵila ati: TanƷe tumfwe! Popele cine ka li ŵa pele panini; ne ku laŵila ŴanƷalamu ati: ŷkake! Cine ka li ŵa kakile. Lomba ka lu kú ya.

Popele ne ŵaŵyawo aŵenji ne kwisa, ne kwipusya ŴanƷalamu ati: Na mweŵo ŵa mu kakeni? Ati: Mwá fwa! Ifyo fintu ifi li na Kalulu uŵune! Popele ŵa li ŵa kakulwile ná ŵo. Kumfwa Fulwe ati Ndu ku syala-po neŵo, mwikate. Popele cine Ŵafulwe ŵa li syele, ne kwikala popele apo.

Pa ku pite'mpindi ice, ŵa li bwene ka isa, ne kwinjila mu mukalo. Ne ku kekata kakalulu. Ne ku laŵila Ŵakalulu ati: Lekeni Sikulu, ndi ne ŵunƷkakwaŷkakwa! Fulwe ati: Lyasi! Ati: Sikulu ndekeni, mu peni-po uŵunƷkakwaŷkakwa! Fulwe ati: Lyasi!

Popele cine ne ŵenji aŵantu ŵa li fikile. Ŵa li sangile Ŵafulwe ŵa mwikata Kalulu. Ŵonse ne ku laŵila ati: Epene tu mwipaye musipwa Kalulu! Kalulu ne kwasuka ati: Mwi njipaila kuno Sikulu; mú ye, mu mpame pa musengga; na kú fwa! Kani mu njipaille kuno, tesi imfwe-po, yo! Popele ŵonse wa li sumine ati: ŷga tu lu kú ya ku musengga, tu ka kepaye! Popele cine, pa ku fika ku musengga, ŵonse ca li ŵunƷene, ne ku ka pama pa musengga. Ŵa li bwene ka pulililo'luŵilo. Ŵonse ati: Twa tumpa!

little." Then indeed he gave him a little. When he had finished eating, he said, "Now tie me up, give me some more, let me eat it." Then indeed he began to tie him up.

When he had finished tying him up, he carried his water, and went away. Then Mr. Elephant arrived, and asked, "What has tied you up?" He said, "It is Little-Hare, he has the Tightly-Bound that a cunning chief doesn't eat!" Then Mr. Elephant said, "I will hide myself and kill him!"

Just at that time Little-Hare arrived with his calabashes, and entered the well. When he began to draw water he caught him. And Little-Hare answered, "Don't kill me, Sir, first let me give you some Tightly-Bound." Then Mr. Elephant said, "First let us taste, give me some!" And he gave him a little. When he had finished eating, he said, "Tie me up, and give me some more!" When he had finished tying him up, he arose and went.

And then many people arrived and found that he had tied up Mr. Elephant. Then Mr. Lion said, "Today it is I who will remain." Then indeed Mr. Lion remained in hiding. After a little while, he saw that Mr. Little-Hare had already arrived. Then he entered the well; and drew water. When he began to carry it, he caught him. And Little-Hare said, "I Sir, have the Tightly-Bound that a cunning chief doesn't eat!" Mr. Lion said, "First let us taste!" Then indeed it gave him a little; and Mr. Lion said, "Tie me up!" Then indeed it tied him up. And off it went.

Then many of his companions came and asked Mr. Lion, "And you too has he tied you up?" He said, "You're dead! What fine things those are that Little-Hare has!" Then they undid him also. Then Tortoise said, "I shall stay and catch him." And indeed Mr. Tortoise stayed, and sat just there.

After a little while, he saw that it had come and entered the well. And he caught Little-Hare. And Mr. Little-Hare said, "Let go, Sir. I have got the Tightly-Bound!" Tortoise said, "Fibs!"¹ He said, "Let me go, Sir, let me give you some Tightly-Bound!" Tortoise said, "Fibs!"

Then indeed many people arrived. They found that Mr. Tortoise had caught Little-Hare. They all said, "That's right, let us kill the bounder of a Little-Hare!" Little hare replied, "Don't kill me here, Sir; go and throw me down on the sand. I shall die! If you kill me here, I won't die!" Then all agreed saying, "Let us go to the sand, and kill it!" Then indeed when they reached the sand and all were gathered together, they threw it down on the sand. They saw that it had gone right in quickly. They all said, "How foolish we are!"²

¹ This is a favourite expression of the Tortoise; cf. Story XLIII.

² Cf. the Episodes described in the Subiya tale "Nakala n'usulwe" (Texte Soubiya: E. Jacottet, p. 25.).

XIV. ICISIMIKISYO ICA KÁNICE AKA MUKOA.

Kambi kasuwa ka li fumine ne cisawi ca-kako, lomba ka lu ku ya ku musi wa wantu. Ku sangana pa li Wakakwele ne citalo ca manyangu: ka li fikile ne cisawi ca-kako, ati: Nga ngule icisawi canji ne wunyanggu! Popele cine wa li sumine Wakakwele; ne ku ka wikila pa mbale inyanggu. Pa kwewa ati ka silo'ku lya, ka li lawile ati: Peni cisawi canji, uwunyanggu bwa cepa. Popele Wakakwele ati: Mba wa fuma kwisa, we kawanda? Jku kupule icimanto ku mutwi! Popele wa li bwene kale ka ima; lomba ka lu ku wa kaka Wakakwele, ne ku wa alamwina mu ciwumba, ne ku wula ne sawi lya-kako, lomba ka lu ku lya: ne nyangu ne ku wula, lomba ka lu ku lya. Pa ku silo'ku lya ka li wulile umuto wa nyangu, ne ku wetulwila, mu mutwi Wakakwele. Wakakwele ne musowa. Ka li fumine, lomba ka lu ku ya kwisiwa lya-kako. Wonse Wansofu wa lu kwiso'luwilo na Wankalamu; ati: Mba nindo ya ku kake'fi, Kakwele? Ati: Kanice aka mukoa! Popele awawyaawo ne ku lawila ati: Akanice e ka nga nkaka? Wansofu wa li lawile ati: Mailo newo nka syala-po!

Popele cine, pa ku colucelo, ne ku syala-po Wansofu, ne citalo ca manyangu. Awawyaawo mbalya wa lu ku ya Wakakwele na Wankalamu mu mpanga. Pa ku pite'mpindi panini, na ko ka li fikile ne cisawi; ne ku lawila ati: Nga ngule-ko icisawi ne wunyanggu! Wansofu na wo ne ku sumina, ne ku ka pele'nyangu. Pa kwewa ati ka silo'ku lya, ati: Mpeni cisawi canji, uwunyanggu bwa cepa. Wansofu ne ku tambiko'kuwoko ati tu kekate tu ka pamepansi. Olo, ne ku wékata Wansofu, lomba ka lu ku kaka. Ne ku wula ne cisawi ca-kako, lomba ka lu ku lya. Ne ku wula ne nyangu, lomba ka lu ku lya. Ne ku wulo'muto, ne ku wetila pa mutwi Wansofu. Wansofu ne ku lila icililelile. Ne ku fuma lomba ka lu ku ya. Na Wankalamu ne ku bwela na Wakakwele. Ulu mwe Wansofu, mba nindo ya mu kakeni uwi wukulu? Na wo ne ku lawila ati: E-ko ka li ako kantu! Pa kwewa ati lucelo Wankalamu ati: Ndu ku syala-po na newo.

Na wo ne ku syala-po Wankalamu. Wa li bwene kale ka isa ne cisawi; ne kwipusya ati: Nga ngule-ko uwunyanggu ne cisawi canji! Na wo ne ku sumina Wankalamu, ati: Lete'cisawi! ne nyangu ne ku ka pela. Pa ku silo'ku lye'nyangu, ka li lawile ati: Mpele icisawi canji, ulunyanggu lwa cepa! Ne kwima Wankalamu ati tu kekate. Ka li wékete, lomba ka lu ku kaka; ne ku wula ne cisawi ca-kako, lomba ka lu ku lya. Pa ku silo'ku lya, ka li lile ne nyangu. Ka ka wulo'muto, ne ku wetulwila: lomba ka lu ku ya.

XIV. THE STORY OF THE YOUNGSTER OF THE NAVEL-STRING.¹

One day it came out with its big fish, and went to a village of people. It came upon Mr. Rhinoceros with a big cooking-pot of beans. It arrived with its big fish and said, "Let me buy the beans with my big fish!" Then indeed Mr. Rhinoceros agreed; and put some beans on a plate for it. When it had finished eating, it said: "Give me my big fish, the beans are not enough." Then Mr. Rhinoceros said, "Where do you come from you little devil? I'll smack you over the head with the tongs!" Then he saw that it had already risen, then it began to tie up Mr. Rhinoceros, and rolled him over to the wall, and took its fish, and started eating; and took the beans, and started eating them. When it had finished eating, it took the bean gravy and poured it over the head of Mr. Rhinoceros. Mr. Rhinoceros howled. It went out, and off it went to its pond. Everybody (including) Mr. Elephant and Mr. Lion hastened up, and said, "Whatever has tied you up like this, Rhinoceros?" He said, "A little youngster of the navel-string!" Then his mates said, "Would a youngster tie me up?" Mr. Elephant said, "Tomorrow I shall stop behind!"

Then indeed, when day broke, Mr. Elephant remained behind, with a big pot of beans. His mates Mr. Rhinoceros and Mr. Lion, there they are going away into the bush. After a little while, it too arrived with its big fish; and said, "Let me buy the beans with my big fish!" And Mr. Elephant agreed, and gave it some beans. When it had finished eating, it said, "Give me my big fish, the beans are not enough." Mr. Elephant stretched out his hand to catch it and throw it down. Ah! it caught Mr. Elephant, and began tying him up. And it took its big fish, and began to eat. And it took the beans and began to eat. And it took the gravy, and poured it over Mr. Elephant's head. Mr. Elephant just howled and screamed. And it went out and went away. Then Mr. Lion and Mr. Rhinoceros came back. "Oh my! Mr. Elephant, whatever has tied you up with all your bulk?" And he said, "That little thing was here!" When it was morning Mr. Lion said, "I am going to remain this time."

And Mr. Lion remained behind. He saw that it had already arrived with its big fish, and asked, "Let me buy the beans with my big fish!" Then Mr. Lion agreed saying, "Bring the fish!" And he gave it some beans. When it had finished eating the beans, it said, "Give me my big fish, the beans are not enough!" Then Mr. Lion rose up to catch it. It caught him, and began to tie him up; and it took its big fish, and began to eat. When it had finished eating it, it ate the beans. It took the gravy and poured it over him: then off it went.

¹ i. e. a new-born babe.

Wansofu ne ku fika, ati: Syani lelo mwe Wankalamu, mwe mu li toto'wukali? Wafulwe ati: Mailo ni neŵo ŷka syala-po. Popele cine pa kú co'lucelo, Wafulwe ne ku syala-ko. Lomba ŵa likele Wafulwe mu cipande; ná ko ne ku fika ne cisaŵi: ne kwikala popele apo. Olo, ne ku kekata kuli Fulwe. Lomba a lu kwita Fulwe ati: Na ikata e! Na Wankalamu ne ku fika na Wansofu. Sombi ka li laŵile ati: Mwi njipaila ku mutunta: mu ka njipaille ku musenga ku nika! Lomba ŵonse ŵa lu kú ya ili ŵa sembelesya: ŵonse ne ŷgwele. Pa ku fika ku musenga, ŵa li ka lampwile pansi pa musenga. Ná ko ka li tukwilile iloŵa mwiulu: ŵonse ne ku ŵa toŵola. Ka li injile uluŵilo pa menda.

XV. ICISIMIKISYO ICA MUNTUNSI NE ŷGUNI

Ya li kolele insala; kambi kasuŵa ne ku fuma ati ŷká lye-po akoŵa. Ka bwela-mo lukoso. Kaŵili kambi kasuŵa ne ku fuma. Kumfwa ni ku ŷguni ya isa: ne kwi twala, ne ku mu twalo'kutali ukwakuti; ne ku bwela-mo, ne kwi leka. Pa ku bwelela ku musu, ne kwima umbi upengele ukwakuti; ne kumfwa ya ise'ŷguni yopelé yo, ne kwi twala, ne ku mu twalo'kutali ukwakuti mu mbali ya culu; ne ku sangana i likele, ne citele icakuti uŵrune. Popele uyo muntu ne ku tina. Kumfwa icitele ati: Te ku tina! Fika kuno! Ná ye ne ku fika. Ati: To mpape! Ná ye ne kú ya ne ku ci papa. Pa ku fika pa cilyango icikulu, ati: Ntule! Ne ku ci tula; ne kwinjila icitele. Kumfwa ati: We mwame pusyo'kuŵoko! Ná ye ne ku pusya, ni ku mutondo wa fisunga. Lomba ná ye a lu ku syana; ati: Epeni, indye-po akakuŷya lelo! Kumfwa kaŵili ati: We mwame pusyo'kuŵoko. Ni ku katunda ka nsima. Ne ku pokelela. Ne ku laŵila ati: Ne lusiko ndu u pintile-mo insima yoŵe! Popele liŵili ne ku laŵila ati: Te kú ya ku laŵila ku musu! Ná ye ne ku kana ati: Koku Sikulu, newone! Ne ku longela ne nsima mu lusiko mukati.

Popele lomba a lu kú ya: ne ku fika na ku musu, ne nsima ne ku fumya, ne ku pela aŵaŵyakwe ŵonse. Ŵonse ne kwipusisya ati: Mba aya a fuma kulipi? Ná ye ati: Na pumba! Ati: Tu ŵule uku wa pumba! Ná ye ne ku kaninina.

Ulucelo pa kú ca, ca li imine cimbi icileme, ati: Ndu kú ya mu mpanga. Kumfwa ni ku ŷguni. Ne kwi londa. Pa ku fika mu mbali ya culu, ku sangana i likele ne citele. Ne ku laŵilo'yo muntunsi ati: Icitele ci la wame'ci! Ná co citele ne kwasuka ati: Ndi muntu! Ne kwasuka uyo muntu ati: Syonsé si te mbiko? Icitele ná co ne ku laŵila ati: Ndi muntu! Pa kumfwe'ŷyo umuntunsi ne kwima ne fumo ati nci lase, ne ku li ikata ku citele. Ná co ne kwasuka ati: We

Mr. Elephant arrived, and said, "How is it today Mr. Lion, you who are so proud of your fierceness?" Mr. Tortoise said, "Tomorrow it is I who shall remain." Then indeed at dawn, Mr. Tortoise stayed behind. And Mr. Tortoise sat in a piece of bark; and it arrived with its big fish: and sat right on there. Ah! and it was caught by Tortoise. Then Tortoise called out, "I've caught it!" And Mr. Lion and Mr. Elephant arrived. But it said, "Don't kill me on the high land; kill me on the sand by the river!" Then they all went rejoicing greatly over it: all of them shouting. When they reached the sand, they dashed it down on the sand. And it scattered up the dust: and they were all blinded. It dived quickly into the water.

XV. THE STORY OF THE MAN AND THE HONEY-GUIDE.

A famine arose; one day (a man) went out to eat some mushrooms. He just returned (empty). Again another day he went out. He heard a honey-guide arrive: and took it along, and it took him a great distance; and he came back, and left it. On his return to the village, there arose another, one very poor; and heard that same honey-guide come, and he took it along, and it took him a great distance to the edge of an anthill; and he found it sitting with a most beautiful calabash. Then that man was afraid. And the calabash said, "Don't be afraid! Come here!" And he came. It said, "Won't you carry me?" And he went and carried it. When he arrived at a great opening, it said, "Put me down!" And he put it down, and the calabash entered. It said, "Friend, poke your hand through!" And he poked it through, and, lo! a jar of beer. And then he began to dance, and said, "That's right, let me eat a little food today!" Again it said, "Friend, poke your hand through." Behold a great basket of thick porridge. And he took it gladly. And it said, "Here's a tinder-box, carry your porridge in this!" And again it said, "Don't go and tell (this) at the village!" And he refused, saying, "No Sir, not I!" And he packed the porridge inside the tinder-box.

And then off he went: and he arrived at the village, and took out the porridge, and gave to all his companions. They all insistently asked him, "Where has this come from?" And he said, "I have begged it!" They said, "Tell us where you begged it!" And he absolutely refused.

When morning dawned, one of the worthies arose and said, "I am going into the bush." He heard a honey-guide (come). And he followed it. When he reached the side of the anthill, he found it sitting with a calabash. And that man said, "What a fine calabash this is!" And the calabash answered saying, "I'm a man!" And that man answered, saying, "These are all evil omens, are they not?" And the calabash said, "I am a man!" On hearing that, the man arose with his spear to wound it, and it (the spear) was caught by

mwame wi njipaya! Ná ye umuntunsi ati: Imbiko si la fula! ne kwima ne katemo ati nci toúe. Ne ku kekata, ne ku laúwila ati: We mwame, mpape-ko! Umuntunsi ne kwasuka ati: Kani ŋku pape, u mpele amata anji ne tutemo: ná co ne kwasuka ati: Inya na ku ku pela! Ná co ati: We mwame wi njipaya! Ná ye umuntunsi ne kwasuka ati: Nani umuúwoúe we citele? Pa ku fika pambi, ne ku laúwila ati: Ntule! ne kwinjila. Ati: Tambika amaúwoko! Ná ye ne ku tambika. Iminwe yonse ne ku monsala-ko. Ne ku fuma-ko uluúwilo, ne ku fika na ku musi kwaúo. Pa ku mu úona úonse, ne kuwipusya ati: Nindo ya ku cita? Ati: Cítele e ca mpinika! Pa kumfwe'fyo uyo upengele, a li umfwile insoni ukwakuti. Ta laúwile-po neli kantu.

Pa kú co'lucele, lomba a lu kú ya kopele uko, ne ku ci sangana, ná co ne ku mwipusya ati: We mwame, wa li ndoúele. Ná ye ne ku kana, ati: Koku Sikulu; ni ŋkalamba yenu, mwe úene, e ya mu letele! Ne fyakulya ne ku mu pela, ne ku twala ku musi. Wóonse pa ku fi úone'fyo ifyakulya, úa li mwipwisye ukwakuti. Ná ye ne ku sumina ati: Cítele e ci lu ku mpela! Impindi yopelé yo ne fyakulya ne ku bwelela.

XVI. ICISIMIKISYO ICA WAKALULU NE YA LILE WULAMBE.

Insiku syonse inkalamu ya lu kwikata aúwantu, ne ku lu ku úa silile úonse. Popele kambu kasuúwa ne kwima umbi umuntu ati: Tangge ndu kú ya ili ndya-po akoci. Pa kweúwa ati a fika mu mpanga, kumfwa ni ku ŋguni ya ponaiika. Pa kweúwa ati ya ponaike'fyo, ka fi sensela ne ku sensela. Kulya ku sangga i lu ku tentuluka inguni. Ku sangana si lu kwikala paúwili. Ku sangga ni ku mata a li lele-lele. Pa kwikala ati nsike umulilo, ya lisile ná yo, ka i dya.

Kaúwili ulucelo ka ima umbi ná ye, ati: Tangge ndu kú ya ili ndonda-po akauni. Cine omfwe ya isa. Ka fi sensela ne ku sensela. Pa kweúwa ati kuntangile, ku sangana i lu ku tentuluka. Pa kweúwa ati a ceúuke, ku sangga si lu kwikala paúwili. Pa kweúwa ati njikale, nsike akalilo, ya lisile ná yo ka i dya.

Kaúwili ulucelo umbi ná ye fyopelé fyo wa li imine. Pa kweúwa ati a fike mwi yamba, omfwe ya pone'nguni. Ka fi sensela ne ku sensela. Pa kweúwa ati kuntangile ku sangga i lu ku tentuluka, ku sangga si lu kwikala paúwili. Pa kwikala mu ku siko'mulilo, ya lisile ná yo ka i dya.

the calabash. And it answered saying, "Friend, don't kill me!" And the man said, "The ill-omens abound!" And he rose with his axe to break it. And it caught it (the axe), and said, "Friend, carry me!" The man answered, "If I carry you, give me back my weapons and axes!" And it answered, "Yes, I shall give you them!" And he went and carried it. Whilst carrying it, he tried to break it. And it said, "Mate, don't kill me!" And the man answered, "Who's your mate, you calabash?" When he had arrived at a certain place, it said, "Put me down!" And it entered. It said, "Stretch out your hands!" And he stretched them out. And it cut off all his fingers. He rushed out, and arrived home at his village. When they all saw him, they asked, "What has done this to you?" He said, "A calabash cut me!" On hearing that, that poor man felt very sorrowful. He said not a thing.

When morning dawned, he set out right over there, and found it (the calabash), and it asked him, saying, "Friend, you betrayed me." And he denied, saying, "No, Sir; it was your own messenger that brought him!" And it gave him food, and he took it to the village. All, when they saw that food, asked him insistently. And he confessed saying, "It was the calabash that gave it to me!" At that very moment the food went back.

XVI. THE STORY OF MR. LITTLE-HARE AND WHAT ATE WULAMBE.

Every day a lion used to catch the people, and he began to finish them all off. Then one day a certain man arose and said, "First let me go and eat some honey." When he had arrived in the bush, lo! he heard a honey-guide fall.¹ When it had thus fallen, they² sped off. Over there he found the honey-guide 'hanging about'. He found them (the bees) located in two places. He found weapons lying about. When he sat down to make a fire,³ it (the lion) also came and ate him.

Again in the morning another got up and said, "First of all let me go and follow up a little honey-guide." Indeed he heard it come. Off they sped. Further on he found it 'hanging about'. On looking up, he found them located in two places. When he had sat down to light a fire, it too came and ate him.

Again in the morning yet another got up in the same way. When he had reached the forest, he heard the honey-guide fall. Off they sped. Further on he found it 'hanging about', and there they were located in two places. When he sat down to make a fire, it also came and ate him.

¹ A term frequently used regarding the sudden appearance of the chattering honey-guide.

² Lamba idiom indicating "the man and the honey-guide".

³ In order to smoke the bees.

Popele ne wantu wõnse ne ku sila. Pa kweïwa ati bwá co'lucelo kambi kasuwa, WáWulambe aïene ne kwima, ati: Ndu kú ya ili ndya-po akoci. Pa kweïwa ati wa fika mwiwamba womfwe ya pona. Ka fi sensela ne ku sensela. Pa kweïwa ati wende-ko pantangile, ku sangga i lu ku tentuluká. Pa kweïwa ati wa ceïwuka WáWulambe wa sangga si lu kwikala païwili. Wá likele WáWulambe ati tu sike-po akalilo. Ya lisile ne ku wékata.

Popele mu musí wa li lemene uku pembelela, ne ñkasi yakwe na wanyina ne ku lemo'kwikala. Ati: Lelo WáWulambe yá lya! Popele icine ya likele uku lu ku lila ñkasi yakwe. Kambi kasuwa ne kwisa umbi umwalalume ati: Ndu ku fwayo'kupa! Ati: U lu ku fwayo'kupo'mwana wanji, tangge a kepaye iya lile Wulambe. Popele uyo mwalalume wa li kene ati: Koku, mbe'ya lile Wulambe ko ipaya syani? Popele umbi ná ye wa lisile, ati: Ndu ku fwayo'kupo'mwanakasi uyu! Wanyina ati: U lu ku fwayo'kupe'ñkasi-Wulambe, tangge a kepaye iya lile Wulambe!

Pa kweïwa ati kambi kasuwa, Wakalulu ne ku fika, ne ca lupafu, ati: Ndu ku fwayo'kupo'yu mwanakasi! Ne kwasuka Wanyina Wulambe ati: U lu ku fwayo'kupe'ñkasi-Wulambe, tangge a kepaye iya lile Wulambe! Kalulu wa li sumine ati: Inya ndu kupa.

Pa kweïwa ati bwá co'lucelo ka li fumine ne lupafu lwa-kako. Pa kweïwa ati kende-ko, kumfwa ati ni ku nguni ya isa. Lomba ka lu kú ya ili ka londa. Pa kweïwa ati ka cite'fi ku sangga i lu ku tentuluká. Pa kweïwa ati ka fika, ka ka ceïwuka, ku sangga ni ku mata mpangana mpangana. Popele ná ko ka lisiwile ati kopele kuno e-ko i li i lile Wulambe.

Pa kweïwa ati ka ceïwuke liwili, ku wona i lu kwisa. Popele ná ko ka li wikile icifunda ca-kako, lomba ka lu kú ya kopele uko. Ne ku fika ne ku lambila pansí, ne ku lawila ati: Mitende Mwe Wasikulu! Ná wo ati: Mutende! Ne kwipusya ati: Ku ñanda yenu, Sikulu, kulipi? Ñka pepe-po!

Popele wa lile wõnse kopele uko. Pa kweïwa ati wa silo'ku pepa, ka li wa wulile ati: Sikulu ndi ne cipa icakuti! Kani mwa ci wona mweïwo, koti kále mwa ci tinamina! Popele Wanjalamu ná wo wa li lawile ati: M! Wáfi Kalulu u lu ku wépa! Popele ná ye ati: Twendeni Sikulu, mu ka wone!

Pa kweïwa ati wa yo'ko, ka li fikile, ka ka wulo'lupafu lwa-kako; popele ne kwinjila-ko; ne ku wa wula Wanjalamu ati: Njimyeni-po pano Sikulu! Wa li eïbele ati tu mwimye, ne kwikata amala mu musyu. Ka wa lema Wanjalamu, uku kemya i. Kumfwa ati: Na mweïwo Sikulu, pano injileni-ko! Olo na Wanjakamu ne kwinjila-mo. Wakalulu ati: Ne wakasi wenu, Sikulu, ne wana wenu wõnse nga wanjile! Kumfwa Wanjalamu ati: Tesi u twimye-po weïwo! Ati: Koku Sikulu na ku mwimyeni! Popele cine wa li injile-ko wõnse lukoso.

Then everybody¹ was finished off. At dawn one day, Mr. Wulambe himself arose and said, "I am going out to eat some honey." When he had reached the forest, he heard it fall. Off they sped. When he had gone further on, he found it 'hanging about'. When Mr. Wulambe looked up, he found them located in two places. Mr. Wulambe sat down to make a fire. It came and caught him.

Then in the village they tired of waiting (for him), and his sister and his mother became tired of sitting. They said, "Today it has eaten Mr. Wulambe!" Then indeed his sister sat down and wept. One day a certain man came and said, "I want to marry!" (The mother) said, "He who wants to marry my child, let him first kill that which ate Wulambe." Then that man refused, saying, "No, how is one to kill what ate Wulambe?" Then yet another came saying, "I want to marry this woman!" The mother said, "He who wants to marry Wulambe's sister, let him first kill that which ate Wulambe!"

But one day, Mr. Little-Hare arrived with a big sack, and said, "I want to marry this woman!" And Wulambe's mother answered, "He who wants to marry Wulambe's sister, let him first kill that which ate Wulambe!" Little-Hare agreed saying, "Yes, I'll marry."

When morning dawned it went out with its sack. When it had gone a little, behold the honey-guide came. And it went following. When it had done that, it found that it (the honey-guide) was loitering about. When it arrived, it looked round, and found countless weapons. Then it knew that was where that which ate Wulambe was.

When it looked round again, it saw him (the lion) coming. Then it put down its sack, and it went right over there. And it arrived and bowed itself down, and said, "Greeting O Master!" And he (the lion) said, "Greeting!" And it asked, "Where is your house, Sir? Let me have a smoke!"

Then they both went over there. When they had finished smoking, it said to him, "Sir, I have a splendid trick! If you were to see it, you would just love it at once!" Then Mr. Lion said, "Ah! The lies, Little-Hare, that you are telling!" And he said, "Let us go, Sir, you'll see!"

When they had gone over there, it arrived, and took up its sack; then it went inside; and said to Mr. Lion, "Now lift me up, Sir!" He was about to lift him up, when (Little-Hare) caught his claws into a root. Mr. Lion strained, he didn't lift him. Then he said, "And you, Sir, now get in!" And, lo! Mr. Lion got in. Mr. Little-Hare said, "And your wife, Sir, and all your children let them get in!" Mr. Lion said, "You can't pick us up!" He said, "No Sir, I'll pick you up!" Then indeed they all went in.

¹ Lamba exaggeration in narrative.

Pa kweûa ati wâ silo'kwinjila, lomba ka lu ku kaka na cimwando icakuti wûukulu. Kurfwa ati: Nindo Kalulu u lu ku tu kakila fino? Ati: Koku Sikulu, ukwimya ati njimye bwino. Popele ka li kakile ponse ponse, ne ku kosa. Popele ne ku wâ wûla ati: Lelo mwa wêpa; ndu ku mwipayeni; e mwe mwa lile Wûlambe! Ka ka wûla ne kapindo, lomba ka lu ku wâ puma. Pa kweûa ati ka puma impindi ikulu, ka li bwene pa tanta; lomba ka lu kú ya ku musi. Ati: Lelo na ipaya isi lile Wûlambe! Ati: Wûji, wa wêpa! Mba weûo ili ifumbe lyopele uwa kwipaya-po isi lile Wûlambe? Ka li lawile ati: Ngga weme awantu wõnse, tu lu kú ya!

Popele icine wâ li imine wõnse, lomba wâ lu kú ya. Cine wâ sangga fyõnse fyá fwa ku lupafu. Wâ li teûele ne makuni aenji, ne ku fi posa-mo. Popele fya li pile fyõnse. Popele wâ li bwelele ku musi. Ne mwanakasi uyo ka kopa kakalulu.

XVII. ICISIMIKISYO ICA MUNTU UPEŃGELE¹

Wa li ne cilonda. Popele kambu kasuûa a li fũmine ati tange Ńka loûe-po utusaûi. Ne kú ya ne ku fika ku nika, ne ku tekela pa menda, ne ku fuûula, ne ku fuûulo'mwanakasi. Popele uyo muntu upeŃgele a li tinine ukwakuti, pa ku wõna umwanakasi uyo. A li lawile umwanakasi ati: Ka tu yení ku musi kwenu. Uyo mwalalume ne ku kana ati: Koku nsi kwete kwesu, aûakwasu wâ li ntamfisyẽ, ndi syele mu masala! Umwanakasi ati: Ciweme, ka tu yení! Pa ku fiko'ko ku masala, ne kwinjila mu Ńanda yaûo. Pa kweûa ati wusiku umwanakasi wa li ansikile ifintu ifinji ifiweme ne wantu awenji. Pa ku wûko'lucelo aûalalume wâ li sangile wâ ikala awantu aûaweme ukwakuti, ne ku wâ wûla ati: Mwe wâlume, te ku yo'ko uku mwa mfumisye neûo! Ná wõ ne ku lawila ati: Mba Ńka londe-ko indo, kawili ne na wisya? Popele icine wâ likele insiku isinji.

Pa kweûa ati kambu kasuûa wâ li wûlile indoûo yaûo, lomba wâ lu kú ya kopele uko. Pa ku fiko'ko, wâ li fikile ne kwikala, ne ku wika-po indoûo. Pa ku fuûula, wâ li fubwile umwanakasi na umbi uweme ukwakuti. Wâ li mwipwisye ati: Ka tú ya ku musi! Ná ye ne ku kana ati: Koku, tange mu kepaye aûakasi wenu, ilyo na neûo Ńgise! Popele ná wõ wâ lile ne ku koma ifumo mu mulombe, ne ku bwela. A li kene, ati: Koku, mwa lasa mu mulombe. Kawili wâ li bwelele ne kwipayo'musya waûo. Kawili a li kene ati: Koku, mûsya wenu mwa ipaya: aûakasi wenu mwa wâ sya, mbalya wêkele! Kawili wâ li bwelele, ne ku mu laso'yo umukasi waûo. Popele wâ li bwene olo! fyõnse ifintu né po fyá ya, ne wanakasi wõnse! A li syele eŃka, fyopelé fyo ifi a li akale.

¹ Cf. stories, CXVIII and CXXXVII for other versions of the same.

When they had finished going in, then it started to tie it up with a tremendous rope. He said, "Little-Hare what are you tying us up like this for?" He said, "No Sir, just in order to pick you up easily." Then he bound it round everywhere tightly. Then he said to him, "Today you lie; I am going to kill you; it is you who ate *Wulambe!*" It took a stick, and started to beat them. When it had beaten for a long time, it saw that all was still; then off it went to the village. It said, "Today I have killed those that ate *Wulambe!*" They said, "Lies, you lie! You, of such (little) size, how are you to kill those that ate *Wulambe?*" It said, "Let everybody get up, let us go!"

Then indeed they all arose, and set out. Indeed they found them all dead in the sack. They cut a heap of fire-wood, and threw them in. Then they were all burnt up. Then the people returned to the village. And that woman Little-Hare married.

XVII. THE STORY OF A POOR MAN.

He had a sore. Then one day he went out to go and catch some little fish. He went and reached the river, and set (his hook) in the water, and pulled to land, and landed a woman. Then that poor man feared greatly, when he saw that woman. The woman said, "Let us go to your village." That man refused saying, "No, I have no home; my relations drove me away; I have remained in the deserted village!" The woman said, "All right, let us go!" When they reached the deserted village over there, they entered his house. When night came, the woman arranged many fine things and many people. When the man awoke in the morning, he found that very fine people were sitting there, and (she) told him, "My husband, don't go over there from where you brought me!" And he said, "What should I go there for, especially as I have become very rich?" Then indeed he remained many days.

But one day he took his hook, and started off for that very place. When he arrived there, he came and sat down, and set his hook. When he drew in, he landed another woman, very beautiful. He asked her saying, "Let us go to the village!" And she refused, saying, "No, first you kill your wife, then I'll come." Then he went and struck his spear into a *Lombe*¹ tree, and returned. She refused saying, "No, you have pricked a *Lombe* tree." Again he returned and killed a slave-girl of his. Again she refused saying, "No, a slave-girl of yours you have killed: your wife you have left, there she is over there sitting down!" Again he went back and wounded his wife. Then, lo! everything disappeared, and all the women too! He remained alone, even as he was before.

¹ The *mulombe* has a very red sap, and that would look like blood on the spear-blade. This device is often used in the Stories, as for instance in No. LIV. Cf. also the Subiya tale: "Z'ongwe ni sulwe" (Textes Soubiya, E. Jacottet, p. 19).

XVIII. ICISIMIKISYO ICA CILUŴI NE MUNTU
UCENJELE.

Ciluŵi ne kwikasya makanga. Ati: Tula makanga! Ne ku tula. Kaŵili kambi kasuŵa ne kwikasya ambi. Kaŵili ne ku laŵila ati: Ciluŵi tula makanga! Sombi kambi kasuŵa Ciluŵi ŵa li mwipwisye ati: Mba makanga u lu kwikasya? Popele a li asukile Ciluŵi ati: Ndu ku pela aŵantu! Kumfwa uyo ucenjele ati: Pakuti pando u lu ku ŵa pelela? Ciluŵi ne kwasuka ati: Ndi ne nsoni uku ŵa tana. Popele uyo ucenjele ne ku laŵila ati: Lelo wesye: kani ŵa kwipusye ati: Tula makanga, ko laŵila ati: Koku, ŵa ndaya ku musi ati: Ko leta makanga. Popele icine a lile ku myando yakwe, ne ku mu kumanya uyo muntu, ne ku laŵila ati: Ciluŵi tula makanga! Popele Ciluŵi ne kwasuka ati: Koku, ŵa ngeŵa ati: Ko leta makanga! Popele fyopelé fyo Ciluŵi wa li cenjele.

XIX. ICISIMIKISYO CA TWÁNICE

Pantangile utwánice twa li ŵuŵgenye aŵakulu ati: Mwe ŵakulu, tu lu ku fwayo'ku laŵila nenu lelo. Popele aŵakulu ŵonse ŵa li ŵuŵgene; ne twánice ná to ne ku ŵuŵgana. Popele kambi ka li imine akánice, ati: Mwe ŵakulu, tu lu ku fwayo'ku mu ŵuleni iceŵo cimo; pakuti insiku syonse, pa kú nwo'bwalwa, mu la tu pufya, ne ku lu ku tu tana. Popele tu lu ku mu ŵuleni ati pa kwipiko'bwalwa, ka mu ŵula-po umo umutondo, ne ku tu pela. Popele aŵakulu ŵonse ŵa li kene ati: Koku, ta twisi na mweŵo uku mumfweni. Popele ná to utwánice twa li asukile ati: Tu lu ku fwayo'ku mu ŵuleni kaŵili ati, nangaiŵa ati umukulu umbi á fwa, fweŵo ka tu lu kú ya lukoso ili tu pukuta!

XX. ICISIMIKISYO CAKWE CIŴEŅGELELE.

Wa li iweke iŵanda yakwe, ne kumasa ka masa. Kambi kasuŵa ya lisile imfula ikulu, popele Ciŵengelele ne kwisa ku mulyango, ne ku lu ku lokwo'mulomo. Ŵamulongwe ne kwisa; ati: We mwame Ciŵengelele ngiswile-ko. Ati: Ciŵengelele a bwene'ŵanda umulomo ko lokwa! Ná ye umulongwe wa li imine ne ku lu kú ya.

XXI. ICISIMIKISYO ICA MUNTU UMBI UWA ILE
MU KUPA.

Popele ŵa li mu sumine ŵanyina-fyala, ati: Ciŵeme, upeni! Pa ku pite'nsiku ŵa lisile ŵanyina-fyala ulucelocelo, ne ku laŵila ati: We muko wanji, kani u li wa cine, u kekate puŵgwa. Popele umuko wa li kanjamene ukwakuti, pa kumfwe'fyo. Popele a li imine, ne ku ŵule'ciseŵa, lomba a lu kú ya. Pa ku fika pa cinika, ne ku lala, ne

XVIII. THE STORY OF THE SIMPLETON AND THE CUNNING MAN.

Simpleton caught some guinea-fowl. (A man) said, "Put down the guinea-fowl!" He put them down. Again another day he caught some more. Again he said, "Simpleton, put down the guinea-fowl!" But one day (a cunning man) asked Simpleton, saying, "What about the guinea-fowl you catch?" Thereupon Simpleton answered, "I give them to people!" Then that cunning one said, "Whyever do you give them them?" Simpleton answered, "I am ashamed to grudge them." Then that cunning one said, "You try today. If they ask you saying, 'Put down the guinea-fowl', you say, 'No, they ordered me at the village to bring the guinea-fowl.'" Then indeed he went to his strings (traps), and met that man, and he said, "Simpleton, put down the guinea-fowl!" Then Simpleton answered, "No, they told me saying, 'Bring the guinea-fowl!'" Then in that way did Simpleton become cunning.

XIX. THE STORY OF THE YOUNGSTERS.

Once upon a time the youngsters gathered together the elders, and said, "Ye elders, we want to speak with you today". Then all the elders gathered together, and the youngsters also gathered. Then one youngster rose and said, "Ye elders, we want to tell you one matter; because every day, when you drink beer, you slight us, and grudge us. So we tell you that when you brew beer, you should take one pot and give it to us." Then all the elders refused saying, "No, we cannot listen to you." Then those youngsters answered, saying, "We want to tell you further that, although an elder die, we shall just go about our play!"

XX. THE STORY OF HAMMER-HEAD.

He built his house, and smeared with mud. One day there came a big rain, then Hammer-Head came to the doorway, and got his beak wetted. Mr. Hornbill came; and said, "Friend Hammer-Head, open to me." He said, "Hammer-Head who had a house, his beak gets wetted with the rain!" And the hornbill got up and went away.

XXI. THE STORY OF A MAN WHO WENT TO MARRY.

And so the mother-in-law agreed saying, "All right, marry!" When some days had passed his mother-in-law came in the morning, and said, "Son-in-law, if you are true, you will catch a scavenger-eagle." Then her son-in-law was amazed, when he heard that. Then he rose and took a skin, and went. When he reached the plain, he

ku li fimbe'ciseŵa. Ná ye pungwa, pa ku wone'fyo, a lisile bwangu, ati: *Ŋká lye inama. Olo, pa kwikala pali ye, ne ku mwikata! Lomba a lu kú ya ku musí, ne ku pelo'mukasi wakwe, ati: Twala kuli wánoko! Ná wó wányina-fyala, pa ku wone'fyo, ne ku temwo'kwakuti.*

Sombi ná ye, pa ku pite'nsiku isinji, a lile ku yanda ya wányina-fyala, ne ku laŵila ati: Mwe wamama-fyala, kani mu li ntemenwe, ndu ku fwaya amenda a ku wula-po wómbwe. Popele wányina-fyala ne ku tino'kwakuti, pa kumfwa amenda a ku wula-po wómbwe. Wá li wulile ne noŋgo yaŵo, ili wépusya mu nika, ati: Kani muno mu nika mu li wáwómbwe? Wá li umfwile wáwómbwe wá sokomoka-uku lila. Ne ku fika kumbi ku nika, ne kwipusya ati: Kani muno mu nika mu li wáwómbwe? Wá li umfwile wá sokomoko'ku lila. Lomba wá lu ku pita. Kaŵili ne ku fika kumbi ku nika ukutali, ná ko ne kwipusya ati: Kani muno mu nika mu li wáwómbwe? Wá li umfwile wá sokomoka. Wá li lemene na ku nsala. Popele kopele uko ne kú fwa.

Popele uko uku wá syele ku musí, wá li mwikete umuko waŵo ati tu mwipaye. Popele imfumu ya li laŵile ati: Tangge mu leteni, a laŵile bwino. Ya li mwipwisye imfumu ati: Wa li citile syani? Popele ná ye wa li asukile ati: Koku Sikulu, wamama-fyala e wá tangile ati Kékate pungwa! Icine na lile ne kwikata. Na neŵo, pa ku fika, ne ku laŵila ati: Ndu ku fwaya amenda a ku wula wómbwe. Imfumu ne ku kana ati: Ta kwete ceŵo! Ina, u lu kú ya kwenu!

XXII. ICISIMIKISYO ICA WUCI NA WANYINA-FYALA.

Insala ya li kolele. Aŵaŵyakwe ne ku lu ku leto'wuci, ye neli panini. Na mailo aŵaŵyakwe ka wá leta, ye neli panini. Kambi kasuŵa wányina-fyala wá li laŵile kuli ye ati: Mweŵo tata, te ku leta-po fikumba? Popele ná ye wa li sumine ati: Mailo ŋká ya-mo. Sombi uyo muntu ta bwisi uŵuci. Wa lile ulucelo, ne ku sangano'mutondo, ne ku sukulo'mukwa, ne ku pulawila-mo umwao, ne kwisusya pá. Pa ku fika ku mbali ya musí, ne ku fisa, ne maŵula ne ku fimba-po aenji. Pa ku fika ku wákasi wáŵo, ne ku wá tuma ati: Weŵo kó ya, u ka lete uŵuci! Popele ne wákasi wá li imine bwangu, ne ku lu ku temwa. Pa ku fiko'ko wá li imisye, ne malume wa li laŵile ati: Twala kuli wánoko. Na wányina-fyala, pa ku bwela, ne ku temwo'kwakuti. Ati: A cito'muko wanji, ndye-po akoci! Popele, pa ku tula, wá li kakulwile-po bwangu. Wá li sangile-ko enka kumba. Popele wányina-

lay down, and covered himself with the skin. The scavenger-eagle, on seeing that, came quickly, saying, "Let me eat some meat." Ah, when he sat on him, he caught him! Then off he went to the village, and gave it to his wife, saying, "Take it to your mother!" And his mother-in-law, when she saw that, was very glad.

But he also, after many days, went to the house of his mother-in-law, and said, "Mother-in-law, if you love me, I want water without frogs." Then his mother-in-law feared greatly, when she heard of water without frogs. She took her pot, asking at the river, "Are there frogs in this river?" She heard the frogs croak in harmony. And she arrived elsewhere at a river, and asked, "Are there frogs here in the river?" She heard them croak in harmony. Then she passed on. Again she arrived elsewhere at a river far away, and there she asked, "Are there frogs here in this river?" She heard the chorus. She was tired and hungry. Then away there she died.

Then where they remained at the village, they caught her son-in-law in order to kill him. Then the chief said, "First bring him, let him speak carefully." The chief asked him, "What did you do?" Then he answered, "No, Sir, my mother-in-law started it by saying, 'Go and catch a scavenger-eagle!' Indeed I went and caught it. And I, when I arrived, said, 'I want water without frogs'." The chief refused saying: "He is not guilty! Rise, go to your home!"

XXII. THE STORY OF THE HONEY AND HIS MOTHER-IN-LAW.

There was a famine. His companions used to bring honey, but he not a scrap. And the next day his companions would bring, but he not a scrap. One day his mother-in-law said to him, "Father won't you bring some Kumba¹ honey?" Then he agreed saying, "Tomorrow I shall go." But that man didn't know what honey was. He went in the morning and found a Tondo tree, and hollowed out a bark-dish, and picked flowers into it, and filled it brimful. When he reached the edge of the village, he hid it and covered it over with many leaves. When he reached his wife, he sent her saying, "Go and bring the honey!" Then his wife rose quickly, and was glad. When she arrived there, she picked it up, and her husband said, "Take it to your mother." And his mother-in-law, when she returned, was very glad. She said, "My son-in-law has done it, let me eat a little honey!" Then when she put it down, she quickly untied it. She found only Kumba¹ petals. Then his mother-in-law was angry, and

¹ This is the name of one of the honey-seasons, and is also applied to the flowers and petals, that the bees knock down when gathering the nectar. The four honey-seasons are: *Kumba*, *Akaykobwe*, *Umusamba*, and *Umutendefu*, the names of the trees from the flowers of which the bees tap the nectar.

fyala ne ku fitwa, ne ku weta awawya wo wonse, ati: Kani mwense e wuci udu mu lu ku leta? Na wo awawyakwe ne ku mu seko kwakuti; ati: Mailo tu ka ya nowe; tu ka ku wula amekalilo a wuci. Popele icine, pa ku co'lucelo, wa li mavitile ne ku ya mu ku mu langa ifi li wuci. Popele ye wa li sambile.

XXIII. ICISIMIKISYO ICA KU PULA PA NDOLO NE NTAFU.

Imfumu ya li fyele awana, wonse ne kupwa. Pa kwe wa ati kawinda ye ne ku kano kupwa ati: Ne wo ndu ku fwayo mwalalume uwa ku pula pa ndolo ne ntafu! Imfumu ne ku kaykamana lukoso, ati: Mba ne wo yka mu wone kulipi muno mu calo? Ya li esesye ukwita wonse awantu. Popele icine wonse ca li loyganine, ne ku lu kwesya uku pula pa ndolo, ne ku lu ku kango ku pula. Popele a wo ka ci bwelela. Kawili na wambi ne kwisa, na wo ne kwesyo ku pula pa ndolo; na wo ne ku kanga. Popele ne mwana ne kondo kwakuti. Imfumu ya likele ne nsoni.

Pa kwe wa ati wambi wa li umfwile ukutali ati: Uko e-kwa li umwana wa mfumu a lu ku fwayo mwalalume uwa ku pula pa ndolo. Popele wa li imine awana-wa-ghasi kawili ne mulamu wa wo, e watatu. Popele akanice wantu ati: Ndu ku ya nenu. Popele a wo ne ku kana ati: Koku, ta tu lu ku ku fwaya ati tu ye nowe. Popele umulamu wa wo ati: Nga tu ye nakwe! Ati: Koku, kani ese kuno, tu lu ku mu pama! Popele na ko ka li wapesye uku syala. Pa kwe wa ati wa ima awakulu a wo, lomba na ko ne kwima pa numa, lomba ka lu ku ya ili ka fisama. A li syolokele umulamu wa wo, ne ku kawila ati: Uyu mwance wenu twa isa nakwe, mwe wame! Popele awakwa wo ati: Tu mu pame! Umulamu wakwe ne ku kana ati: Koku, pakuti kance, ta ka kwete ce wo! Akene ka ka fika mu ghanda, ka ka lu kwikele. Popele icine wa li umfwile amasiwi ayo, ne ku ka pela ne citele ca wunga: na ko ne ku poka ne ku pinta. Ne ku syala pa numa ne citele ca wunga. Pa kwe wa ati kende-ko, kuwona icuni icikulu ca ima, ca lola ku mboni; ne ku kamuna-po uwungo wo, ne ku ya ne ku posa-po apo apa imine icuni. Ati wende-ko ku sangana ni ku tunegene, na po ne ku kamuna-po uwunga, ne ku posa-po. Lomba wa lu ku pita. Kawili a li sangile ni ku nika, ne sawi li lu ku pitana, ne ku kamuna-po uwungo wo, ne ku posa-po pa nika: lomba ne ku fika na ku mbali ya musi.

Ka wenjila na mu musi, ne ku fika ne kwikala. Popele umbi ne ku ya ku mfumu ati: Kwa isa awantu kulya. Ati: Wa li wanga? Ati: Wa li watatu awakulu ne kance. Ati: Ka wa langeni inghanda.

called all her companions, and said, "Is this the kind of honey that all of you bring?" And then his companions laughed at him, and said, "Tomorrow you will go with us; we shall tell you what honey is like." Then indeed when morning dawned, they called him, and went to show him what honey was like. Then he learned.

XXIII. THE STORY OF GOING THROUGH A HOLE IN THE TREE¹ WITH A BALL.

A chief had daughters, all got married. When it came to the youngest one, she refused to marry, saying, "I want a man who can pass through a hole in the tree with a ball!" The chief was astonished, and said, "Wherever shall I find him here in this country?" He tried calling all the people. Then indeed all gathered together, and tried to pass through the hole, and it baffled them to pass through. Then those returned. Again others came, and they tried to pass through the hole; and they were baffled. Then the child grew very thin. The chief remained sorrowful.

Then others heard afar off that, "Over there is a chief's daughter, she wants a man who can pass through a hole in the tree." Then there arose two brothers and their brother-in-law, that is three people. Then the little brother said, "I am going with you!" Then they refused saying, "No we don't want you to go with us." Then their brother-in-law said, "Let us go with him!" They said, "No, if he comes here, we shall beat him!" Then the (youngster) pretended to remain. When those elders had risen, he too arose behind, and went along hiding. Their brother-in-law looked round, and said, "Your little brother we have come with him, friends!" Then his brothers said, "Let us beat him!" His brother-in-law refused, saying, "No, because he is only a youngster, he is not responsible!" He himself reached the house and sat down. Then indeed they listened to those words, and gave him the basket of meal: and he took and carried it. And he remained behind with the basket of meal. When he had travelled a little, he saw a huge bird rise up, and turn to the west; he scooped up (some) meal, and went and threw it on the place where the bird had risen. When they had gone on, he came to some little black ants, and there he scooped up (some) meal, and threw it down. And they passed on. Again he came to a stream, and fish swimming about, and he scooped up (some) of that meal, and threw it in the stream: and then reached the outskirts of the village.

They entered the village, and arrived and sat down. Then a certain (man) went to the chief and said, "People have arrived over there." He said, "How many are they?" He said, "There are three

¹ The *indolo* is an aperture through a tree-trunk, often seen in mis-formed trees through the parting and joining again of branches: it is a kind of peep-hole.

Mba wâ konjke'ndo? Yopelé yi milimo ya mwana wenu. Popele cine ne yanda wâ li wâ langile. Pa kweûa ati bwá co'lucelo, ati: Yga wese aûantu aûo aûa lele uko. Popele icine a lile uwa ku weta, ati: I lu ku mwiteni imfumu, twendeni mwetatu! Akánice ako ne ku syala. Wâ li fikile na ku mfumu wotatu. Ne ku wâ pela ne ntaju, ati: Ka mwesya wûkumo! Popele a li tangile umbi, ne kwi pama pansu, ná yo i lu kú ya intaju ili i tanaka. Pa ku fika pa ndolo, ne kwi ikata ati tu pule: ka ci kangga. Umbi ná ye ne kwesya: ná ye ka ci kangga. Umbi ná ye ne kwesya: ná ye ka ci kangga. Imfumu ya li cencentele, ne kwipusya ati: Wopelé aûa wantu wâ isile? Ati: Wâ lisile watatu ne kánice. Ati: Ne kánice ka mu yeni mu ka ka lete. Popele icine wâ lile ne ku ka leta. Lomba ka lu kwisa ne mwenso. Pa ku fika ku mfumu, imfumu ya li laûwile ati: Mu peni intaju! Ná ko ne ku poka ne kwi pama pansu. Lomba ná ko ka lu kwi londa. Pa ku fika pa ndolo, ne kwi ikata. Pa ku cijka-po umutwi, ne kwinjila na mukati ne ntaju. Kawili ka ke pama pansu: intaju iyo ne kwikatila pa maûele. Popele aûantu ne ku temwo'kwakuti, ne ku leta ne fyakufwala ifiweme. Pa kweûa ati aûakwaûo, pa ku fi wone'fyo ifyakufwala ifiweme, wâ li mu citile icikani, ati: Ciweme, twa ku mu sensa; wâ ka mu tamfye, neli ni fweûo twa ku mwipaya.

Pa kweûa ati wusiku, aûakulu wakwe woiwilo wâ lile kuli wanyina-fyala, ne ku laûwila ati: Wamukolo! Ná wo ne kwasuka ati: Ni neûo! Ati: Ulya muko wenu mwa upilwa amano; nangati mwa kweûa ukweûa ati muko ka leta-po umwana lelo lyopele! mwa ku wona icine wa leta. Ná wo wamukolo ne kwasuka ati: Ulu, mwe wantu, mba ye umwana a mu fumye kulipi? Ne ku laûwila ati: Iicine! Popele wamukolo wâ li sumine amasiwi ayo, ne ku fuma. Pa ku fika pa luûansa lwa muko uyo, ná wo ne ku laûwila ati: Ukweûa ati umuko, koti ka leta-po umwana lelo lyopele! Popele uyo mwánice wa li kanjamene ukwakuti. Ati: Mba neûo, mu fumye kulipi umwana lelo lyopele? Popele a li fumine, ne wukusi bwakwe ne ku fwala, ne ku laûwila ati: Ná ya, we mukasi wanji, kwesu! Ná ye umukasi, pa ku wone'fyo umulume wakwe, ne ku lu ku lile'minsosi. Lombo'yo a lu kú ya; ne ku fika apo pa nika, ne kwaûuka, ne ku fika na pali ceco cuni. Ico cuni ne ku mwipusya ati: U lu kú ya kwisa, we mwame? Ati: Ndu kú ya kwesu. Wamama-fyala wâ ykatasya, wâ ngeûa ati ukweûa ati umuko koti ka leto'mwana lelo lyopele! Mba neûo mu fumye kulipi? Icuni ca li umfwile, ne ku mwipusya ati: E weûo wa mpele-po uûungga? Ná ye ne kwitaûa ati: Ni neûo Sikulu! Ca li laûwile icuni ati: Syala pano tanje ili wikele. Popele icine wa li syele ili ekele. Icuni ne kwima, ne kú ya mu mbonsi. Pa kweûa ati impindi ya pita

adults and a child." He said, "Show them to a house. What have they come for?" — "This very business of your daughter." Then indeed they showed them to a house. When morning dawned, (the chief) said, "Let those people come who slept over there." Then indeed he went to call them, saying, "The chief calls for you, let us go, you three!" That youngster remained. They all three reached the chief. And he gave them a ball, and said, "Try now!" Then one went first, and threw (the ball) down, and the ball bounced away. When it reached the hole in the tree, he caught it in order to go through; and was baffled. And another tried; and he too was baffled. Yet another tried; and he too was baffled. The chief stared about and asked, "Was it just these same people that came?" One said, "They came three of them and a youngster." He said, "And the youngster, go and bring him." Then indeed they went and brought him. And he came with fear. When he reached the chief, the chief said, "Give him the ball!" And he took it and threw it down. And then he went after it. When it reached the hole in the tree, he caught it. When he poked in his head, he went inside with the ball. Again he threw it down: and that ball he caught on (her)¹ breasts. Then the people were very glad, and brought fine clothing. But his brothers, when they saw that fine clothing, envied him, and said, "All right, we shall tell on him; they will drive him away, or maybe we shall kill him."

When night came, both his elder brothers went to his mother-in-law, and said, "O wife of the chief!" And she answered, "It is I!" They said, "That son-in-law whom you have married into has wisdom; even if you say, 'To prove that you are a son-in-law, you would bring a baby this very day!' you would see that indeed he has brought it." And the chief's wife answered, "Oh, you people and where would he get a child from?" And they said, "It is true!" Then the chief's wife consented to those words and went out. When she reached the courtyard of that son-in-law, she said, "To prove that you are a son-in-law, you would bring a child this very day!" Then that youngster was very astonished. He said, "Where am I to get a child from this very day?" Then he went out, put on his little loincloth and said, "I am off, my wife, for home!" And his wife, when she saw her husband like that, wept in tears. And then off he went; and arrived there at the river, and crossed, and arrived at that bird. That bird asked him, "Where are you going, friend?" He said, "I am going home. My mother-in-law is bothering me, she said that to prove that I am a son-in-law I should bring a child this very day! And where am to get it from?" The bird heard, and asked him, "Was it you who gave me the meal?" And he replied, "It was I, Sir!" The bird said, "Stop here first sitting down." Then indeed he remained sitting. The bird rose and went westward.

¹ i. e. of the girl, who was waiting on the other side of the tree.

inini, a li bwene icuni ci lu kwisa ne lucece ne ku mu pela, ati: Wa twalile, wa ka lu ku lela. Popele icine lomb'a lu kú ya ku musi. Pa ku fika ku musi, ne ku wa pela wakasi wakwe, ati: Twaleni kuli wanyinenwe, umwana ngu! Popele icine wa li twite kuli wanyinaido. Popele wanyina-fyala wa li kanjamene ukwakuti, ati: Mbo'yu muntu umwana a mu fumya kulipi? Ná wo ne ku poko'mwano'yo, ne ku bwela-ko.

Na waido ne kwisa awakulu wakwe, ati: Ta mu bwene wamukolo, uyu muntu wa mano! Pano mu ka wule-po ubweggo, mu ka ye mu ka bwitile mu mpanga, mu ka wone a tola! Wanyina-fyala ne ku sumina. Popele icine wa li wulile icilukwa ca bweggo ulucelo; ná wo ne ku fika ne kwitila, ne ku bwela ku muko, ne ku lawila ati: Ukwewa ati muko, ka ya ka ntolela-ko ubweggo bwa itika! Popele icine umwanice ne kumfwe'nseni liwili, ne ku fuma, na ku wukusi bwa-kako. Pa ku fika apo pa tuneyene ne ku wona ne cilukwa. Popele ne ku mwipusya utuneyene ati: Mbo' lu kú ya kulipi? Ati: Ndu kú ya kwesu! Wamama-fyala e wa itila ubweggo, popele wa ewa ati ka tole. Ubweggo te ku wu tola-po, wu li katesye! Utuneyene ati: E we wa tu pele-po uitunga? Ná ye ne kwasuka ati: Ni newo. Popele twa li injile utuneyene ne kwita utuwaya tonse ati: Ulya umuwayesu uwa tu pele-po uitunga wa isa. Wanyina-fyala wa itilo'ubweggo! Popele icine tonse twa li fumine: tonse ne ku kumana lukoso wumo wumo wumo wumo, tonse ne ku wika mu cilukwa; ne ku mu pela ati: Twala kuli wanoko-fyala! Popele icine a li twite. Liwili wa li kanjamene ati: Icine umuko wangi uyu wa mano!

Kawili wa lisile icingulo awakulu wakwe ati: Ta mu bwene wamukolo uyu muntu ucenjele? Nanga wa mu ketilo'wulungu pa menda, a ka ya kwaidula! Sombi ná wo cine wa li sumine. Wa li loygele uwi-simbwa icilukwa pa: ne ku fika ne kwitila pa menda, ne ku bwela, ne kú ya ku mu wulo'muko. Ná ye wa li umfwile insoni ukwakuti umuko, ne ku fuma lomb'a lu kú ya. Ne ku fika popele apo pa nika. Isawi lya li mwipwisye ati: Mu lu kú ya kulipi, mwe wame? A li asukile ati: Ndu kú ya kwesu: wamama-fyala e wa itila wulungu pano pa menda, popele wa lu ku fwaya ati u tole! Isawi lya li mwipwisye ati: E we wa tu pela-po uitunga? Ati: Ni newo! Popele lyonse lya li iwile, ne ku wula ne liwaya ilya li pansi. Popele icine lyonse lya li tolawile wulungu uwo; ne kwisusya mu cilukwe'co. Isawi ne ku lawila ati: Kó ya pano, we mwame! Popele ná ye ne kú ya ne ku fika ne ku tula; ne ku lawila ati: Wanoko wa lu ku ykatasya, pakuti insiku syonse wa lu ku ntuma ifi ta fyelehe! Popele icine umwana

When a short time had passed, he saw the bird coming with a baby, and it gave it to him, saying, "Take (it) to her (your mother-in-law) and let her nurse it." Then indeed he went to the village. When he reached the village, he gave it to his wife, saying, "Take to your mother, here is the child!" Then indeed she took it to her mother. Then her mother was greatly astonished, and said, "This person, where has he got the child from?" And she took that child, and went back (to her house).

And those elders of his came and said, "Don't you see, O wife of the chief, this person is a wise one! Now you take some bwengo¹ seed, go and pour it out in the bush, you will see that he has picked it up!" His mother-in-law agreed. Then indeed she took a basket of bwengo in the morning; and she arrived and poured it out, and returned to her son-in-law, and said, "To prove that you are a son-in-law, you would go and pick up the bwengo that I have spilled!" Then indeed the child was very sad again, and went out with his little loin-cloth. When he arrived where the little black ants were, he saw a basket. Then the little ants asked him, saying, "Where are you going?" He said, "I am going home! My mother-in-law has spilled bwengo seed, and she has told me to pick it up. Bwengo isn't picked up, it is difficult!" The little ants said, "Is it you who gave us the meal?" And he answered, "It was I." Then the little ants went in and called all their little mates, and said, "That friend of ours, who gave us the meal, has come. His mother-in-law has spilled bwengo seed!" Then indeed they all came out; and they all sufficed to pick up one (seed) each, they all put them in the basket, and gave to him, saying, "Take to your mother-in-law!" Then indeed he took them. Again she was astonished, and said, "Indeed this son-in-law of mine is wise!"

Again in the evening his elder brothers came, and said, "Don't you see, O wife of the chief, this person is cunning? Even if you pour beads into the water, he will go and take them out!" But indeed she agreed. She filled a basket brimful with tiny beads, and arrived and poured them in the water, and returned, and went and told her son-in-law. And her son-in-law was very sad indeed, and went out and away. And he arrived just there at the stream. The fish asked him, "Where are you going, friend?" He answered, "I am going home: it was my mother-in-law who poured beads here into the water, and she wants me to pick them up!" The fish asked him, "Was it you who gave us the meal?" He said, "It was I!" Then they all dived, and told their companions down below. Then indeed they all picked up those beads; and filled that basket. The fish said, "Go now, friend!" And he went and arrived and put down (the basket); and said, "Your mother is worrying me, because every day she sends me on improper errands!" Then indeed that child

¹ *Ubwengo* is a very minute fatty seed, resembling millet.

uyo wa lile ne ku laŵila kuli ŵanyina: ná ŵo ŵanyina ne ku kana ati: Koku, ta ci li ceŵo canji, sombi aŵakulu ŵakwe ŵa lu ku mbula.

Popele wa li fumine kaŵili ne kú ya kuli ŵawisi ati: Mbo'mulume wanji nindo ŵa lu ku mu katasisy'e fi ŵamama? Ati: Ŵa lisile pa ku tanja, ati: Ukweŵa ati umuko ka fyala-po umwana lelo lyopele! Popele a lile umulume wanji, ne ku leto'mwana. Kaŵili ka ŵa bwela ati: Ko li ne muko ka ku tolela-ko ubweŵgo! A li tolele. Kaŵili ka ŵetilo'ŵulungu pa menda; kaŵili ka ŵesa ku mulume wanji: kaŵili ka ŵa mu ŵula. Kaŵili ká ya ka tola! Popele imfumu iyo ya li fitilwe ukwakuti, ati: Ŵeteni ŵamukolo! Cine ŵa lile ku ŵeta. Pa kwisa ŵamukolo, ŵa li kene ati: Koku Sikulu, sombi aŵakulu ŵakwe umwine e ŵa lu ku mu sensa. Imfumu ya li laŵile ati: Ka ŵa pokeni aŵo ŵantu! Popele cine ne kú ya, ne ku ŵa poka. Pa kwisa ku mfumu aŵo ŵantu ne ku ŵa kaka, ne ku tuma aŵantu mu ku ŵa bwelesya kwaŵo. Popele icine ŵa li ŵa twite.

Pa ku pita insiku isice imfumu ne ku longela maŵoni ati: Mu twaleni umuko wanji kwaŵo ne ŵakasi ŵakwe. Popele icine ŵa li imine ne ŵantu ŵaŵo: lombá ŵa lu kú ya. Ne ku fika na kwaŵo, ne ku temwo'kwakuti kwaŵo, pa ku mu ŵona. Ne ku pyanja ne ŵanda, e-mo a ggenjilo'mo mu ŵanda. Pa kweŵa ati icinygulo, ne ku lu kwa-ŵila-po ŵamwinsyo ŵakwe amaŵoni na ŵanyina. Pa ku fule'nsiku kwaŵo uko ná ko, ŵa li imine kaŵili uku bwelela ku ŵuko baŵakwe. Ŵa li fikile na ku ŵuko.

XXIV. ULUSIMI LWA MUTOŴE'SANJA.

Umuntu ne ku fyakwa ni cisindilo upengele. Ici ka ci lu kwikala impindi ikulu. Kambi kasuŵa ati: Tanja inje, ndoŵe-ko isaŵi ku nika. Popele icine ne kú ya ku nika ne cinasi ne ku tula. Popele ka loŵa mŵesenga, ka loŵa ni samba; koti ati mbwelesye-po liŵili, ne ku loŵa umuta uwakuti bwi. Umuta wakwe ne ku ŵika mu katele kanini, ne ku twala na ku musi. Kumfwa ati: Uyu muta wanji ŵkepika mailo, ne ku ŵika ulaŵi, ne ku ŵulo'tuseŵga ne tusamba ne kwipika. Popele uyo muta ne ku teka ku mitwi mu katele.

Popele pa ku lalo'ŵusiku, ne kwaluka mwálalume uyo muta, ili a ci lele mu tulo uyo mukasi wakwe cisindilo; ne kwiwaka umusi ukulu ne maŵile ne ku ŵilo'kwakuti. Popele ati ŵandamuke, ku sanja a li fwiŵe amasalu aenji uwa fwiŵe mukungusa. Popele apo kumfwa ati: Mba ŵuno ŵuŵile na ŵu fumya kulipi? Koti ati njikate mu katele, ku sanja momu umuta. Kansi e woyo uwaluka mwálalume. Popele apo ne kwikala ati: Cine na ŵila lelo neŵo. Popele kumfwa

went and spoke to her mother: and her mother denied, saying, "No, it is not my fault, but his elder brothers tell me."

Then she went out, and went to her father, and said, "Why does mother worry my husband like this?" She added, "She came first of all and said, 'To prove yourself a son-in-law, give birth to a child this very day!' Then my husband went and brought a child. And then she came back and said, 'If one had a son-in-law he would pick up bwengo seed!' He picked it up. Again she poured beads in the water; and again she came to my husband, and again she told him. Again he went and picked them up!" Then that chief was very angry, and said, "Call the chief's wife!" Indeed they went and called her. When the chief's wife came, she denied saying, "No Sir, but his own elder brothers are telling on him." The chief said, "Go and fetch those people!" Then indeed they went and fetched them. When those people came to the chief, he bound them, and sent men to take them back home. Then indeed they took them.

After a few days the chief gathered together goods, and said, "Take my son-in-law and his wife to their home." Then indeed they arose with their people: and off they went. And they reached home, and they were very glad at home when they saw them. And they swept out a house for him to enter. In the evening he portioned out the goods to his uncles and mother. When many days had passed at his home too, he again arose to return to his wife's village. They arrived at his wife's village.

XXIV. THE CHORIC STORY OF THE BREAKER OF THE RIVER-GRASS.

A woman was born a poor outcast. She lived like that a great while. One day she said, "First let me go and hook some fish in the river." Then indeed she went to the river with bait, and set it. Then she fished, (and found) a sprat; she fished (and found) a Samba fish; when she did it again, she fished up a barble pitch black. Her barble she put in a little basket, and took it to the village. She said, "This barble of mine I shall cook tomorrow," and she put it away alive, and took the little sprats and little sambas and cooked them. Then she put that barble at the head (of her bed) in the little basket.

Then while she slept at night, that barble changed into a man, while that wife of his, the outcast, still slept; and he built a great village with wealth, and became very rich. Then, when she woke up, she found herself clothed in much calico, who used to dress in rags. Then she said, "This wealth where have I got it from?" When she was about to take hold of the little basket, she found that there was no barble in it. Lo! it was that that had changed into a man. Then she sat down and said, "Indeed, I have become wealthy today."

ati: Mwe wákasi fino ifi na wíla, fino ifi twa wíla fwewílo, wánoko te ku mbona: nsi wónwa kuli wámama-fyala! Cine fyopelé fyó ne ku lu ku mu tina ati: Umuko wanji ta wónwa.

Kambi kasuwá ati: Lelo ndu kú ya, ndu ku mu kwatila-po icitala, yka mu wóne-po. Popele icine wá lu kú ya mu yanda umwa lu ku lisya kalimba umuko. Pa kwewá ati a cite'fi ne fya wá wóna wányina-fyala wá lu kwisa ku mulyango, ka wúle'nsofu, ka wá pela, ati lino wá ku pelela: wáwá uku pelela umu wésila. Popele kumfwa ati: Ala! Mba nindo wá citile'fi wámama-fyala icitala? Popele ne ku papakana ne ku fuma. Lomba a lu kú ya ku nika kopele uko a mu fumisye kuli woyo cisindilo.

Pa ku bwelo'mukasi uwa ile mu ku lima, ku sangá ni ku yanda iswetele. Popele wa lile mu nsila umu wa ile umulume wakwe ili a lila. Ne ku sangá a iwíla kale pa menda. Ná ye ne ku fika ne kwikala ku mutunta, lomba a li toygamisye pa menda, ne kwimba ati: —

Mwe wálume,

Mutowé'sanga bweleni!
Mutowé'sanga na sasa!
Mutowé'sanga bweleni!
Mutowé'sanga na sasa!
Mutowé'sanga bweleni!
Mutowé'sanga e....!

Kumfwa wálume ati:

Ná ya e...! ku mambilima kwesu,
E ku mambilima uku tu samba na wámwansi,
Ku masiwá e...! na wámwansi e...!

Popele ne kumfwa pa menda apa li, ne kwisa iykasi yakwe ati: Mbwa! nindo u lu kwamba? Kumfwa cisindilo ati: —

Kata kanyongolo lisawí, kata kanyongolo lisawí,
Na kwisiwá mulamu wanji e...!
Kata kanyongolo lisawí e...!
U ykule, u ntwale pansí e...!
Kata kanyongolo lisawí e...!

Popele ne ku bwelela ku ndume yakwe ati: Te mukasi woúwe wá mano; neúwo wa ygisi ati uyu mülamu wanji! Kumfwa ati: Tange yeni-ko mama, kani a ku mwisiwéni ná mwe! Popele ná wó ne kú ya wányina, ne ku fika, ati: Mbwa! nindo u lu kwamba? Kumfwa umulokasi ati:

Kata kanyongolo lisawí, kata kanyongolo lisawí,
Na kwisiwá mama-fyala e...!
Kata kanyongolo lisawí e...!
U ykule, u ntwale pansí e...!
Kata kanyongolo lisawí e...!

Cine ka bwelela nyina-fyala ati: Wa ygisiwá na neúwo, ati we mama-fyala. Kumfwa ati: Tange yeni-ko, mwe wáwisi-fyala, kani wa ku

Then he said, "Wife, this way in which I have become rich, this way in which we have both become rich, your mother is not to see me: I am not seen by my mother-in-law!" Indeed in that way did she fear him, saying, "My son-in-law is not seen."

One day she said, "Today I am going, I shall show him obstinacy, I shall see him." Then indeed she went to the house where her son-in-law was playing his musical instrument. When he had done that, and saw his mother-in-law coming in the door-way, he took an elephant's tusk, and gave it to her, thinking maybe she would stop on the way: but not she, she didn't stop on the way she was coming. Then he said, "Ah! Whyever has my mother-in-law done this obstinacy?" Then he slipped out another way. And off he went to the river right there to where he was taken out by that outcast.

When his wife came back from hoeing, she found an empty house. So she went in the road where her husband had gone, crying. She found that he had already dived into the water. And she arrived and sat down on the land, and then leant over the water, and sang,

"Oh husband,
Breaker of the river-grass come back!
Breaker of the river-grass I am sorry!
Breaker of the river-grass come back!
Breaker of the river-grass I am sorry!
Breaker of the river-grass come back!
Breaker of the river-grass oh...!"

Her husband said,

"I have gone...! home to the rapids,
To the rapids where we swim with the chiefs,
To the rapids...! with the chiefs...!"

Then, lo! in the water where he was, his sister came and said, "Pop! what are you saying?" The outcast said,

"Little wriggling barble is a fish, little wriggling barble is a fish.
I recognise you, O my sister-in-law...!
Little wriggling barble is a fish...!
Drag me and take me down...!
Little wriggling barble is a fish...!"

Then she returned to her brother, and said, "Isn't your wife wise? She knew that I was her sister-in-law!" He said, "First you go, mother, (see) whether she will recognise you too!" Then his mother went also, and arrived, and said, "Pop! what are you saying?" Her daughter-in-law said,

"Little wriggling barble is a fish, little wriggling barble is a fish,
I recognise you, my mother-in-law...!
Little wriggling barble is a fish...!
Drag me and take me down...!
Little wriggling barble is a fish...!"

Then indeed her mother-in-law went back, and said, "She has recognised me also, saying, 'Mother-in-law'." He said, "First of all

mwisiwēni. Cine ná ūo peygele peygele peygele ne ku fika, ati: Mbwa! findo u lu kwamba? Kumfwa ati:

*Kata kanyongolo lisaŵi, kata kanyongolo lisaŵi,
Na kwisiŵa tata-fyala e...!
Kata kanyongolo lisaŵi e...!
U ŋkule, u ntwale pansi e...!
Kata kanyongolo lisaŵi e...!*

Popele ka ūa bwelela ūawisi-fyala, ati: Te mwánice wa mano? Ati: Ka mu yeni mwe ūalume ūakwe, mu lu kú ya ku musi, te ku mu pensya umwana wa ūene! Cine ne ku fumo'mulume wakwe, lomba fi lu kú ya ku musi. Popele apo kumfwa ati: We mukasi wanji, fidya ūa mpikila ūanyinenwe; kambi kasuŵa nsi ka bwela-po! Popele ne kwikala impindi ikulu.

Kambi kasuŵa ati: Ka pokeni ūamukolo, ūese tu syane icisungu. Kumfwa ūalume ati: Ka mu yeni! Aŵakasi ati: Newaswe, ni ŋga sangga mwá ya kale kwenu ku masiŵa! Kumfwa ati: Olo, ka mu yeni, muka-muntu kutambwa a tambwa! Popele cine ne kú ya ne ūantu ūaŵo aŵenji. Popele ūanyina-fyala ati: Na lelo ndu kú ya ku ūono' muko wanji! Cine ne kú ya. Ati: Wamama-fyala ūa lu kwisa. Ka ūule'nsofu, ka ūa pela umu ūesila. Popele ka ūa fuma, ka ūa syala ūeŋka ūanyina-fyala, aŵa a tina. Lomba a lu kú ya. Popele uko ukwa li umukasi wakwe ne mutima kúlu. Lomba a lu kwisa mapu mapu. Pa ku fika ku ŋanda, ku sangga ūalume ūa ya kale. Ati: Na lelo umulume wanji te musipwa mama a tamfya kale. Popele ka lu ku lapukila lukoso kuli nyina. Ka mu sangga, ka mu lase'se, na limbi; olo! ka mwipaya nyina.

Popele ne ku bwela, ne ku kwenguluka mu nsila umwa ile umulume. Lomba a lu kú yo'twíwilo. A sangga a fika kale ku nika. Ne ku fika popele apo pa mupunda a ikala insiku. Popele lomba a lu kwimba ati:

*Mwe ūalume,
Mutoŵe'sangga bweleni!
Mutoŵe'sangga na sasa!
Mutoŵe'sangga bweleni!
Mutoŵe'sangga na sasa!
Mutoŵe'sangga bweleni!
Mutoŵe'sangga e...!*

Kumfwa ati: Na lelo wa isa kale uyo mwánice. Pupulu ni ku ŋkasi yakwe iyo yopele, ati: Mbwa! Findo u lu kwamba? Kumfwa ati:

*Kata kanyongolo lisaŵi, kata kanyongolo lisaŵi,
Na kwisiŵa mulamu wanji e...!
Kata kanyongolo lisaŵi e...!
U ŋkule, u ntwale pansi e...!
Kata kanyongolo lisaŵi e...!*

go you, her father-in-law, (see) if she will recognise you." And he indeed wobble wobble wobble and arrived, and said, "Pop! What are you talking about?" She said,

"Little wriggling barble is a fish, little wriggling barble is a fish,
I recognise you, my father-in-law...!
Little wriggling barble is a fish...!
Drag me and take me down...!
Little wriggling barble is a fish...!"

Then her father-in-law went back, and said, "Isn't she a wise child?" He added, "Go, you her husband, go to the village, don't persecute a free person!" Then indeed her husband went out, and off they went to the village. After that he said, "My wife, (see) how your mother compelled me; another day I won't come back!" Then he stayed a great while.

One day (the people) said, "Go and fetch the chief's wife, let her come and dance at the initiation." Her husband said, "You go!" His wife said, "Not I, lest I should find that you have already gone home to the ponds!" He said, "Ah, you go, a man's wife is to be gazed at!" Then indeed she went with many of his people. Then his mother-in-law said, "Today too I am going to see my son-in-law!" And so she went. He said, "Mother-in-law is coming." He took an elephant's tusk, and gave it to her as she came. Then he went out, and his mother-in-law, whom he feared, remained alone. Then off he went. Then there, where his wife was, her heart sank. Then she came pit-a-pat. When she reached the house, she found her husband already gone. She said, "And today also, my husband, isn't it that demon of a mother of mine that has driven him away. Then she just went out to her mother. She found her, wounded her with a hoe, and another; ah! she killed her mother.

Then she went back, and ran quickly down the path where her husband had gone. And she sped along. She found that he had already arrived at the river. She reached the very spot where she usually sat. And then she sang,

"Oh husband,
Breaker of the river-grass come back!
Breaker of the river-grass I am sorry!
Breaker of the river-grass come back!
Breaker of the river-grass I am sorry!
Breaker of the river-grass come back!
Breaker of the river-grass oh...!"

They said, "And today that child has come already." Suddenly his sister appeared, that same one, and said, "Pop! What are you saying?" She said,

"Little wriggling barble is a fish, little wriggling barble is a fish,
I recognise you, O my sister-in-law...!
Little wriggling barble is a fish...!
Drag me and take me down...!
Little wriggling barble is a fish...!"

¹ Cf. 711.

Ne ku bwela-ko ati: Na lelo wa isiwa ati uyu mulamu wa isa! Popele ati: Lelo ka mpokeleni umukasi wanji, teti mbevele-ko ku mutunta! Cine ne ku mwikata pa kuwoko, na pa menda kwi! Fyopelé fyo a mu twala.

XXV. ICISIMIKISYO ICA WANYINA-FYALA NE MUKO.

Wa li waawili ne muko mu lwendo. Ne ku fika pa nika apo wa sangile amenda. Umuko a lu kwiwaka umutanda pa mpanga. Kumfwa umuko ati: Apo ndi na wamama-fyala, ncike-po pakati, ncite icipembe. Popele wanyina-fyala ati: Fwe tu li waawili jyando ifisako mu lu ku cika? Popele kumfwo'muko ati: Fi li uku mu li, mama-fyala! Popele ifisako ne ku fi fumya wanyina-fyala. Popele umuko ne ku ya mu ku tewe'nkuni, ne kwinjila mu ndanda. Popele ne ku kunya kalilo fidya ukupelele umutanda; simbi inkuni ne ku pa-po wanyina-fyala, ati wa kunke ne lyaawo isiko. Kumfwa wanyina-fyala ati: Fwe tu li waawili amasiko tu kunke awili? Kumfwo'muko ati: Fi li uku mu li! Kawili umuko ne ku lapuka mu ku sewe'cani ati ndale-po. Kumfwa wanyina-fyala ati: Mba malo u lu kwansika awili, fwe tu li waawili? Kumfwo'muko ati: Fi li uku mu li! Popele umuko ati: Tange nka tapule-po utwenda. Ne ku lapuka. Pa kwewa ati a bevele, a sanga wanyina-fyala uwulo wa sanjanya ne bwa muko. E pa kwewo'muko ati: Ala, mba nindo mwa citile'fi, mama-fyala? Popele a li upile, wakasi wakwe.

XXVI. ICISIMIKISYO ICA WAMULOŃGWE NA WAFULWE.

Umuntu umbi a li ne mwana umwanakasi. Liawili mwiwala lyakwe mwa li umuti wa jisepo utali. Awantu ne kwisa ati tu kope umwana wakwe; popele uyo muntu ne kwasuka ati: Inya, u kopo'mwana wanji, a ka pukumune'jisepo ifi, nka lye. Popele uyo ne ku kana ati: Koku, umuti utali, ta twisi uku pukumuna.

Kambi kasuwa ne kwisa Wakolwe, ati: Ndu ku fwayo'kupo'mwana wenu! Ne ku lawilo'muntu uyo ati: Tange mu swe ifisepo! Wakolwe ne ku kana ati: Koku, pakuti umuti ukulu, kawili utali. Wakolwe ne ku fuma, ne ku ya kwaawo. Syonse nama ne ku sila, ne ku lu ku si kana, pakuti pa ku tino'muti uyo.

Kambi kasuwa Wafulwe wa lisile ati: Ndu ku fwayo'kupo'mwana wenu! Na wo wa li lawile ati: M! m! pa lesa awa ku cila pali wewo. Wa la tina umuti uyo! Popele a li lawile Fulwe ati: Tange ngesye; kani fi ka nkanje, ilyo mu ka ntamfye. Popele wa li lawile wanyina-

And she went back, and said, "And today too she knows that her sister-in-law has come!" Then he said, "Today fetch my wife for me, I can't go back to the land!" Indeed she caught her by the arm, and pulled her into the water! Thus he took her away.

XXV. THE STORY OF THE MOTHER-IN-LAW AND THE SON-IN-LAW.

They were two together (the mother-in-law) and the son-in-law on a journey. And they reached a stream where they found water. The son-in-law began to build a zareba in the bush. Then the son-in-law said, "Because I am with my mother-in-law, let me divide it in the middle, let me put a screen." Then his mother-in-law said, "We who are two together, what are these branches for that you are partitioning with?" Then the son-in-law said, "They are where you are, mother-in-law!" Then his mother-in-law took away the branches. Then the son-in-law went to chop firewood, and entered the house. Then he lit a little fire over there at the end of the zareba; and gave some more firewood to his mother-in-law, that she might light her own fire-place. Then his mother-in-law said, "We who are two together, are we to light two fire-places?" The son-in-law said, "They are where you are!" Again the son-in-law went out to cut grass to lie on. His mother-in-law then said, "Why are you making two beds, we who are two together?" Then the son-in-law said, "They are where you are!" And the son-in-law said, "Let me first draw a little water." And he went out. On his return, he found that his mother-in-law had made her bed together with that of her son-in-law. Then it was that the son-in-law said, "Ah! why have you done this, mother-in-law?" Thereafter he married her, (she became) his wife.

XXVI. THE STORY OF MR. HORNBILL AND MR. TORTOISE.

A certain woman had a daughter. In her garden too was a tall fruit tree. People came to marry her daughter; then that woman would answer, "Yes, he who marries my child, let him shake down this fruit, let me eat it." Then he would refuse saying, "No, the tree is high, we cannot shake it down."

One day Mr. Monkey came, and said, "I want to marry your daughter!" Then that person said, "First pick the fruit!" Mr. Monkey refused saying, "No, because the tree is big, and further it is high." Mr. Monkey went away home. All the animals came to an end, and she refused them, because they feared that tree.

One day Mr. Tortoise came and said, "I want to marry your daughter!" And she said, "Well I never! greater ones than you come. They are afraid of that tree!" Then Tortoise said, "First let me try; if they baffle me, then you can drive me away." Then his

fyala ati: Ciweme: wuno wukumo ta wisi uku poko'mwana wangi; u lu ku lala mu nande'yo. Pa ku ponye'fisepo, ilyo mu ka poke umwana wangi!

Ná ye wa li sumine. Popele pa kwilo'wusiku, a lile kuli Wamulongwe, iciwusa cakwe, ati: We mwame, to ka mponesye-po ifisepo? Wamulongwe wa li sumine ati: Ciweme, we ciwusa canji. Popele cine wusiku wa lile Mulongwe, ne ku ponya fyonse. Popele, pa kú co'lucelo, wa li sangile fi li pansi ifisepo fyonse. Na wanyina-fyala Fulwe ne ku temwa ati: Ciweme Fulwe, pano wukumo poko'mukasi wo! Popele cine wa li pokele.

Pa ku pite'nsiku isice, awakasi wawo Wamulongwe ne kú fwa. Wamulongwe wa lisile kuli Fulwe ati: Umukasi wangi, we mwame, á fwa! Pa kumfwe'fyo Fulwe, a li asukile ati: Te ku tina, na ku kofwako na newo! Ne kwasuka Mulongwe ati: Mba u ngofwe-ko syani? Fulwe ne ku lawila ati: Ndi kwete amano a ku lawila. Ne ku lawila ati: Kó ya, tangila, ndu kwiso'wusiku.

Popele icine wusiku a li imine. A li fikile, ne kwinjila, ukwa ku wulo'ku woneka, ne ku pita ku masasa ukwa li imfwa. Popele pa ku fika Fulwe kopele uko, a li lawile ati: Umfweni-ko mwense, ci lekeni ne ku pepa! Ati: Umulume wangi, uyo uwa syala Mulongwe, te ku mu katasya, koku! pakuti ne mwine ná fwa lukoso; ta li ni Mulongwe wa njipaya. Koti pa kú ya mu ku nsika, pa ku bwela mu ka mu pele umwanakasi Mulongwe.

Popele awantu wonse, pa kumfwe'fyo, wa lu ku tutuma lukoso, ati: Imfwa ya lawila! A li fumine Fulwe ku mfiso; lomb a lu kú ya posonde. Ne kú ya kucisompe, lomb a li lele Fulwe. Pa kwewa ati bwá co'lucelo, a li bwene Fulwe wa lu ku fumye'mfwa mu ku sika. Ná ye pa numa. Pa kwewa ati wa silo'ku sika, wa li fumine-po awantu. Ná ye Fulwe wa li fikile, ati: Fyopelé fyo ifi na mu wulileni wusiku ku musi uko mu lu kú ya, mu pulilile uku mu pela Mulongwe umwanakasi; kani tesi mu mu pele, na newo nkesa mu ku mwipayeni! Ka li fumine-po kafulwe, lomb ka lu ku pita mu mpanja uku lu kú ya ku musi kwa wo. Pa kwewa ati wa fika ku musi awo wantu, wa li pulilile uku mu pelo'mwanakasi Mulongwe.

Popele icine Mulongwe ná ye, pa kumfwe'fyo, a li temenwe ukwa-kuti ati: Fulwe ciwusa canji icine!

XXVII ICISIMIKISYO ICA WAFULWE NA WAKUTUKUTU.

Wakutukutu e wa ikatene uwulunda na Wafulwe: insiku isinji wa lu kwikala bwino. Pa kwewa ati kambi kasuwa Wakutukutu wa lisile kuli Wafulwe, ati: We mwame Fulwe mpele icipamba cowe, nka sale-ko ulukwa ne muwyo we; masosi nka ku bweseya. Ná ye Fulwe ne ku wa pela. Pa kwewa ati a wa pela, popele ne ku twala, ne nka ne ku sala. Pa kwewa ati wa silo'ku sala, ne ku patike'cipamba. Lomba Wa-

mother-in-law said, "All right: just now you cannot take my child; you sleep in that house. When you make the fruit fall, then you may take my child!"

And he agreed. Then when darkness came, he went to Mr. Hornbill, his friend, and said, "Friend, won't you make that fruit fall for me?" Mr. Hornbill agreed saying, "All right, my friend." Then indeed at night Hornbill went, and made them all fall. Then at dawn, they found all the fruit on the ground. And the mother-in-law of Tortoise was glad, and said, "All right, Tortoise, now you take your wife!" Then indeed he took her.

A few days after, Mr. Hornbill's wife died. Mr. Hornbill came to Tortoise and said, "My wife, friend, is dead!" On hearing that, Tortoise replied, "Don't be afraid, I too will help you!" Hornbill answered, "How can you help me?" Tortoise said, "I have wisdom in speaking!" And he added, "Go, start ahead, I am coming tonight."

Then indeed at night he arose. He arrived and entered unseen, and went to the grass mats where the dead was. Then when Tortoise reached that place, he said, "Listen all of you, leave off smoking!" He said, "My husband, Hornbill who has remained, don't give him trouble! because I myself have just died; Hornbill didn't kill me. When you have gone and buried me, when you return you give Hornbill a wife."

Then all the people on hearing that, just trembled, saying, "Death has spoken!" Tortoise went out secretly; then he went outside. And he went into the long grass, and then Tortoise lay down. As soon as morning dawned, Tortoise saw them taking the dead to bury. And he (followed) behind. When they had finished burying, the people went away. And Tortoise arrived and said, "Just as I told you last night in the village you are going to, you give Hornbill a wife immediately; if you don't give him one, I shall come and kill you!" The little tortoise went away, and it passed through the bush to go home to the village. As soon as those people arrived at the village, they straightway gave Hornbill a woman.

Then indeed Hornbill too, on hearing that, was very glad, and said, "Tortoise is indeed my friend!"

XXVII. THE STORY OF MR. TORTOISE AND MR. OWL.

It was Mr. Owl who made friends with Mr. Tortoise: for many days they agreed well. But one day Mr. Owl came to Mr. Tortoise, and said, "Friend Tortoise, give me your wooden hammer, that I your mate may beat out some bark-cloth; the day after tomorrow I shall return it." And Tortoise gave it to him. When he had given it to him, he took it and beat out bark-cloth. When he had finished beating it, he hung up the hammer. Then Mr. Tortoise just kept on

fulwe kwenko'ku laya ati: Wakutukutu nga wa mbwesesyeye icipamba, ne muwyoŵe nsale-po inguo, yá fwa. Wakutukutu ati: Koku, mba ye umwine te ku nina, ka isa, ka poka? Popele Fulwe ati: We mwame icipamba canji ico, ne u tá li-mo a ká wa-mo! Wakutukutu ati: Mba ka cite'ndo? Popele kambi kasuwa Wajulwe wa li tumine awakasi ati: We mukasi kumba-po utusunga; twite imfumu, ise, i tofwe-ko imbile! Popele cine wa li kumbile ifisunga; ne kú yo'lucelo ku mfumu, ati: Sikulu, twendeni, mu ka tofwe-ko imbile! Ná yo imfumu ya li imine ne wantu wa-yiko. Pa ku fika kuli Fulwe, ne ku lawila ati: Wambi wa ntemene-ko uyu muti ukulu; wambi ná wo wa lu ku teme'yi. Popele icine wa li tatikile uku tema. Pa kweŵa ati akasuwa ka pela pakati, na woyo muti ne kú wa. Kumfwa wambi ati: Utuwundi ntuno! Kumfwa wambi ati: Canja nguno! Popele na Wakutukutu ne ku wékata, ne cipamba ne ku wula. Ati: We mwame, te we na lu ku wula ati: Icipamba canji ici, ne u tá li-mo a ká wa-mo? Te papa lelo wa ipaisya awawyoŵe? Yonsé yi mlandu yoŵe we Kutukutu! Popele wa li kotokele na ku mbile: ka wa bwelela ku musu.

XXVIII. ICISIMIKISYO ICA NAMA NE FISEPO.

Mu calo mwa li ponene akaumbo, awantu wonse ifyakulya ta wa kwete; wonse ne ku lu ku wungwana ku muti kuli wopele uyo, uku lu kwiwaka mayanda. Inama syonse pano posonde neli ku syala-po neli imo. Ukupya cè cè. Kambi kasuwa Wakalulu wa li imine, ati tu kepusye imfumu ya muti. Wa li fikile Wakalulu, ne kwipusya ati: Mwe mfumu ifisepo ifi tu lu kwikala-ko ku musu wesu isina nindo? Popele imfumu ya li asukile ati: Koti u fike, wimakane lukoso, u lawile ati: Uwungelema! Popele Wakalulu wa li imine ne ku lu kú ya. Pa kweŵa ati wa palamina ku mbali ya musu, ne ku li tutula, imilanygwe ne ku sila; popele ne ku lawila ati: Uwungelenyense, Uwuntuluntumba, Uwundo? Na ku musu ne ku fika ku fisepo. Ne ku wepusya ati: Nindo isina Kalulu ifi fintu? Popele Wakalulu ati: Uwungelenyense, Uwuntuluntumba, ati indo? i!

Popele ulucelo Wamboo wawili ne kwima ne ku fika na ku mfumu yopelé yo, ati: Twa isa kwipusya, Sikulu, ifi fisepo twikele-ko isina. Ne ku fume'mfumu, ati: Uwungelema! Ne kwasuka ati: Indo Sikulu? Ati: Koti u fike, ati: Uwungelema! Ná wo wa li imine uku lu kú ya. Popele pa kweŵa ati wa fika ku mbali ya musu, ne ku li tutula wawilo, ati: We mwama, fitya fintu nindo isina? Ati: Wa ewa ati: Uwumbilakanwa, Uwundo? Na ku musu wa li fikile ná wo. Awantu wonse ne ku lawila ati: Wambo nindo isina ifi fintu? Ati: Wa ewa ati: Uwumbilakanwa, Uwuntuluntumba, kani nindo?

saying, "Mr. Owl return the hammer, that I your mate may beat out some cloth, it is worn out!" Mr. Owl said, "No, why can't he himself climb up and come and get it?" Then Tortoise said, "Friend, that hammer of mine, and he who isn't in will get in!" Mr. Owl said, "What will he do?" Then one day Mr. Tortoise sent his wife saying, "Wife, brew some mild beer; let us call the chief, let him come and help us with a working bee!" Then indeed did she brew beer; and went early in the morning to the chief, and said, "Sir, come and help us with a working bee!" And the chief arose with his people. When he reached Tortoise, he (Tortoise) said, "Let some fell this big tree; and others let them fell these. Then indeed did they begin to cut. At midday that tree fell. Then some said, "Here are little galagos!" And others said, "Here is a great galago!" And then they caught Mr. Owl, and took the hammer. (Tortoise) said, "Friend, was it not you I told, 'This hammer of mine, and he who isn't in will get in?' Isn't it here today that you have caused the death of your friends? This is all your fault, Owl!" Then they left off the working bee: and returned to the village.

XXVIII. THE STORY OF THE ANIMALS AND THE FRUIT.²

There came a great famine in the land, nobody had any food; and all gathered to that same tree, to build their houses. All the animals here below, none remained behind. (The fruit) ripened on the tree. One day Mr. Little-Hare arose in order to ask the chief of the tree. Mr. Little-Hare arrived and asked, "O chief, what is the name of the fruit where we dwell in our village?" And the chief replied, "When you arrive, just stand still and say Uwungelema!" Then Mr. Little-Hare arose and went. When he neared the outskirts of the village, he tripped, and his memory went; then he said, "Uwungelenyense, Uwuntuluntumba, Uwu-what?" And he reached the village (and) the fruit. They asked him, "What is the name, Little-Hare, of these things?" Then Mr. Little-Hare said, "Uwungelenyense, Uwuntuluntumba, I say what? no!"

The next morning the two Mr. Buffaloes arose, and reached that same chief and said, "We have come to ask, Sir, what is the name of the fruit where we live." And the chief came out and said, "Uwungelema!" And they replied, "What Sir?" He said, "Just when you arrive, say, 'Uwungelema!'" And they arose to go. Then when they reached the outskirts of the village, they both tripped, (and one) said, "Mate, what are those, what is their name?" He said, "He said, Uwumbilakanwa, Uwu-what?" And they also reached the village. Everybody said, "Buffaloes, what is the name of these things?" They said, "He said, Uwumbilakanwa, Uwuntuluntumba, or what?"

¹ See explanation under Sec. II, 303.

² Cf. the account in the Subiya tale "Nakala n'usulwe" (Textes Soubiya: E. Jacottet p. 38 and note).

Ulucelo ne kwima Wansongo wôwîlo, ne ku fika na ku mfumu yopele iya fisepo. Ati: Mwa londe'ndo, mwe wame? Ati: Twa isa kwipusya, Sikulu, ifi fisepo twikele-po isina. Imfumu ne ku lawîla ati: Uwungelema! Wa li imine wôwîlo Wansongo, ne ku lu kú ya ati: Uwungelema! Ka wenda-ko wôwîlo ati: Uwungelema! Pa kweâa ati wâ fika ku mbali ya musî, ne ku lî tutula. Ati: Wûndo, we mwame, wulya wâ tu wûla? Ati: Wa eâa ati: Uwungelenyense, Uwumbilakanwa, Uwundo? Mba weâo, we mwame, ati syani? Ati: Fyopelê fyo; Uwungelenyense, Uwuntuluntumba, Uwundo? Nsisiwîle-po! Na ku musî wâ li fikile Wansongo. Ne ku wêpusya ati: Findo isina, mwe Wansongo, ifi fisepo? Ati: I, wâ eâa ati: Uwungelenyense, Uwuntuluntumba, ati Uwundo?

Pa kweâa ati lucelo wâ li imine Wankalamu, ne ku fiko'ko ku mfumu ya fisepo, ne kwipusya ati: Twa isa kwipusya, Sikulu, ifi fisepo isina. Imfumu ati: Koti u fike lukoso mu musî, u kewê ati: Uwungelema! Ati: Uwundo? Ati: Uwungelema! Wa li imine Wankalamu, lombâ wâ lu kú ya, ilî wâ lawîla ati: Uwungelema. Pa kweâa ati wâ fika ku mbali ya musî, ne ku lî tutula. Kumfwa ati: Wa eâa ati: Uwungelenyense, Uwuntuluntumba, Uwundo? Na ku musî ne ku fika fyopelê fyo. Ne ku wêpusya ati: Nindo, Wankalamu, ifi fisepo? Ati: Wa eâa ati: Uwungelenyense, Uwuntuluntumba, ati Uwundo?

Popele inama syonse, na Waciwukila, na Wampelembe, ne mapulu, syonse sya li silile ukú ya-ko. Syonse ne ku lu ku bwelela-ko lukoso.

Kambi kasuâa ne kwima Wafulwe, ne ku fika ne kwikala. Ati: Nindo wa londa, we mwame Fulwe? Ati: Isina lya fisepo, Sikulu, ifi twikele-ko. Ati: Uwungelema! Wafulwe ne kwipusya liwîli ati: Nindo Sikulu? Ati: Uwungelema! Ka li imine kafulwe, lombâ ka lu kú ya wuce wuce. Ka li endele umusinso utali, ne ku lawîla ati: Uwungelema. Kawîli ka ka fika ku mbali ya musî, kawîla ka ka lawîla ati: Uwungelema. Ka li fikile na mu musî lombâ, ne ku fika ku yanda kwakwe, ne kupepa ka pepa. Pa ku silo'ku pepa, ne kwisa awantu, ati: Nindo Fulwe? Ne ku fuma Wafulwe ati: Uwungelema! Fya li lukumukile ifisepo. Awantu ne kwisula-po, inama syonse uku lu ku tolala. Wa likele kawîli: ulucelo ati: Ka mu yenî kuli Wafulwe. Ne ku fuma Wafulwe ati: Uwungelema! Kawîli ifisepo ne ku lukumuka mpangana mpangana. Lomba ne ku lu ku wâ cindika Wafulwe, ati: Wafulwe e mfumu, pakuti wâ lisi isina lya fisepo ifi. Kawîli ka wû co'lucelo, ati: Ka mú ya kuli Wafulwe. Ka wâ fuma Wafulwe ati: Uwungelema! Ka fi lu ku lukumuka mpangana mpangana. Wonse ka cisula-po uku lu ku tola. Olo, ne kusila fya li silile. Lomba inama syonse sya li tatikile uku tusaka, lombâ ne ku palangana uku lu kú ya monse monse.

In the morning the two Mr. Elands arose, and reached that same chief of the fruit. He said, "What are you after, friends?" They said, "We have come to ask, Sir, what is the name of the fruit where we live." The chief said, "Uwungelema!" Both the Mr. Elands arose and went saying; "Uwungelema!" After travelling a space both said, "Uwungelema!" When they reached the outskirts of the village they tripped. (One) said, "Wu-what mate, was that he told us?" (The other) said, "He said, 'Uwungelenyense, Uwumbilakanwa, Uwu-what?' How about you, mate, what do you say?" He said, "Just the same; Uwungelenyense, Uwuntuluntumba, Uwu-what? I don't know!" And the Mr. Elands reached the village. And they asked them, "What is the name, Elands, of this fruit?" They said, "We don't know, he said, Uwungelenyense, Uwuntuluntumba, say Uwu-what?"

Now the next morning Mr. Lion arose, and arrived there at the chief of the fruit, and asked, "We have come to ask, Sir, the name of these fruits." The chief said, "Just when you reach the village, you say, Uwungelema!" He said, "Uwu-what?" He said, "Uwungelema!" Mr. Lion arose and went saying, "Uwungelema." When he reached the outskirts of the village, he tripped. He said, "He told me, Uwungelenyense, Uwuntuluntumba, Uwu-what?" And in that way he reached the village. And they asked him, "What, Mr. Lion, are these fruits?" He said, "Hetold me, Uwungelenyense, Uwuntuluntumba, say Uwu-what?"

Then all the animals, the Roans and the Sables, and the mungooses, all came to an end going there. They all just returned in vain.

One day Mr. Tortoise arose, and arrived and sat down. He said, "What are you after, friend Tortoise?" He said, "The name of the fruit, Sir, where we live." He said, "Uwungelema!" Mr. Tortoise asked him again saying, "What Sir?" He said, "Uwungelema!" The little tortoise arose and went little by little. He travelled a great distance and then said, "Uwungelema." Again he reached the outskirts of the village, again he said, "Uwungelema." Then he arrived in the village, and reached his house, and had a smoke. When he had finished smoking, the people arrived, and said, "What is it Tortoise?" Mr. Tortoise went out and said, "Uwungelema!" The fruit pelted down. The people just covered the place, all the animals picking up. They sat down again: in the morning they said, "Go to Mr. Tortoise." And Mr. Tortoise came out and said, "Uwungelema!" Again numberless fruits pelted down. Then they began praising Mr. Tortoise, saying, "Mr. Tortoise is chief, because he knows the name of these fruits." Again at daybreak they said, "Go to Mr. Tortoise." Mr. Tortoise came out and said, "Uwungelema!" They just pelted down in great numbers. All covered the place picking up. Ah, and then the (fruit) came to an end. Then all the animals began to move away, then they scattered to go hither and thither.

XXIX ICISIMIKISYO ICA WANSYA NA WAFULWE.

Kambi kasuŵa Wansya wa li pikisye na Wafulwe ati: Mweŵo, mwe Wafulwe, ta mu kwete-po uluŵilo ulwa ku ŵutuka na neŵo! Wafulwe wa li laŵile ati: Ciweme, mailo ka ká we, masosi tu ka tatike! Kumfwa Wafulwe ati: Pika-mo, kani u ká nsya neŵo! Wansya ati: Na pika-mo Wamama! Fulwe ati: Na pika-mo inkasi yanji!

Popele Fulwe lombá a lu kú ya kwaŵo; ne ku ŵulana ne ŵaŵyakwe ŵafulwe ati: Mailo, mwe ŵame, mu ka ŵungane mwense, tu kansike ifya luŵilo. Popele cine ŵa li ŵungene ŵonse ulucelo. Ne ku ŵa ŵula aŵaŵyakwe ati: Umbi a ka fisame pa kanika ako, umbi ná ye pa nika imbi, umbi ná ye pa nika imbi, ne nika iyo ipetele-ko ná mo mu ka fisame umo. Popele cine ŵafulwe ŵa li palangene mu ku fisama mu manika.

Pa kweŵa ati lucelo ŵa lisile Wansya ati: Twende we mwame Fulwe, tu lu kú ya! Ná ye Fulwe wa li laŵile ati: Ka tu yeni. Ŋga tu tatike uluŵilo ŵuno ŵukumo! Popele cine ŵa li tatikile. Fulwe ne ku bwelela mu ŧanda, lombá a likele. Wansya, pa ku fika kumbi ku kanika, ati: Na kú sya Fulwe! Kumfwa pesidya ati: Twende ná ya kale! Popele Wansya ka ŵa sukumuna lonse.

Kaŵili ne ku fika kumbi ku kanika, ati: Fulwe na kú sya e! Kumfwa pesidya ati: Ná ya kale neŵo, lelo tu lu ku ku ŵona-po pakuti u la li toto'luŵilo! Popele Wansya ka ŵa sukumuna lonse. Kaŵili ne ku fika kumbi ku kanika, ne kwita ati: Fulwe! Kumfwa pesidya ati: Ko ŵutuka, na kú sya! Popele Wansya ka ŵa sukumuna lonse. Ne ku fika kumbi ku kanika ati: Fulwe! Kumfwa ati: Ni neŵo, ná ya kale.

Wansya ka lu ŵa leka lonse; kaŵili ne ku fika kumbi, ne kwita ati: Fulwe! Kumfwa pesidya ati: Neŵo ná ya kale! Popele apo Wansya ati: Neŵo ná fwo'luŵilo! Popele ne kwikala, ati: Ka mu yeni, mu ka poke ŵamama, pakuti weŵo uluŵilo u li ncilile.

XXX. ULUSIMI LWA WASISIMUŊKULU.

Sisimukulu wa lisile mu ku konala umuntu ku musí. Pa ku silo'ku mu konala, aŵantu ŵa languluka ati: Kani cindo ca cito' mwana wesu? Lomba pantangile ŵa lile mu ku lima ŵanyina. Popele ca lisile Cisisimukulu ne ŧgoma, ne ku fika na mu musí, ne kwisula ne mu ŧanda, ne ku mu fumya uyo uyu ca konawile, ne ku mu fwika ne mansangwa; ne ŧgoma ka fi pakata, na Kombolwe ná ye pali imo.

XXIX. THE STORY OF MR. DUIKER AND MR. TORTOISE.¹

One day Mr. Duiker argued with Mr. Tortoise saying, "You, Mr. Tortoise, you haven't speed to run with me!" Mr. Tortoise said, "All right, let tomorrow's (sun) set, the day after let us begin!" Mr. Tortoise (further) said, "Bet, if you leave me behind!" Mr. Duiker said, "I bet my mother!" Tortoise said, "I bet my sister!"

Then Tortoise went home; and spoke with his fellow tortoises, "Tomorrow, mates, all of you gather and let us arrange the race." Then indeed they all gathered in the morning. And he told his companions, "One hide by that stream, another by another stream, and another by another stream, and at that last stream let one hide." Then indeed the tortoises scattered to hide at the streams.

The next morning Mr. Duiker came and said, "Come, friend Tortoise, let us go!" And Tortoise said, "Let us go. Let us begin the race right now!" Then, indeed, they began. Tortoise went back into his house, and sat down. Mr. Duiker, on reaching one of the streams, said, "I have left you behind Tortoise!" On the other side (one) said, "Come I've gone already!" Then Mr. Duiker gave all rein.

Again he reached another stream and said, "Tortoise I've left you behind. . .!" On the other side (one) said, "I've gone already, today we shall see you, because you boast of your speed!" Then Mr. Duiker gave full rein. And again he reached another stream and called, "Tortoise. . .!" On the other side he heard, "Run, I've left you behind!" Then Mr. Duiker gave full rein. And he reached yet another stream and said, "Tortoise!" He heard, "'Tis I, I've gone already."

Mr. Duiker the speed just left him; again he arrived elsewhere, and called, "Tortoise!" He heard on the other side, "I've gone already!" Thereupon Mr. Duiker said, "As for me I'm dead with the speed!" And he sat down and said, "Go and take my mother, because you are faster than I am."

XXX. THE CHORIC STORY OF THE OGRE.

An ogre came and broke up a person in the village. When he had finished breaking her, the people wondered, "What has done this to our child?" Then after a while her mother went to hoe. Then came the Great Ogre with a drum, and arrived in the village, and opened the door into the house, and took out the one he had broken, and arrayed her with rattles; and slung on a drum, and the Cock also one.

¹ Cf. the Subiya tale "Umfuzu n'unsa" (E. Jacottet, *Textes Soubiya*, p. 40 and note).

Popele Wākombolwe ūa ŋga tango'ku lisyā, ne ŋkasi yaŵo ne ku ponena-mo. Wānseke ne ku tatulo'lwimbo ati:

Kombolwe lisyē'ngoma!
 Kombolwe lisyē'ngoma!
 Uku ni ndume, uku mūlume,
 Kombolwe lisyē'ngoma!

Lomba Kombolwe ne kwasuka ati:

Ceco ca tula-ko mwine!
 Ceco ca tula-ko mwine!
 Ceco ca tula-ko mwine!

(Mu kweŵa ati kani ŋka lale nakwe pantangile aŵantu te ku laŵila ati wa lala ne ŋkasi, pakuti umwine wa ntuma).

Popele Wānseke ūa li fumine-mo, popele ne kwisa-po Wācikanda (ca nsofu), nā co ne ku patuluka mu ŋanda, ne ku syana posonde, ne ku ponena-mo mu ngoma, ati:

Ndi cikanda, ndi cikanda,
 Wa njipike mu cinonggo caŵo!
 Ndi cikanda, ndi cikanda.

Lomba nā co ka ci patama, ka ci bwelela.

Lomba ne kaŵundi ne ku selukila pa luŵansa mu muti ká li, ne ku ponena-mo mu ngoma ati:

Ūa ncele'mala, ka ncenda,
 Ne luŵalaŵala, ne luncanca!
 Ūa ncele'mala, ka ncenda,
 Ne luŵalaŵala, ne luncanca!

Nā ko ne ku patama kaŵundi.

Lomba Wāmbusi ne ku ponena-mo mu luŵansa, ati:

Memetu, memetu,
 Ka mwanḡuḡyo'ku cinda, memetu, memetu!
 Wene musi ūa isa, memetu, memetu!

Nā ŵo ka ūa fuma-mo.

Popele ne ku ponena-mo umwine. Popele Sisimunḡkulu ne ku pakata ne ngoma yaŵo ati ndisisye umuntu wanḡi a syane. Popele ne kwimba ati:

Mama e, to ŵone-po insangasi¹ ifi ya mena molu?
 Mama e, to ŵone-po insangasi ifi ya mena molu?

Pa ku silo'ku syana, ne ku kutika aŵene ūa musi aŵa lu ku bwelela ku maŵala; ne kwikato'yo muntu kuli Cisisimunḡkulu, ne ku mu fula ne mansangwa, ne ku mu konala kono kono, ne ku mu posa mu ŋanda. Popele na pa ngoma ya-cico, lomba ci lu kú ya. Wanyina pa ku fika pa luŵansa, ne ku laŵila ati: Ulu! Ica tuŵulusya pa luŵansa cindo? Ne kwisula-mo mu ŋanda, ne ku sanggo'yo mwana waŵo a lu ku laŵa lukoso, uku laŵila woyu. Lomba kaŵili bwa lilile. Bwa li cile ulucelo, ne kú ya ku maŵala wanyina. Popele ne ku

¹ Wulima for *insangwa*.

Then Mr. Cock started beating, and his sister entered the ring. Mrs. Hen started a song,

“Cock beat the drum!
Cock beat the drum!
Here a brother, here a husband,¹
Cock beat the drum!”

Then Cock answered,

“That she has published herself!
That she has published herself!
That she has published herself!”

(Meaning that if later on I lie with her, people won't say, “You have lain with your sister, because she herself sent me”).

Then Mrs. Hen went out (of the ring), and then came Mr. Hide (of the elephant), and came down from where he was hung in the house, and danced outside, and came to the drum, and (sang),

“I am a hide, I am a hide,
Let them cook me in their big pot!
I am a hide, I am a hide.”

Then it hung itself up, it went back.

Then the little galago came down into the court-yard from the tree where it was, and came to the drum, and (sang),

“They've scooped out my entrails, and I still walk,
I the hopper, I the dancer!
They've scooped out my entrails, and I still walk,
I the hopper, I the dancer!”

And the galago also hung itself up.

Then Mrs. Goat entered the court-yard, and (sang),

“Grazer, grazer,
Hasten to dance, grazer, grazer!
The goat clan has come, grazer, grazer!”

And she too went out.

Then (the child) herself entered. Then the Ogre seized his drum, to beat for his slave to dance. Then she sang,

“Mother, don't you see the maize how it's grown legs?
Mother, don't you see the maize how it's grown legs?”

When the dance was over, he heard the villagers returning from the gardens; and the Great Ogre caught that person, and took off her rattles and broke her up crack crack crack, and threw her into the house. Then he seized his drum, and off he went. When her mother reached the court, she said, “Ah! whatever has whitened the court?” And she opened the house, and found that child of hers was just looking about, and couldn't speak. Then again night fell. Morning dawned and the mother went to the gardens. Then she

¹ The Cock is the Hen's brother as well as husband.

laŵila ku ŵalalume ati: *Ŵelameni, mu ŵone ici lu ku tuŵulusya pa luŵansa. Lomba a li ŵeleme, ne kú ya aŵakasi mu ku lima. Lomba ne kumfŵile'ci lu kwisa. Popele lomba ca fika pa musi: lomba ci lu ku tulila ingoma mu luŵansa ne mulilo ne finongo mu numa. Lomba ŵa li bwene ca isula-mo na mu ŵanda, ne ku mu fumyo'yo ca konawile, ne ku molala, lomba ka kosa. Popele uŵuyombo ne nsangwa ka ci mu fwika. Popele ŵo ne ku laŵila ati: Twe¹ ci sakalansya, ce² ka leyga ci ka syo'muntu uwa ku ŵulo'ku kosa. Lomba ŵa li bwene Ŵakombolwe kale ŵa pakata-po ingoma, popele ne kwisa Ŵanseke mu ku syana-mo. Popele ne kwimba ati:*

*Kombolwe lisye'ngoma!
Kombolwe lisye'ngoma!
Uku ni ndume, uku mulume,
Kombolwe lisye'ngoma!*

Lomba Kombolwe ne kwasuka ati:

*Ceco ca tula-ko mwine!
Ceco ca tula-ko mwine!
Ceco ca tula-ko mwine!*

Lomba ŵa li fumine-mo Ŵanseke kaŵili; na Ŵacikanda kuŵona ŵa patuluka mu ŵanda ati:

*Ndi cikanda, ndi cikanda,
Ŵa njipike mu cinongo caŵo!
Ndi cikanda, ndi cikanda.*

*Lomba ne ku cilaka-mo Ŵacikanda; lomba ne ku fuma-mo.
Lomba e Ŵakaŵundi ati:*

*Ŵa ncele'mala, ka ncenda,
Ne luŵalaŵala, ne luncanca!
Ŵa ncele'mala, ka ncenda,
Ne luŵalaŵala, ne luncanca!*

*Na Ŵakaŵundi ná ŵo ne ku fuma-mo.
Lomba Ŵambusi ati:*

*Memetu, memetu,
Ka mwanjyfo'ku cinda, memetu, memetu!
Wene mbusi ŵa isa, memetu, memetu!*

Ná ŵo ne ku fuma-mo.

Popele umwine ná ye ne ku ponena-mo ati:

*Mama e, to ŵone-po insangasi ifi ya mena molu?
Mama e, to ŵone-po insangasi ifi ya mena molu?*

Popele apo ka ci fulamina-po pa ngoma uku lisya, ne ku lu ku sempaka ne mulilo pa ku lisya. Lomba apa ŵa lele ŵawisi pa cinsokela mu ku lu ku tima ati nci lase. Aŵantu ati: Tange lekeni, a syane liŵili! Ne ku tatula liŵili ati:

*Mama e, to ŵone-po insangasi ifi ya mena molu?
Mama e, to ŵone-po insangasi ifi ya mena molu?*

¹ Wulima for *Twi*.

² Wulima for *ci*.

said to her husband, "Hide and see what it is that makes our court white." Then he secreted himself, and his wife went to hoe. Then he heard it coming. And, lo! it reached the village, and set down its drum in the court, and (it had) fire and great pots on its back. Then he saw it open the door of the house, and take out the one it had broken, and straighten her, and then she became strong. Then it dressed her in a dancing-skirt and rattles. Then the (father) said, "Don't let us disturb it, lest it should leave the child not fully strong." Then they saw that Mr. Cock had already seized the drum, then came Mrs. Hen to dance. Then she sang,

"Cock beat the drum!
Cock beat the drum!
Here a brother, here a husband,
Cock beat the drum!"

Then cock answered,

"That she has published herself!
That she has published herself!
That she has published herself!"

Then Mrs. Hen went away; and Mr. Hide, lo! he came down from where he was hanging in the house, and (sang),

"I am a hide, I am a hide,
Let them cook me in their big pot!
I am a hide, I am a hide."

And Mr. Hide sprang round, and then he went out.

Then it was Mr. Galago who (sang),

"They've scooped out my entrails, and I still walk,
I the hopper, I the dancer,
They've scooped out my entrails, and I still walk,
I the hopper, I the dancer."

And Mr. Galago also went out.

Then Mrs. Goat (sang),

"Grazer, grazer,
Hasten to dance, grazer, grazer!
The goat clan has come, grazer, grazer!"

And she too went out.

Then the (child) herself entered, and (sang),

"Mother, don't you see the maize how it's grown legs?
Mother, don't you see the maize how it's grown legs?"

Then it stooped over the drum to beat, and the fire spilled about as it beat. Then where the father lay under a bush, he just panted to wound it. The people said, "Wait a bit, let her dance again!" And she started the song again,

"Mother, don't you see the maize how it's grown legs?
Mother, don't you see the maize how it's grown legs?"

Popele wawisi ne kwima, ne ku pulililo'kwikato'yo mwana waŵo, lomb'a aŵakwaŵo ne ndume syakwe na wamwinsyo wakwe ne ku pulililo'ku wumbaika-mo amafumo; ne kufwa ka ci fwa. Popele wonse aŵa ile mu maŵala, ne ku bwela ne ku laŵila ati: Mbe'ci cintu ici mwa ipaya, tu ci cite syani? Wambi ati: Ka pokeni Wafumbwa. Ne kú ya mu ku poka Wafumbwa. Wafumbwa ne ku fika ati: Fumbwa, Fumbwa, fumbululo'bwanga! Lomba ka ci kanga. Wambi ati: Ka pokeni Wakaneyene. Wakaneyene ŵa li fikile, ne ku tola ne musyanygalala, ne ku ci pisya-mo mwipafu, ati: Kaneyene negununo'bwanga! Olo! lomb'a ca li toŵekele; ne wantu ne ku lu ku fuma-mo, aŵantu aŵalaŵi aŵa ca lu ku mina akale.

XXXI. ICISIMIKISYO ICA WANKALAMU NA WAKALULU AŴA ISILE MU KWINJILO'WUPANĜA.¹

Wankalamu ŵa li mwipwisye ati: Mba we mwame isi nguo syàndo wa leta? Ná ye ati: Wupanga, Sikulu, ndu ku fwaya, ati nka lu kwenda ne mfumu! Kambi kasuŵa Wankalamu ka ŵa fuma-po, ka wá ya mu mpanga ati tu kekate inama. Pa kweŵa ati uko kwa syele Kalulu, pa ku tontomeke'fyana fya nkalamu, ka likete-po umo ne kwipaya; ka ka funda ne ciseŵa, ka ka twala mu mpanga mu kwanika; ne ku bwela; ka ka li pusya mu myungga, ne ku li fwaŵala lukoso na ku matwi. Ne ku bwelela ku musu, lomb'a ka lu ku lila. Pa kweŵa ati ca fike'cingulo, ati: Sikulu, kuno twa li twa tulwe'fita ta mu bwene umwana wenu, Sikulu, umbi ŵa ipaya. Nsi mu bwene-po né mo ŵa mu twala. Na neŵo ŵa mpuma fimbi! Ati: Mba wá ya mulipi? Ati: Wá palanganina mulya Sikulu. Ne kwikala lomb'a ŵa lu ku lila Wankalamu.

Pa kweŵa ati bwá co'lucelo, ka ŵa linsya. Pa kweŵa ati bwá ca na wumbi ná ŵo, ka wema lomb'a ŵa lu kú ya. Ati: Kalulu, we mwame, ko lama bwino aŵánice aŵo lelo. Na Kalulu ati: Na umfwa Sikulu! Pa kweŵa ati ŵa pelo'ku kumbuluka Wankalamu, ka kema ka kepaya-po umo; ka ka twala kopele uko uku ka twite; kaŵili ka ka li fwaŵala ne myungga. Lomba ne kwisa lomb'a ka lu ku lila. Na Wankalamu ne kwisa, ati: Nindo u lu ku lila, Kalulu? Ati: Aŵana wenu na lelo, Sikulu, ŵa isa mu kwipaya-po umo; na neŵo lelo wati wepaye, pa kú ŵa fwe tu li fimbi! Wankalamu ne kwikala, lomb'a ŵa lu ku lila. Na wusiku ka bwila.

Pa kweŵa ati bwá co'lucelo, ne ku linsya. Pa kweŵa ati bwá ca na wumbi ná ŵo, ne kú sya ŵa mu laya Kalulu, ati: Kalulu, ko lama bwino utwánice toŵilo! Fweŵo twá ya mu kwipaya-po utunama. Lomba ŵa lu kú ya. Uko ukwa syele ka kepaya-po umo, kaŵili ka ka

¹ A similar tale is recounted by E. Jacottet in his "Textes Soubiya", see "Za ndavu ni sulwe" page 13.

Then her father arose, and instantly caught that child of his, then her relations, and her brothers, and her uncles instantly stabbed and stabbed it with their spears; and it died. Then all who went to the gardens, returned and said, "What about this thing that you have killed, what are we to do with it?" Some said, "Go and fetch Mr. Big-Black-Ant." And they went and fetched Mr. Big-Black-Ant. Mr. Big-Black-Ant arrived and said, "Big-Black-Ant, Big-Black-Ant, work the spell!"¹ But it baffled him. Others said, "Go and fetch Mr. Little-Black-Ant." Mr. Little-Black-Ant arrived, and took a piece of charcoal, and passed it along its stomach, saying, "Little-Black-Ant, itch out the spell!" Ah! lo! it burst open; and people came out, live people that it had swallowed long ago.

XXXI. THE STORY OF MR. LION AND MR. LITTLE-HARE WHO CAME TO BECOME HIS CONFIDENTIAL SERVANT.

Mr. Lion asked him, "Friend, what is this calico for that you have brought?" And he said, "Service, Sir, I want, that I may travel with a chief!" One day Mr. Lion went away, he went into the bush to kill animals (with Mrs. Lion). There where Little-Hare remained, when he looked at the lions' children, he caught one and killed it; and he flayed the skin, and took it into the bush to put it out to dry; and he returned; and dragged himself through thorns, and scratched his ears all over. And he went back to the village, and began to cry. When evening came, he said, "Sir, we have been attacked here; don't you see your child, Sir, one they have killed. I didn't see where they took him. And me, they beat me terribly!" (Mr. Lion) said, "Where have they gone?" He said, "They scattered about in there, Sir." Then Mr. (and Mrs.) Lion sat down and cried.

When morning dawned, they remained at home. When another day dawned, they arose and went. (Mr. Lion) said, "Friend Little-Hare, take good care of these children today." Little-Hare said, "I hear, Sir!" When the Lions had just departed, it arose and killed one (child); and took it just there where it had taken (the other); and then it scratched itself with thorns. Then it came and began crying. And Mr. Lion too came, and said, "What are you crying for, Little-Hare?" He said, "Your children, today too, Sir, they have come and killed one of them; and me today they were about to kill me, since we are different!"² The Lions sat down and began to cry. And then night fell.

When morning had dawned, they remained at home. When yet another morning had dawned, they left Little-Hare instructing him, "Little-Hare take great care of the two little children! We are off to kill some small animals." Then away they went. There where

¹ Note the Lamba play on words: *fumbwa, fumbulula; kaneyene, negununa.*

² i. e. It was since I was so much stronger than they, that I drove them off and wasn't killed.

twale'ciseŵa, ka ka bwela, ne ku li fwaŵala ponse ponse; ka kekala lomba ka lu ku lila. Na Wanjalamu ka ŵesa, ati: Nindo u lu ku lila, we mwame Kalulu? Ati: Umwana wenu na umbi, Sikulu, lelo ŵa twala; na neŵo ŵati ŵepaye. Mu li buene ifi ŵa mfwaŵala. Pano ne muŵili, Sikulu, waluka fyenke'filonda! Wanjalamu ne kwikala lomba ŵa lu ku lila.

Pa kú co'lucelo ka ŵa linsya. Pa kweŵa ati bwá ca ŵumbi ná ŵo, ka ŵema lomba ŵa lu kú ya. Ati: Kalulu, ko ŵona bwino akánice akasyele-po! Kalulu ati: Na ku lu ku mu ŵona. Pa kweŵa ati ŵa pelo'kwima Wanjalamu, ka kema ka kepayo'yo mwánice. Ka ka twala ne ciseŵa: ka ka bwela: ka ka li fwaŵala. Na Wanjalamu icingulo ka ŵesa. Ati: Lelo Sikulu, ne wa syele-po ŵa twala. Wanjalamu ne ku lila icililelite; ka ŵa bwela lomba ŵa likele na Kalulu.

Pa kweŵa ati kambu kasuŵa kakakulu ne ku laya kuli Wanjalamu, ati: Sikulu ná ya-po ili mpitana. Wanjalamu ati: Ciweme! Lomba ka lu kú ya. Kulya ku sangana aŵaŵyakwe ŵonse ŵa lu kwante'ntafu, ne ku fika Wakalulu ne kwikala. Ati: Mitende Wakalulu! Ati: Mitende mwe ŵame. Pa kweŵa ati ya pite'mpindi ice, ŵa limine Wakalulu, ati: Posa kuno! Ati: Ica lile mwana-ŵkalamu, ne fi ŵa-po ta fi ŵoneka! Wonse ati: Umfweni-ko icisimi a leta Kalulu icakuti uŵune! Kaŵili ka ka bwelela-mo ati: Ica lile mwana-ŵkalamu ne fi ŵa-po ta fi ŵoneka! Ne kwikala. Ne ku ŵa laya ati: Pano mwe ŵame ná ya, ŵga lu syale-po! Lomba ka lu kú ya.

Pa kweŵa ati ŵa fika kuli Wanjalamu, ati: Mitende mwe ŵame Kalulu. Ati: Sikulu uko na ile na sangana ŵonse ati: Ica lile mwana-ŵkalamu, ne fi ŵa-po ta fi ŵoneka! Lomba neŵo, ili na umfwe'fyo, Sikulu, eli na ima uku lu kwisa. Wanjalamu ati: Fyà cine, Kalulu? Ati: Fyà cine, Sikulu; mailo mu ka lu kú ya-ko, mu ka ŵona.

Pa kweŵa ati bwá co'lucelo, ati: Ka tú ya, we mwame Kalulu! Cine ka li imine kakalulu ati: Twendeni. Pa kweŵa ati ŵa fika, ati: Mbe'si imbwa syà ŵani, Kalulu? Ati: Syànji, ne mwine! Ka li kulikile ku citi. Ka kemina mu ntafu, ati: Posa kuno! Ka ŵa ka posa. Ati: Ciŵiti ciŵiti ca ŵona mfumu, ca kana ku lila! Wonse ne ŵgwele, ati: Ta mumfwe kano kame? Wonse ne ku loŵganina. Ati: Wa peleni liŵili intafu Wakalulu! Kaŵili ne ku mu posa. Ati: Ciŵiti ciŵiti ca ŵona mfumu, ca kana kú lila! Wonse kaŵili ne ŵgwele. Pa kweŵa ati Wambisi na Wakakwele, pa kweŵa ati ŵeŵe ati: Leta! ati: Ica lile mwana-ŵkalamu, ne fi ŵa-po ta fi ŵoneka! Na Wansoŵo, Pa kweŵa ati ni Wambo ná ŵo ati: Leta! ná ŵo ati: Ica lile mwana-ŵkalamu, ne fi ŵa-po ta fi ŵoneka!

it remained, it killed one (child), and it took away the skin, and came back, and scratched itself all over; it sat down and began to cry. And the Lions came and said, "What are you crying for, friend Little-Hare?" It said, "And another of your children, Sir, they have taken today; and they wanted to kill me. Don't you see how they have scratched me? Now my body, Sir, has become one mass of sores!" The Lions sat down and began to cry.

When morning dawned they remained over. When yet another had dawned, they arose and went, (Mr. Lion) said, "Little-Hare, look after the little child that is left!" Little-Hare said, "I shall look after him." Just when the Lion had got up, it arose and killed that child. It took away the skin, and came back and scratched itself. And the Lions came in the evening. It said, "Today, Sir, even the one that remained they have taken." The Lions just cried uncontrollably; and they came back and sat down with Little-Hare.

Then one day Little-Hare said goodbye to Mr. Lion, and said, "Sir, I am going out for a walk." Mr. Lion said, "All right!" And off it went. Yonder it found all its mates playing ball, and Mr. Little-Hare arrived and sat down. They said, "Greeting, Mr. Little-Hare!" He said, "Greeting, friends." After a little while, Mr. Little-Hare arose and said, "Throw it here!" He said, "What ate the lion-cub, and no case comes to light!" They all said, "Listen to the lovely proverb that Little-Hare has put forth!" Again he returned to it saying, "What ate the lion-cub, and no case comes to light!" And he sat down. Then he bade them farewell, saying, "Now, chums, I'm off, remain well!" And off he went.

When he reached Mr. Lion he said, "Greeting, friend Little-Hare." He said, "Sir, where I went, I found them all saying, 'What ate the lion-cub, and no case comes to light!' And I, as soon as I heard that, Sir, got up and came (here)." Mr. Lion said, "Is that true, Little-Hare?" He said, "It's true Sir; tomorrow you will go and see."

When morning dawned, (Mr. Lion) said, "Let us go, friend Little-Hare!" Indeed Little-Hare arose and said, "Let us go." When they arrived, (the animals) said, "Whose are these dogs, Little-Hare?" He said, "They are my very own!" He tied them up to a stick. He entered the game and said, "Throw it here!" They threw it to him. He said, "Chiwiti Chiwiti has seen the chief (and) has refused to cry!"¹ They all shouted, and said, "Don't you hear this little mate?" They all gathered together. They said, "Give Mr. Little-Hare the ball again!" Again they threw it to him. He said, "Chiwiti Chiwiti has seen the chief (and) has refused to cry!" Again they all cheered. When Mr. Zebra and Mr. Rhino had said, "Bring it!" they said, "What ate the lion-cub, and no case comes to light!" And Mr. Eland also. When Mr. Buffalo also had said, "Bring it!" he also said, "What ate the lion-cub, and no case comes to light!"

¹ See explanation under *Imb. 16.*

Pa kweŵa ati ka bwelela kuli Waykalamu, ati: Ta mumfwile, Sikulu, ifi ŵa lu ku laŵila aŵantu? Waykalamu ŵa li laŵile ati: Mputule bwangu! Ŵa li ŵa putwile umwando, na Ŵamuka-ŵkalamu. Popele ŵoŵilo ne ku fukuka. Ka ŵa pulilila uku ŵumbana-mo na Ŵaŵungwe na Ŵambisi na Ŵalambwe, uku sangana ŵa ŵepaya fimb mpanyana mpanyana nwe nwe. Ŵa li fumine-po lomba ŵa lu ku bwelela kwaŵo na kakalulu.

XXXII. ICISIMIKISYO ICA ŴAKALULU NE MAKANĠA.

Fya li ikatene uŵulunda na Ŵakalulu ne makanga. Popele kambi kasuŵa Ŵakalulu ŵa li posele icintamba ne kwinjila, ne ku laŵila ku makanga Ŵakalulu ati: Mwe fiŵusa fyanji, ta mu njimye-po? Popele amakanga a lisile onse, ne ku mu filwo'kwimya. Popele Kalulu ná ye wa li fumine, ati: Na mweŵo injileni mwense! Popele icine ná o amakanga a li injile onse. Pa ku silo'kwinjila Kakalulu ne ku kaka-po, apo popele a injilile, ne ku pinta.

Popele amakanga ati: We mwame tu tule! Ná ye Kalulu wa li asukile ati: Koku, pakuti umbi umuntu a lu ku mu fwayeni! Popele amakanga, pa kumfwe'fyo, ne ku lilo'kwakuti. Popele Ŵakalulu ne ku lu ku fwaya Wancense. Popele pa ku fika ku mbali ya musi, ne ku patika, ne ku fika kuli Wancense, ne ku laŵila ati: Nduku fwaye' ciŵusa na mweŵo. Ná ŵo ŵa li sumine ati: Ciweme! Popele a li laŵile Kalulu ati: Twendeni, mu ka poka ifyakutoŵela. Popele cine ŵa lile, ne ku sangana amakanga aenji mu cintamba; ná ŵo ne ku ŵula, ne ku toŵela.

XXXIII. ICISIMIKISYO ICA FIŶKUWAILA.

Umuntu wa li tangile ukwinjila pa masala; a li umfwile ni mfula ya isa. Kumfwa ne fiŶkuwaila fi lu kwisa. A li ninine pa citupa; ná fyo ne kwinjila. Cimb ne ku laŵila ati: Mbo'wa li muno wá ya kulipi? Kumfwa cimb ati: Woneni-po pa citupa! Popele a li fitile uŵusungga pansa; popele fya li fumine fyonse ili fi lila, ati: Twá pya ŵusungga wao! Kumfwa cimb ati: Leta, ŵku myange! Ati: Na ku li myanga ne mwine! Popele ne muntu a li selukile, lomba a lu kú ya.

XXXIV. ICISIMIKISYO ICA CIŶKUWAILA NE MUNTUNSI.

IciŶkuwaila insiku syonse ca lu ku celela uku lu ku syana mu muti. Popele ná ye umuntu wa li ne milimo iya ku teya makanga. Pa kweŵa ati kambi kasuŵa, umuntunsi a li lapukile ulucelocelo ne myando yakwe. Pa kweŵa ati a enda-ko, a sangane mu mbali ŵa

When it had returned to the Lions, it said, "Don't you hear, Sir, what the people are saying?" Mr. Lion said, "Cut me free quickly!" He cut him free, and Mrs. Lion also. Then both of them sprang. They immediately came to grips with Mr. Eland and Mr. Zebra and Mr. Buffalo, and lo they killed them marvellously in countless numbers broadcast. Then they left and went back home together with Little-Hare.

XXXII. THE STORY OF MR. LITTLE-HARE AND THE GUINEA-FOWL.

They made friends, Mr. Little-Hare and the Guinea-Fowl. Then one day Mr. Little-Hare made a crate and got in, and Mr. Little-Hare said to the Guinea-Fowl, "My friends, won't you pick me up?" Then all the Guinea-Fowl came, and couldn't pick him up. Then Little-Hare came out and said, "Now all of you get in!" Then indeed the Guinea-Fowl all got in. When they had finished getting in, the Little-Hare tied it up where they had got in and carried it.

Then the Guinea-Fowl said, "Mate put us down!" And Little-Hare answered, "No, because a certain person wants you!" Then the Guinea-Fowl, when they heard that, cried out bitterly. Then Mr. Little-Hare went in search of Mr. Leopard. When he reached the outskirts of the village, he hung up (the crate), and came to Mr. Leopard, and said, "I want to become your friend." And he agreed saying, "All right!" Then Little-Hare said, "Let us go, you shall receive some relish." Then indeed they went and found a number of guinea-fowls in the crate; and took them, and ate them as relish.

XXXIII. THE STORY OF THE GOBLINS.

The man was the first to enter the deserted village; he heard the rain coming. Then, behold, the goblins came. He climbed up into the loft; and they entered. One of them said, "He that was in here, where has he gone?" The other said, "Look up in the loft!" Then he (the man) poured the porridge down onto them; and they rushed out howling, "Oh, we're burnt with the porridge, wao!" One said, "Come, let me lick you!" He said, "I'll lick myself!" Then the man came down and went away.

XXXIV. THE STORY OF THE GOBLIN AND THE HUMAN BEING.

Every day a goblin used to come in the morning to dance under the tree. Then a man also had the work of trapping guinea-fowl. One day the human being went out very early in the morning with his strings. When he had gone some distance, he found at the side

li fufutwile. A likele uku lu ku teyo'tutembo ati màkanga: ne ku teya ne ku bwelela ku musi. Pa kweûa ati lucelo, icin̄kuwaila ne ku fika mu ku syana. Ci sangane ututembo mpangana mpangana. Ca limawile ne ku fi posa. Ka ci syana, ka ci syana, ka ci syana, ka ci bwelela. Ná wô aûene wâ tutembo ne kwisa, a sangane wâ imala. Mbo'yu muntu u lu ku njimawilo'tutembo wâ kulipi? Uyu kani yka mu kumanye tu ka lwa-po! Wâ likele kaûwili ne ku teya liûwili, ne ku bwelela ku musi.

Pa kweûa ati wâ bwelela ku musi, ná co ca lisile, ne kwimala ututembo ne ku posa. Lomba ci lu ku syana. Pa kweûa ati ca silo'ku syana lomba ci lu kú ya kwa-ciko ku ñanda. Ná wô ne kwisa. Ati: Mbo'yu muntu u lu ku njimawilo'tutembo wâ kulipi uyu? Tange lelo n̄ne ku muti, mu wone-po. Ka wâ nina ne fumo lyaûwô, ne katemo kaûwô, ne mfuti yaûwô. Lomba wâ likele. Pa kweûa ati ya pite'mpindi ice, wâ li umfwile koti cipupu ci lu ku tulila-ko ku ku ku ku, na wâlunsi nyemu mpangana mpangana. Olo ne kwikala lukoso uku lu ku lila. Ná co ca li fikile. Lombo'yo muntunsi wa lu ku tutuma lukoso ku muti kwiulu. Lomba a lu ku lila. Ná co pa ku lu ku syana, ca li umfwile iminsosi mu numa. Ati: Lelo Lesa wa ndokela-po imfula ati nake mu numa. Olo, pa ku pite'mpindi ice, ca li bwene ni ku katemo ka pona. Ca li imine-po; ati: Lelo Lesa wa mfupa katemo! Kaûwili, pa ku pite'mpindi ice, ca li bwenene ni kwifumo lya pona. Ati: Lelo Lesa wa mbikila-po ne fumo! Kaûwili ati i pite-ko impindi inini, ca li bwenene ni ku mfuti ya pona. Ati: Pano Lesa wa mbikila-po ne mfuti! Ka ci bwela, ka ci kalika-mo fiûwili uku syana. Pa kweûa ati ya pite'mpindi inini, uyo muntu wa li pusumukile ku muti uku tutuma, ne ku ponena mu ceni ca ceco cintu. Ná co ca li imine uluûwilo na pa katemo na pefumo na pa mfuti, lomba ci lu kú yo'luûwilo mwiyaamba. Uyo muntu ná ye ne kwima ne ku lu kú yo'luwilo ku musi. Ati: Imfuti yanji wâ poka ku cintu icenda na wâlunsi pa muûwili! Ati: Ci li fimbi ico ne kafungonunu. Kumfwa wambi ati: Ŋga tu ci koŋke, tu ka poke! Kumfwa uyo mwine uwa ci bwene ati: Mu lu ku li twala, tesi mu bwele-ko, i; ci lu ku mu sileni.

XXXV. ICISIMIKISYO ICA WÂŊKALAMU NA WÂKALULU.

Wâkalulu wâ lisile mu kwinjilo'wupanga kuli Wâŋkalamu. Ne kú ya-mo Wâŋkalamu ulucelo mu mpanga ne kwipaye'nama; kakalulu ne ku ka pela ati wipike pa ciyinga. Aûene Wâŋkalamu ne kwipika mu nonggo ikulu. Popele kakalulu ka likele ne nsoni, ne ku lu ku langguluka ati: Mba ncite-po syani? ifinani wâ lu kú mpe'fya ntonto, ukulya ná ko ni pa ciyinga. Tange ŋka cite-po icipa pa lupili! Popele ka lile, ne ku pose'bwe ku lupili, ne ku bwela, ka ka talamana, ka ka fusa-ko in̄kamfi. Lombe'bwe ne ku lu ku pita pansi. Ne ku bwelela ku musi.

of the tree that (people) had trampled the ground. He sat down to set his string-traps, thinking that it was guinea-fowl: and he set them, and returned to the village. In the morning the goblin arrived to dance. It found string-traps innumerable. It pulled them up, and threw them away: and it danced, and danced, and danced, and went back. And the owner of the traps came, and found that someone had pulled them up. "This person who pulls up my traps, where is he from? This one, if I meet him, we shall have a fight!" Then he sat down, and set them again, and went back to the village.

When he had returned to the village, it also came, and pulled up the traps and threw them away. Then it began to dance. When it had finished dancing, it went away home to its house. And he (the man) came. He said, "This man that pulls up my string-traps, where is he from? First let me climb up this tree today, and see him." And he climbed with his spear and his axe and his gun. And then he sat down. After a little while, he heard as though a wind coming *ku ku ku ku ku*, and swarms of flies in countless numbers. Ah! he just sat down, and began to cry. And it arrived. Then that man just trembled in the tree above. And he began to cry. And while it was dancing, it felt the tears on its back. It said, "Today, God has rained on me that my back may soften." Ah! after a little while, it saw an axe fall. It rose to (get) it; and said, "Today God has presented me with an axe!" Again, after a little while, it saw a spear fall. It said, "Today God has added on a spear for me!" Yet again after a little while, it saw a gun fall. It said, "Now God has added on a gun for me!" It went back, and just broke in half dancing. When a little time had passed, that man missed his hold on the tree with trembling, and fell down at the side of that thing. And it rose in haste, and (seized) the axe and the spear and the gun, and off it sped into bush. That man also rose and went with speed to the village. He said, "My gun has been taken by a thing that travels with flies on its body!" He said, "It is an awful thing and has such a stench." Some said, "Let us follow it, and take away (the gun, etc.)!" Then he who had seen it said, "You are running great risk, you won't return; it will finish you off."

XXXV. THE STORY OF MR. LION AND MR. LITTLE-HARE.

Mr. Little-Hare came to enter the service of Mr. Lion. And in the morning Mr. Lion went into the bush and killed an animal; and he gave (some) to Little-Hare to cook in a potsherd. Mr. Lion himself cooked (his) in a big pot. Then Little-Hare was sad, and began to think, "What am I to do? He gives me insipid meat, and I have to eat it from a potsherd. First let me do a trick on the hill!" Then it went and threw a stone from the hill, and returned and stood astride, and squirted onto it chewed leaves. And the stone passed beneath. Then it returned to the village.

Pa kweŵa ati ŵa isa Wanjalamu icingulo, ka li ŵepwisye ati: Sikulu, mu li kwete-po amano a ku pose'bwe ku lupili, ka li pula mu mala, pa ku fume'bwe ne ŵufulu? Wanjalamu ŵa li laŵile ati: Ulu, Kalulu, mweŵo e mwe mu cisi? Ati: Neŵo, Sikulu, ndi ci bwene; ka tu yeni tanje ku lupili ŵka mu langeni! Lomba ŵa lu kú ya. Ne ku fika. Wanjalamu ne ku nina, ne ku laŵila ati: Kalulu cenamisya, icisa mwiulu ci lesa ne mamfingwa! Kakalulu ne ku pulilila uku talamana. Pa kweŵa ati lya fike'bwe apepi, ka ka pala-po injkamfi; lombe'bwe li lu ku pita. Pa kweŵa ati Wanjalamu ŵa seluka, ne ku ŵa langa ati: Woneni-ko, Sikulu, uŵufulu! Ná ŵo Wanjalamu ati: Ná we Kalulu pano nina, na neŵo kuno nsyale, ncename. Kakalulu ka li ninine, né bwe ka ka ŵula, ne ku posa. Ati: Sikulu cenamisyeni e...! Icisa mwiulu ci lesa ne mamfingwa! Popete Wanjalamu ná ŵo ne ku cenamisya, ne cibwe ka ci fikila pa meno, ne meno onse soko soko. Kakalulu ati: Mama! Wasikulu aŵakwasu! Mwe na lu kweŵa ati: Sikulu, cenamisyeni, icisa mwiulu ci lesa ne mamfingwa. Cipale mweŵo mwa jimba ku kanwa ili ca fika. Ka tu yeni, Sikulu, mu twaleni ku musi!

Popete icine ŵa li imine uku lu kú ya ku musi. Pa kweŵa ati ŵa fika ku musi, ka li tekele-po ne menda, ne ku ŵa cina. Pa kweŵa ati cingulo, ka lipikile ne jinani; ne micide ka ka ŵikila-mo. Ne fyakwe ka ipika: ne ku ŵa pela. Pa kweŵa ati ŵa tole-po kamo, ŵa li kene ati: Koku Kalulu fya lemenena uku ŵaŵa; tanje mpele-po utŵe utu li pa kayinga! Popete cine wa li ŵa pele Ati: E tuno Kalulu! Ná ko ne kú lya ifyaŵo ifya mucele. Fyopelé fyo ka likele ne kutemwa.

XXXVI. ICISIMIKWA CÌTANSI.

Umuntu wa lisile mu kupa. Pa kwikala insiku isice, a li laŵile ku mukasi wakwe ati: We mukasi ndu ku fwayo'kú ya noŵe kwesu; mu ka laye ŵawisinwe na ŵanyinenwe! Ná ye umukasi wa li sumine. Wa lile kuli ŵawisi na ŵanyina ati: Aŵalume ŵanji ŵa lu ku fwaya ati tú ye noŵe kwesu. Wanyina na ŵawisi ŵa li sumine ati: Cìweme ya naŵo!

Pa kú co'lucelo, ŵa li imine, lomba ŵa lu kú ya. Ka ŵa lala pa nsila. Pa kweŵa ati bwa co'lucelo, ne ku fika na kwaŵo aŵo ŵalalume; ku sanga ŵenka ŵanyinakuluŵo. Ŵa li injile, lomba ŵa lu kwansika. Pa kweŵa ati ya pite'mpindi ice, ka ŵa lete'nsima mu noŵo ne nsoka. Uyo mwanakasi ne ku kane'nsoka, ne kú lya-po yenke'nsima. Pa kweŵa ati bwa ilo'ŵusiku, aŵalume ne ku mwipusya ati: Mba mwe ŵakasi, pa kú ya kwenu, mu ka laŵila syani? Umwanakasi ne kwasuka ati: I, icisimikwa cìtansi, ŵkeŵa ati akasuŵa twa fikile ŵanyinakuluŵo ŵa li nanyine insima ne nsoka.

When Mr. Lion came in the evening, it asked him saying, "Sir, have you the wisdom to throw a stone from a hill, and let it pass through your bowels, and let the stone come out with the contents of your stomach?" Mr. Lion said, "Oh, Little-Hare, do you know?" He said, "I, Sir, have seen it; let us first go to the hill and I shall shew you!" And so they went. And they arrived. Mr. Lion climbed and said, "Little-Hare, open wide your mouth, that which comes in the heavens comes with a rattling!" At once Little-Hare spread out his legs. When the stone came near, he squirted over it the chewed leaves; and then the stone passed on. When Mr. Lion had come down, he showed it to him saying, "Look here, Sir, the stomach contents!" Thereupon Mr. Lion said, "And now you, Little-Hare, now climb up, and let me stop here and open my mouth." Little Hare climbed up, and took a stone and threw it. He said, "Sir, open your mouth very wide! That which comes in the heavens comes with a rattling!" Then Mr. Lion in his turn opened his mouth wide, and the big stone came right in his teeth, and all his teeth went flying out. Little-Hare said, "Wheu! My dear Sir, I told you Sir, to open very wide, that which comes in the heavens comes with a rattling. Maybe you closed your mouth when it came. Let us go, Sir, let me take you to the village!"

Then indeed they arose and went to the village. When they had reached the village, it put the water on, and fomented (Mr. Lion). When evening came it cooked the meat; and put in salt. And it cooked its own: and it gave it to him. When he had picked out one piece, he refused, saying, "No, Little-Hare, it smarts horribly; first give me your little bit that is on the potsherd!" Then indeed he gave it to him. He said, "Ay, this is the mark, Little-Hare!" And then it ate his that had the salt. In that way did it remain in happiness.

XXXVI. WHAT IS WITNESSED IS THE FIRST THING.

A man went to marry. When he had remained a few days, he said to his wife, "Wife I want you to go home with me; say goodbye to your father and mother!" And his wife agreed. She went to her father and mother and said, "My husband wants me to go home with him." Her mother and father agreed saying, "All right, go with him!"

In the morning they arose, and off they went. They slept on the road. When morning dawned, they arrived at that man's home; and found only his grandmother. They entered, and began to arrange (the bed). When a little time had passed, she brought them porridge in a pot and snake (for relish). That woman refused the snake, and ate only the porridge. After nightfall her husband asked her, "Wife, when you go home, what will you say?" The woman replied, "No, first things first, I shall say that the day that we arrived his grandmother cooked porridge and snake!"

Wá li lele: ka wú co'wusiku. Ka wá nanye'nsima ne nsumbi; ka wá lya ne kú lya wówilo. Ne ku wépusya ati: Mba mwe wákasi, pa kú ya kwenu, mu ka lawíla syani? Ati: Icisimikwa citansi, ykéwa ati: akasuwa twa fikile wanyinakuluwo wá li nanyine insima ne nsoka ulucelo ka wá nanya ne nsumbi!

Ulucelo ka wú ca, ka wépaye'mbusi. Ná wo ka wá lya. Pa kwi silo'kwi lya, awalume ne ku lawíla ati: Mba mwe wákasi, pa kú ya kwenu, mu ka lawíla syani? Ati: Icisimikwa citansi, ykéwa ati akasuwa twa fikile wanyinakuluwo wá li nanyine insima ne nsoka: ulucelo ka wá nanya ne nsumbi: ulucelo ka wá nanya ne mbusi!

Ati wú ce ulucelo ka wépaye'nombe. Ná wo ka wá lya. Pa ku silo'kú lya, ne ku mwipusyo'yo mwanakasi ati: Mba mwe wákasi, pa kú ya kwenu, mu ka lawíla syani? Ati: Icisimikwa citansi, ykéwa ati akasuwa twa fikile wanyinakuluwo wá li nanyine insima ne nsoka: ulucelo ka wá nanya ne nsumbi: ulucelo ka wá nanya ne mbusi: ulucelo ka wá nanya ne nombe!

Pa kwewa ati bwá co'lucelo, ka wá lete'sawí; ne kulya ka wá lya. Pa kwewa ati wá silo'kú lya, ne ku mwipusya ati: Mba mwe wákasi, pa kú ya kwenu, mu ka lawíla syani? Ati: Icisimikwa citansi, ykéwa ati akasuwa twa fikile wanyinakuluwo wá li nanyine insima ne nsoka, ulucelo ka wá nanya ne nsumbi: ulucelo ka wá nanya ne mbusi: ulucelo ka wá nanya ne nombe: ulucelo ka wá nanya ne sawí.

Ati wú ce ulucelo ne ku kwamune'nsalu, ne ku mu fwika. Umulume ne kwipusya ati: Mba mwe wákasi, pa kú ya kwenu, mu ka lawíla syani? Ati: Icisimikwa citansi, ykéwa ati akasuwa twa fikile wanyinakuluwo wá li nanyine insima ne nsoka: ulucelo ka wá nanya ne nsumbi: ulucelo ka wá nanya ne mbusi: ulucelo ka wá nanya ne nombe: ulucelo ka wá nanya ne sawí: kambi kasuwa ka wá nanya, ne nsalu ka wá mpela!

Pa kwewa ati bwá co'lucelo kambi kasuwa, wá li imine ati: Twende, tu bwelele-po kwesu uku tu fumine. Ka wá fika pa nsila, ka wá lala; ati lucelo ka wá ya ku fika. Wonse ne ku wá sekela ati: Mitende awa ilo'bwinga! Ne fyakulya ne ku wá teweta. Pa kwewa ati wá silo'kú lya, ati: Tu wuleni-po ifi mwa lu ku towela ku bwinga! Ati: Icisimikwa citansi, mwe wákwasu, ili twa fikile lukoso kuli wanyinakuluwo, ku wona wá nanye'nsima ne nsoka: ulucelo ka wá nanya ne nsumbi: ulucelo ka wá nanya ne mbusi: ulucelo ku wona wá nanya ne nombe: ulucelo ka wá nanya ne sawí: ku wona kawíli wá nanya ne nsalu wá mfwika!

Umwa li umwalalume mu yanda ne nsoni sya li mwikete ukwakuti: wa li ongolokele lukoso lomba a lu kú ya kwaíbo.

They slept and day dawned. She cooked porridge and fowl; and they ate and ate both of them. He asked her, "Wife, when you go home, what will you say!" She said, "First things first, I shall say that the day that we arrived his grandmother cooked porridge and snake; in the morning she cooked it with fowl!"

The morning dawned, and she killed a goat. And they ate it. When they had finished eating it, her husband asked her, "Wife, when you go home, what will you say!" She said, "First things first, I shall say that the day that we arrived his grandmother cooked porridge and snake; in the morning she cooked it with fowl; the (next) morning she cooked it with goat!"

In the morning she killed an ox. And they ate. When they had finished eating, he asked that woman, "Wife, when you go home, what will you say?" She said, "First things first, I shall say that the day that we arrived his grandmother cooked porridge and snake; in the morning she cooked it with fowl; the (next) morning she cooked it with goat; the (next) morning she cooked it with ox!"

When morning had dawned, she brought fish and they ate. When they had finished eating, he asked her, "Wife, when you go home, what will you say?" She said, "First things first, I shall say that the day that we arrived his grandmother cooked porridge and snake; in the morning she cooked it with fowl; the (next) morning she cooked it with goat; the (next) morning she cooked it with ox; the (next) morning she cooked it with fish!"

When morning dawned she tore off some calico, and clothed her. Her husband asked her saying, "Wife, when you go home, what will you say?" She said, "First things first, I shall say that the day that we arrived his grandmother cooked porridge and snake; in the morning she cooked it with fowl; the (next) morning she cooked it with goat; the (next) morning she cooked it with ox; the (next) morning she cooked it with fish; one day she cooked it, and gave me some calico!"

One day when it dawned, she arose and said, "Let us go, and return home from whence we came." They arrived on the road, and slept; in the morning they went and arrived. Everyone greeted them saying, "Greeting to those who went to the bridegroom's village!" And food they set before them. When they had finished eating, (the people) said, "Tell us what you had for relish at your husband's village!" She said, "First things first, sisters, just when we reached his grandmother, behold she cooked porridge and snake; in the morning she cooked it with fowl; the (next) morning she cooked it with goat; the (next) morning behold she cooked it with ox; the (next) morning she cooked it with fish; and behold also she cooked it, and dressed me in calico!"

In the house where her husband was, shame caught him: he just sneaked out and went away home.

XXXVII. ICI TA CISI MUŊKOYO

A li citile Kalulu, ne kú ya ku ūuko mu kupa; ne ku lale'milungu iūili. Lomba¹ ati a lale'fyo, ne kwisa ūanyina-fyala, ne ku lete'se mu mulyango, ne ku laūila ati: Kó ya, u ka ntulile umuŋkoyo, we muko wanjí. Kumfwa umuko mu mutima ati: I, neŵo ukwisiŵa umunkoyo ne wone! E pa ku pinte'se, ne kú ya ku luŵansa ukwa lu kwante'ntafu aŵaŵyakwe. Ne ku pulitilo'ku laūila ati: Lete'ntafu, we kalume, kuno! Pa kweŵa ati a posa mu minwe, ne ku laūila ati: Ici ta cisi muŋkoyo! Ne kwante'ntafu. Lomba¹ ati a laūile'fyo, ne ku pita pambi ne kwanta ati: Ici ta cisi muŋkoyo! Kumfwa aŵaŵyakwe ati: Olo! Mbo'tesi muŋkoyo ni nani? Kumfwo'yo ati: Tangge sveni-po, tu ŵone! Popete ne kú ya umbi ne kú swa ne ku leta. Pa kweŵa ati wa swe'fyo, lomba a li ŵulile ise lyakwe, ne ku pinta ne muŋkoyo, ne kú ya mu mpanga, ili a pendanye'fiti. Pa ku cite'fi, e pa ku ŵone'fiti fya pelanwa pamo; ne ku tula kungsi umuŋkoyo. Popete ne kú ya ku ūuko, ne ku laūila ku mukasi ati: Umuŋkoyo ŋgu! Sombi neŵo nsi na isiŵile umuŋkoyo; ŋga nsi na ile ku ŵaŵyanji mu kwante'ntafu, ŋga nsi na isiŵile-po!

XXXVIII. ICISIMIKISYO ICA MUNTU NE MUKASI
WAKWE.

Insala ya li kolele; popete umukasi wakwe wa li laŵile ati: Ka mu yení kuli ŵamama, mu ka ndetele-po ifyakulya. Popete icine wa li sumine, lomba a lu kú ya. Wa li fikile ku ūuko, ne ku laŵila ati: Umwana wenu wa ntuma ifyakulya. Popete na ŵanyina-fyala ŵa li mu pele ifyakulya ifinji. Pa ku fika ku mbali ya musí, ne ku poso' lupafu pa menda, ne finani ne ku posa-po, ne nongo ne ku posa-po. Lomba a lu kú ya ku musí. Pa ku fika ku musí ŵa li mwipwisye ku ŵakasi ati: Syani kuli ŵamama ifyakulya? A li kene ati: Ta ku li-po neli panini.

Pa kweŵa ati bwá co'lucelo, ne ku laŵila ati: Tangge ndu kú ya ili ndya-po utoŵa. Popete a li fikile kwisiŵo'ko, ne ku laŵila ati: Ici-tumpu ca pa menda, tumpuluka tu ŵone! Popete icine fyonse fya lisile peulu. Ne kú lya ne nsima. Kaiŵili ne ku fi posa-po. Lomba a lu kú ya ku musí. Pa ku fika ku musí, umukasi ne ku mwipusya ati: Ta mu swile-po akoŵa? Ati: Koku, nsi swile-ko, na lemo'ku fwaya. Ne ku ci leka aŵakasi.

Pa kú co'lucelo, a li laŵile ati: Ndu kú ya ili ndya-po utoŵa! Umwana wa li laŵile ati: Tata, ndu kú ya nenu. Ne ku kana ati: Koku, kútaŵi ndu kú ya! Popete ne ku ŵa leka. Pa kwendo'musinso ŵawisi, ná ye ne ku lu kú ya panuma, ili a ŵa londa. A li bwene

¹ Ŵulima v. 1. Nomba.

XXXVII. WHAT DOESN'T KNOW MUNKOYO.

Little-Hare did it, and went to his wife's village to marry; and he slept (there) two weeks. When he had thus slept, his mother-in-law came, and brought a hoe to the doorway, and said, "Go and dig some Munkoyo for me, my son-in-law." The son-in-law said in his heart, "No, I don't know what Munkoyo is!" Then he took the hoe, and went to the courtyard where his friends were playing ball. And he straightway said, "Bring the ball, slave, here!" When they had thrown it into his hands he said, "What doesn't know Munkoyo!" And he tossed the ball. Then when he had said that, he went elsewhere and tossed saying, "What doesn't know Munkoyo!" Thereupon his companions said, "Ah! whoever doesn't know what Munkoyo is?" And he said, "First pick some, let us see!" Then one of them went and picked it and brought it. When he had thus picked it, then (Little-Hare) took his hoe, and carried the Munkoyo and went into the bush, examining carefully the shrubs. When he did this, then he saw that the shrubs were alike; and he dug up the Munkoyo. Then he went to his wife's village and said to his wife, "Here's the Munkoyo! But as for me, I didn't know what Munkoyo was like; if I hadn't gone to my companions to play ball, I wouldn't have known it!"

XXXVIII. THE STORY OF THE MAN AND HIS WIFE.

Hunger came; and then his wife said, "Go to my mother, and bring some food for me." Then indeed he agreed, and off he went. He reached his wife's village, and said, "Your daughter has sent me (to get) food." Then his mother-in-law gave him a great quantity of food. When he reached the outskirts of the village, he threw the bag into the water, and the meat he threw in, and the cooking-pot he threw in. Then he went to the village. When he reached the village, he was asked by his wife, "How is the food at mother's?" He denied saying, "There isn't a scrap."

When morning had dawned, he said, "First let me go and eat some mushrooms." Then he arrived at that pool and said, "Floating-tree in the water, float up to the surface, let us see!" Then indeed everything came to the surface. And he ate porridge. And he threw it in again. Then off he went to the village. When he reached the village, his wife asked him, "Didn't you pick a little mushroom?" He said, "No, I didn't pick any, I was tired out with searching." And his wife left off.

When morning dawned, he said, "I am going to eat some little mushrooms!" The child said, "Father, I am going with you." And he refused saying, "No, it is far that I am going!" Then the (child) left him. When his father had gone some distance, he too followed

wawisi wa fika popele apo. Ati: Icitumpu ca pa menda, tumpuluka tu wone! Popele icine a li bwene fya tumpuka. Popele ka wa nanya ne nsima, ne ku lya. Pa ku silo'ku lya, wa li bwene wa bwelesya-po pa menda. A wone wa ima wawisi, wa lu ku ya. Popele na ye wa li fikile popele apo, ne ku lawila ati: Icitumpu ca pa menda, tumpuluka tu wone! Popele cine a li bwene fyonse fya tumpuka. Popele a li tatikile uku tunta uku twala pa mpanga. Pa ku silo'ku tunta, popele a lile ku musi, mu ku wa wula wanyina. Ati: Watata ifyakulya wa li letele, wa li wikile pa menda! Wanyina wa li lawile ati: U lu ku wopa! Kawili ne ku lawila ati: Icine na tunta. Popele wa lile na wanyina ne ku fi wona; ne ku bwelela ku musi. Wa li sangile impindi iyo yopele ne walume wa isa. Ne kwipusya walume ati: Wa lile kulipi? Ati: Na lile mu ku wone'fidyo fyanji wa wikile pa menda. Popele a walume, pa kumfwe'fyo, wa li ne nsoni ukwakuti, ne ku fuma, lomba wa lu ku ya.

XXXIX. ICISIMIKISYO ICA CIWANDA.

Umuntu wa li fyele awana wasanu. Wane wambi ka wopwa. Pa kwewa ati uyo ura syele-po ka wesa a walalume ati ndu kupa, ka kana. Na umbi ka isa ati ndu kupa, ka kana. Kumfwa wanyina ati: Findo u lu ku kanina a walalume, iciwanda ica mu mpanga u kopwa? Apa li iciwanda mu mpanga ati: Uyo muntu wa mpela! Ka ci fwala bwino ne ku fwala bwino, ne kwaluka kalombe, ne ku fika, ati: Uyu mwanakasi ndu kupa! Na ye umwine kale a temwa, ati: Ciweme. Wanyina ati: Upweni mwe wene kani umwalalume mwa wona! Ka wopa.

Icingulo ka wa nanye'nsima, ne ku wa tekela mu ceni, lomba wa lu kwi tamba lukoso. Ka bwila, ka wa lala. Kawili akasuwa ka wa nanya imbi; lomba wa lu ku tamba lukoso. Kumfwa ati: Cipale wa ci li ne nsoni, pa ku wa awa wukumo. Ka wa nanya imbi ne nsumbi ka wa pele'mpese ati: Nga wa lye ne nsima. Lomba wa lu ku tamba lukoso syonse.

Pa kwewa ati icingulo, na pa katemo, lomba wa lu ku ya mu citumbo. Pa ku fika pa finsokela, ne ku cencenta ne ku cencenta, ne kwikala. Iciso ka ci nyunguka-ko, na cimbi ka ci nyunguka-ko: ne kuwoko, na kumbi; lomba na filunsi ifinji ka fisa, lomba ci lu ku makala maku maku maku. Ka cikuto'kwakuti. Lomba e pa ku li lunda, na pa katemo ka-cico, ne ykuni ne ku pinaika, lomba ci lu ku ya ku musi.

Kawili ka wa nanye'nsima, kawili ka wa kana. Kumfwa ati: Mba awa wantu nindo wa lya? Tangela lelo tu wa londe-po, tu wone ifi wa lu ku lya. Ka wa tangila wawisi-fyala na wanyina-fyala mu ku fisama: ku wona wa lu kwisa ne katemo kawo mu cifusi. Na pa cifulo kawo

behind. He saw his father arrive just there. He said, "Floating-tree in the water, float up to the surface, let us see!" Then indeed he saw the (things) float up. Then he (the father) cooked porridge and ate it. When he had finished eating, he saw him return (the things) into the water. He saw his father get up and go away. Then he too arrived just there, and said, "Floating-tree in the water, float up to the surface, let us see!" Then indeed he saw everything float up. Then he began to carry them and take them into the bush. When he had finished carrying, he went to the village and told his mother. He said, "Father brought the food, and put it in the water!" His mother said, "You are lying!" Again he said, "Indeed I have carried it!" Then his mother also went and saw it, and returned to the village. She found that at that very time her husband had come. And her husband asked, "Where have you been?" She said, "I went to see my foodstuffs that you put in the water." Then her husband, on hearing that, became much ashamed, and went out, and went away.

XXXIX. THE STORY OF A DEVIL.

A man had five daughters. Four of them married. When men came to the one that remained in order to marry, she refused. And another came to marry, and she refused. Then her mother said, "Why do you refuse the men, it is a devil from the bush that you will marry?" Where the devil was in the bush, he said, "They have given me that person!" It dressed well and carefully, and changed into a handsome youth, and arrived, and said, "I am going to marry this woman!" And she was pleased at once and said, "All right." Her mother said, "You yourself marry if you have seen a man!" And he married (her).

In the evening she cooked porridge, and set it by him, and he just looked at it. Night came and they lay down. Again in the day she cooked more and he just looked at it. She said, "Maybe he is still shy, since he is new." She cooked more, and made him the present of a fowl, and said, "Let him eat the porridge." And he just stared at it all.

In the evening, (he took) his axe, and off he went to the garden clearing. When he reached a shrub, he looked carefully about everywhere, and sat down. A leg came off, and another came off: and an arm, and another; and then crowds of flies came, and it began to gobble them all up. It became very full. Then it was that it joined itself together, and (took) its axe, and cut up fire-wood, and then off it went to the village.

Again she cooked porridge, again he refused. She said, "Whatever does this person eat?" Today let us follow him, and see what he eats." His father-in-law and mother-in-law went on ahead and hid; and behold he came with his axe over his shoulder. And (he reached)

pejka po. Ku wona wa cencenta, wa cencenta, ku wona wa ikala; ni ku ciso nyungu, na cimbi, ne maiboko oiwilo. Wa wone lukoso ni kuli filunsi fya wungana-po; ku wona maku maku maku wa lu ku makala. Kawili ka wa li lunda. Lomba wa lu ku ya ku musi, ne ku fika ku mwana waibo, ati: Awo walalume upilwe kansi ciwanda: ni walunsi ci lalila!

Pa kwewa ati omfwe'fyo uyo mwanakasi, ati: Ndu ku ci kana! Kumfwa ati: U ci kane, ci tekele umutima, iciwanda wa la tamfyo' bwikele!

Olo, ne mpindi ya cisalo ka i fika iya ku tema. Wonse lomba wa lu ku tema. Ico ka ci lu kwikala lukoso ku musi. Pa kwewa ati wonse wa silo'ku tema, lomba wa lu ku tole'fisako; na co lucelo ka ci lu ku nona katemo, ne ku temale'nteta, ne kwaibusyo'tunika tusanu. Pa kwewa ati lucelo ne ku bwela-ko, ka wa teme'fyulu fisanu akasuwa kamo. Kawili ati ci bwelele-ko ati fisanu. Kawili ati ci bwelele-ko ati fisanu. Kambi kasuwa na ko fisanu: amakumi awili insiku sine lukoso. Ne ku bwela ku musi. Ifisako ne ku tole'nsiku sitatu, ka fi sila ne kusila. Wonse awawyaawo ka woca; wati lelo ni mu koca, wa fika ne koca fyonse, ne kasuwa bwu ku cusi.

Pa kwewa ati pano muwundo, pano kuwiyala. Ututundu twa ntelete tusanu, utwa matawa na to tusanu, lomba wa lu ku ya ku ntumbo uko. Kumfwa wanyino'yo mwanakasi ati: Pano eli wa ku wono'ku tamfye' wanda ubwikele. Ka wa fika wanyina-fyala, ka wakala pa citeme cimo, ati: Ko ya, u ka wewe awalamu wowe, wa lete'fiteme, tu wyalile pejka pano pantu pamo. Intumbo ya kula, tesi tu konsye-po ukú ya ili tu pita-mo. Na woyo mwánice ka fika, ne ku lawila ati: Wamama wa lawila ati: Ko ya u ka wewe awalamu wowe, wa ka lete ifiteme, tu ka wyalile pejka pano pantu pamo. Na wo ne ku ya muli cimbi iculu, ka wa sonta ati: We culu, ko ya palya apa li wamama-fyala, wa ka ku wyale! Ka pita kuli cimbi ati: We culu, ko ya palya apa li wamama-fyala, wa ka ku wyale! Ka wa lema lukoso uku pita-mo ili wa fi sonta, neli cimo ica kwima-po. Ka wa katalo'kwakuti. Lomba wanyina-fyala wa lu ku wiyala cejke'co ici wa fikile-po. Pa kwewa ati ca sila, lomba wa lu ku ya ku musi; ne ku lekana lukoso na ceco iciwanda; na co lomba ci lu ku ya mu mpanga. Ka cikala, ka cikala, ka cikala, ati: Tange mpite-ko, nka wone-po kani wa li wyele ifiteme. Pa kwewa ati cise-ko, ku sangana mu lu ku kujka lukoso ne menda, ne fyani fya mena-mo, ne ku saka. Popete ka cililila, ta ca bwelele-po, i. E-po wa ngewa wakulu ati: To bwene, we mwánice, iciwanda wa la ci tamfyo' bwikele, e kutamfya kwa ciwanda uko.

his accustomed place right there. Lo, he looked about everywhere carefully, and lo, he sat down; a leg, off it comes, and another, and both arms. They saw simply crowds of flies gather on (the wounds). And lo, he gobbled and gobbled them up. Again he joined himself together. Then they went to the village and reached their daughter, and said, "The husband that you have married is a devil then: it is flies that he sups on!"

When that woman heard that, she said, "I'll refuse it!" They said, "You refuse it, keep calm about it, the devil one drives away sitting down!"

Ah, and the summer-time for tree-felling arrived. And then everybody began to cut. That (devil) just sat in the village. When all had finished felling, they began to pick up the brushwood; and it in the morning began to sharpen its axe, and to fell patches of bush broadcast, and crossed five streams. In the morning it returned, and cut five anthills in the one day. Again when it returned, five (anthills). Again when it returned five. And another day five: twenty in only four days. And it returned to the village. The brushwood it gathered in three days, and finished completely. All his companions burned (their timber); when he set to burn today, he came and burned them all, and the sun was black with the smoke.

When it was now the time of the early rains, now was the time to sow. Five baskets of pumpkin-pips, and of maize also five, and off they went to the garden-patch there. That woman's mother said, "Now it is that you will see how to drive away the devil sitting down." His mother-in-law arrived, and sat down on one patch, and said, "Go and tell your brother-in-law to bring the garden patches, let us sow them all together right here. The garden is too big, we cannot go completely over the whole." And that youngster arrived and said, "Mother says, 'Go and tell your brother-in-law to bring the garden patches, let us sow them all together right here.'" And he went to an anthill, and pointed at it saying, "Anthill, go over there where my mother-in-law is, and let her sow you!" He passed to another, and said, "Anthill, go over there where my mother-in-law is, and let her sow you!" He just got tired of walking about pointing, there was not one that got up. He got very tired. Then his mother-in-law sowed that one at which she arrived. When that was finished, then she went to the village; and parted altogether with that devil; and it then went off into the bush. It stayed, and stayed, and stayed, and then said: "First let me pass, and see if they have sown the patches." When it came, it found that water was springing there, and the grass had grown up and overgrown. Then it went right away for good, and didn't come back. Then it was that her elders said, "Don't you see, child, a devil one drives away sitting down, that is how to drive away a devil."

XL. ICISIMIKISYO ICA WĀNTUNSI AŴA LU KWENDA
WŌWĪLO.

Aŵo wāntu wā li temwansyenyekwakuti. Kambi kasuŵa ka ŵa pose'mifwi ŵowilo ne ku fwaya ne kwi ŵona, lombā ŵa lu kú ya. Kawili kambi kasuŵa ka ŵa ya, kawili ka ŵa pose'mifwi. Umbi umuŵyakwe ne ku u ŵona. Pa kweŵa ati umbi uku ŵona woyu. Ati: We mwame, to mfwaisye-ko ne muŵyoŵe, ŷgu ŵone! Ati: Koku, we mwame, twende, tu lu kú ya, akasuŵa ká ya. Umuŵyakwe ati: Koku, tange mfwaye umufwi wanji! Umbi ati: Twendeni. Umuŵyakwe ne kwasuka ati: Ciweme, ka mu yení: mbe'ciŵusa we mwame ca li fwilile pali Mfwaisye-ko umufwi! E-po ca fwilile. Umuŵyakwe lombā a lu kú ya ku musi; na woyo ukwa syele ne ku ŵona umufwi wakwe. Popele iciŵusa ca li fwile.

XLI. ICISIMIKISYO ICA WĀKALULU NA WĀNSOFU.

Kambi kasuŵa Wānsofu wā li kumbile ubwalwa. Ati: Ubwalwa ŵuno na kumba bwà kú nwa ŵenka ŵa masengo: aŵa ku ŵula masengo te kwisa-ko! Wankalamu ŵonse ne ku tina icine. Syonse nama isya ku ŵula masengo ne ku tina. Kalulu ne ku laŵila ati: Ubwalwa ŵu lá ŵa kwipanga. Popele a li fumine, lombā a lu kú ya mu mpanga. Ku sangana ni ku masengo a nsongo. Popele ne ku tola, ne kwimika ku mutwi, ne pula ne ku ŵika-po; popele a li kosele. Lombā a lu kú ya ku bwalwa.

Pa ku mu ŵona Wānsofu ne ku laŵila ati: E Wākalulu e ŵa ku lu ku pingulo'bwalwa! Popele ŵonse aŵantu ne ku lu ku cindika Kalulu, pa ku ŵona masengo uŵukulu. Popele na Wākalulu ne ku pulililo'kú nwa, ne kwikuta Kalulu ubwalwa.

Na Wamuyomba ne kwisa. Kumfwa Wākalulu ati: Mba mu lu ku londé'ndo, mwe ŵa ku ŵula masengo? Muuyomba ne kwasuka ati: Na isa ku ŵona-po ifi mu lu kú nwa. Pa ku pite'mpindi ikulu, a li laŵile Muuyomba ati: Kalulu, ifya ku li masa fi la masuluka! Wōonse ŵa li laŵile ati: Tange tumfweni ifi ŵa lu ku laŵila Wamuyomba. Kalulu ne kwasuka ati: Mwandini, ka mu laŵila. Uyu uwa ku ŵula masengo ku mumfwa! Muuyomba a li kosesye amasiwi ati: Kalulu, ifya ku li masa fi la masuluka!

Popele impindi yopelé yo Wākalulu amasengo ne ku pona-ko. Popele a li ŵundumukile uluŵilo. A lile fyopelé fyo.

XLII. ICISIMIKISYO ICA WĀNTUNSI NE CIMBOLO.

Kambi kasuŵa umwánice wa lu ku lilo'ŵusiku. Wanyina ne ku ŵuka, ne ku laŵila ku mulume ati: Mpeni, mu pose posonde! Lombā

XL. THE STORY OF THE TWO MEN WHO TRAVELLED TOGETHER.

Those men loved one another very deeply. One day they both shot off their arrows, and searched for them and found them, and went their way. Again another day they went, and again they shot their arrows. The one friend found (his). But the other didn't. He said, "Mate, won't you help me, your friend, to look for it, that I may find it!" He said, "No, mate, come, let us go, the day has gone." His companion said, "No, first let me look for my arrow!" The other said, "Let's go." His companion replied, "All right, go along; how about our friendship, mate, it died over 'Find the arrow for me!' That was how it died." Then his companion went to the village; and he, where he remained, found his arrow. Then the friendship died.

XLI. THE STORY OF MR. LITTLE-HARE AND MR. ELEPHANT.

One day Mr. Elephant brewed beer. He said, "This beer I have brewed for the horned ones only to drink; the hornless ones are not to come!" All the wild beasts truly feared. Every hornless animal feared. Little-Hare said, "That beer is fine at the chief's place." Then he went out and went into the bush. He came upon the horns of an eland. Then he picked them up, and set them on his head, and added bees-wax; then they became strong. Then he went to the beer-drink.

When he saw him Mr. Elephant said, "Mr. Little-Hare is the one to serve round the beer!" Then everybody began to praise Little-Hare, when they saw the size of his horns. And then Mr. Little-Hare straightway began to drink, and Little-Hare became filled with beer.

And Mr. Ground-Hornbill came. Mr. Little-Hare said, "What are you after, you hornless one?" Ground-Hornbill answered, "I have come to see what you are drinking." After a long time, Ground-Hornbill said, "Little-Hare, what plasters itself comes unplastered!" Everybody said, "First let us hear what Mr. Hornbill is saying." Little-Hare answered, "Don't believe him, talk on. This hornless thing is he to be listened to?" Ground-Hornbill asserted strongly, saying, "Little-Hare, what plasters itself comes unplastered!"

Then at that very moment Little-Hare's horns fell off. And he ran off with speed. He went just like that.

XLII. THE STORY OF THE PEOPLE AND THE HYAENA.

One day a youngster was crying at night. His mother woke up, and said to her husband, "Give (him) to me, and let me throw him

cimbolo ca li posonde. Popele icimbolo, pa kumfwe'fyo, ca li temenwe, ne kwikala bwino. Pa ku wone'mpindi ya pite'kulu, ca li lawile ati: Fidy a ifi mwa lawila wufi, ndu ku ya! Popele awantu, pa kumfwe'fyo, wa li kanjamene. Pa ku fuma, wa li bwene icimbolo ci lu ku yo'luwilo.

XLIII ICISIMIKISYO ICA WANSYA NA WAFULWE.

Wansya wa likatene uwlunda na Wafulwe, ati: Fulwe, u li ciwusa canji. Fulwe ne ku sumina ati: Ca wama! Apo kawili uwlunda e bwa li pa calo, Lifulwe na lyo ka li wone'fintu, ka li twala, Wansya ka wa poka. Wansya na wo ka wa wone'fintu, ka wa twala kuli Fulwe, na ye Fulwe ka poka.

Pa kwewa ati kambi kasuwa Wansya ati: We mwame Fulwe, mpele-po akatemo kowe, nka teme-po umuwanga! Lifulwe na lyo ne ku wa pela. Pa kwewa ati wa ya ku tema-ko, uku mu bweseya i. Ka li ya-ko Lifulwe ati: Mpeni akatemo kanji! Wansya ne ku lawila ati: Koku, pakuti akatemo aka na komfwa kaweme, nsi lu ku fwayo'ku ku pela! Ne ku bwelela Lifulwe. Kawili ka li bwelela-ko, ati: Wansya, mpeni akatemo kanji! Wansya ati: Koku, nsi lu ku fwayo'ku ku pela.

Popele Fulwe a lile ku wakasi wakwe, ati: Mba we mukasi, ncite syani? Akatemo Wansya wa kakatisya. Ne ku lawila ati: Koku, mailo e-ko nka ya. Wamuka-Wafulwe ne kwita wa ati: Te ku mulekela? Wafulwe ne ku kana ati: Koku; kawili na ne wo ka kula, mba kambi nka ka fumye kulipi? Ulucelo lomba ndi li lu ku ya. Pa kwewa ati lya fika, ne ku lawila ati: We mwame Nsya, mpeni akatemo ne muwenu! Wansya ne ku lawila ati: Na mwe mu li wantu? Findo mu ka cita mwe wo? Mu li ne luwilo? Fulwe ne kwita wa ati: Nga nka wule uluwilo, akatemo kanji ako ko lama ifi u lame'siso lyo we! Lomba a lu ku ya.

Pa kwewa ati a fika ku wakasi, a li lawile ati: Njipike, u ntwale pa masilampindwe, ne nsima u nanye! Cine a lipikile ne ku twala ne nsima: ne ku teka popele apo apa pita Wansya. Pa kwewa ati wese Wansya, wa li sangile insima i likele, ne kwipusya ati: Mbe'no insima ya wani? Nga ni fwe tu lu ku lya-ko. Ka wekala, ka wa pinika-ko'mo, uku tanta mu finani, ne ku mina lukoso. Kawili a li imine ati: Mbe'yi nsima ya wani? Nga ni fwe tu lu ku lya. Popele icine wa likele, lomba wa lu ku lya: ne ku sila ke sila. Wa li imine, lomba wa lu ku ya mu ku tema.

Pa kwewa ati wa lu ku fika lukoso ku matumbo, wa li umfwile ati: Lyasi, mpeni akatemo kanji! Lomba a lu ku bweleluwilo ku musi. Pa kwewa ati wekale pa wulo, wa li umfwile ati: Lyasi, mpeni akatemo

outside!" And a hyaena was outside. Then the hyaena, on hearing that, was pleased and contented. When it saw a long time pass, it said, "That which you said, is a lie, I am going!" Then the people, on hearing that, were astonished. When they went out, they saw the hyaena speeding away.

XLIII. THE STORY OF MR. DUIKER AND MR. TORTOISE.

Mr. Duiker made friends with Mr. Tortoise and said, "Tortoise, you are my friend." Tortoise agreed saying, "It is well." Then was friendship in the country, and Sir Tortoise used to find things and take them, and Mr. Duiker receive them. Mr. Duiker too used to find things, and take them to Tortoise, and Tortoise would receive them.

However one day Mr. Duiker said, "Friend Tortoise, give me your axe, and let me cut a Wanga tree with it!" And Sir Tortoise gave it him. When he had gone to cut with it, he didn't return it. Sir Tortoise went there and said, "Give me my axe!" Mr. Duiker said, "No, because I have found this axe good, I don't want to give it to you!" And Sir Tortoise went home. Again he returned and said, "Mr. Duiker give me my axe!" Mr. Duiker said, "No, I don't want to give it to you!"

Then Tortoise went to his wife and said, "Wife, what am I to do? Mr. Duiker has stuck on to my axe." And he added, "No, tomorrow I shall go there." Mrs. Tortoise answered, "Won't you leave him alone?" Mr. Tortoise refused, saying, "No, and it is a thing bought by me, where shall I get another from?" Then in the morning there off he goes. When he had arrived, he said, "Friend Duiker, give me, your mate, my axe!" Mr. Duiker said, "Are you then a man? What will you do? Have you any speed?" Tortoise retorted, "Even if I haven't any speed, that axe of mine you look after it as though it were your very eye!" And off he went.

When he reached his wife, he said, "Cook me, and take me to the cross-roads, and prepare porridge!" Indeed she cooked and took (him), and the porridge. And set it down just where Mr. Duiker was wont to pass. When Mr. Duiker came, he found the porridge sitting, and asked, "Whose is this porridge? If it is ours let us eat." He sat down, and broke off one morsel, and dipped it in the meat, and just swallowed it. Again he arose saying, "How about this porridge, whose is it? If it is ours let us eat it." Then indeed he sat down, and began to eat; and it came to an end. He arose, and off he went to fell timber.

When he had just reached the gardens, he heard, "Lyashi,¹ give me my axe!" Then he returned with speed to the village. When he had sat down on the bed, he heard, "Lyashi, give me my axe!" He

¹ Cf. note to story XIII.

kanji! Ka wema pa wulo, ne wulo ne ku wu tetala, ne kwikala pa misansiko. Womfwe pa misansiko ati: Lyasi, mpeni akatemo kanji! Ka wema-po pa misansiko iyo, ne kwi posaila yonse posonde. Awakasi wawo Wansya ne ku lawila ati: Mu peleni akatemo kakwe. Na wo wa li imisye akatemo, ne ku ka posa pa mulyango, ati: Nkalya akatemo kowe! Wa li buene ati: Lyasi! na pa katemo kakwe. Lomba a lu ku bwelela ku wakasi wakwe, ati: Lelo a mpela katemo kanji. Awakasi wakwe ati: Cine, mwe walume wanji, mu li ne cikaka.

XLIV. ICISIMIKISYO ICA MUNTUNSI NE MUKASI WAKWE.

Insiku syonse uyo mwanakasi a lu ku mu tuma ati: Ka mu yeni, mu ka poke ifintu ku wawiyenu! Na ye ne ku ya, ne ku pokolola. Sombi kambi kasuwa wa li mu tumine ku mukasi wakwe ati: Ko ya, u ka poke ifintu ku wawiyowe! Na ye wa li imine, popele kulya ukwa ile wa li kumene ne ciwanda, ne ku wule'fumo lya ciwanda; popele na co iciwanda, pa ku wone'fyo, ca li mwimine, ne ku mwikata, ne ku mu tetala-ko amawoko, ne ku mu wula ati: Ko ya, u ka lawile ati — Ifya wakasi fi loca!

XLV. ICISIMIKISYO ICA MUNTU UWA KU WULA MANO.

Kambi kasuwa umukasi wakwe wa li lawile ati: Mwe wantu ka sonsoleni-po utuwewa, awawyesu wa lu ku sonsola-po utuwewa. Popele na ye umulume wakwe wa lile mu ku sonsola mu mpanga; popele wa li sangile amafuki a mbewa ne kwikala pa mafuki, ne ku li teneka, ne ku lawila ati: Nso nsonsole umukasi wanji! Kawili ne kwima, ne ku li teneka pambi pefuki, ne ku lawila ati: Nso nsonsole umukasi wanji! Popele, pa ku silo'ku cite'fyo, a li imine, lomba a lu ku ya; sombi ta ipeye imbewa neli imo, tau, pakuti a lu lawila lukoso mu kanwa uwa ku wulo'ku tula kwise. Popele wa li fikile na ku musi ku mukasi wakwe, ne ku lawila ati: Na sonsola. Popele umukasi wakwe, pa kumfwe'fyo, wa li temenwe ati lino cine wa sonsola. Popele a li mwipwisye umulume wakwe ati: Leteni imbewa mwa sonsola! Sombi ta mu pele. A li lawile lukoso ati: Na sonsola! Popele ne ku lawila ati: Leteni ifyo ifi mwa sonsola! Popele a likele celele. Kawili ne ku mwipusya ati: Mba mwa lu ku cita syani? Popele na ye ne lawila ati: Na lu ku li teneka pa mafuki, popele nsi sonswele. Popele umukasi wakwe wa li lawile ati: Ta mu kwete mano!

Popele kambi kasuwa umukasi wakwe wa li lawile ati: Twendeni tu ka sonsola, nka mu wuleni ifi wa sonsola. Popele wa lile ne ku fika pa mafuki a mbewa. Popele umukasi ne ku wule'se, lomba a lu ku tula. Popele ne kwipaya ne mbewa, kawili ne ku ya pambi na po, ne ku tula imbewa ne kwipaya. Popele a li lawile ati: Woneni e kusonsola uku! Ta wa lawila lukoso mu kanwa mwenka ati e kusonsola koku,

got up from the bed, and cut the bed to pieces, and sat down on the cross-poles. He heard on the cross-poles, "Lyashi, give me my axe!" He got up from those cross-poles, and threw them all outside. Mr. Duiker's wife said, "Give him his axe." And he took up the axe, and threw it out of the doorway, saying, "There's your axe!" He saw: Lyashi! and he had his axe. Then (Tortoise) went back to his wife, and said, "Today, he has given me my axe." His wife said, "Indeed, my husband, you are a persistent man."

XLIV. THE STORY OF THE MAN AND HIS WIFE.

Every day that woman used to send him saying, "Go, and take things from your companions!" And he used to go and take them away. But one day he was sent by his wife saying, "Go, and take things from your companions!" And he arose, then there where he went, he met with a devil, and he took the devil's spear; then the devil, on seeing that, rose against him and caught him, and cut off his arms, and told him, saying, "Go and say, 'The things of the wife burn!'"

XLV. THE STORY OF THE MAN WITHOUT WISDOM.

One day his wife said, "Man, go and catch some little mice, our friends are catching little mice." Then her husband went to catch in the bush; and he found mouse mounds, and sat down on the mounds, raised himself and relapsed, and said, "Catch, let me catch for my wife!" Then he got up, and raised himself and relapsed on another mound, and said, "Catch, let me catch for my wife!" Then when he had finished doing that, he arose and went; but he did not kill a single mouse, because he merely spoke by word of mouth, without digging with a hoe. Then he reached his wife at the village, and said, "I have caught." Then his wife, on hearing that, was glad (thinking) that perhaps he had indeed caught (something). Then she asked her husband saying, "Bring the mice that you have caught!" But he did not give to her. He simply said, "I have caught!" Then she said, "Bring what you have caught!" And he remained silent. Again she asked him saying, "But what were you doing?" Then he said, "I was sitting up and down on the mouse-mounds, and I did not catch." Then his wife said, "You have no wisdom!"

Then one day his wife said, "Let us go and catch, I shall show you how one catches." Then they went and reached the mounds of the mice. Then his wife took a hoe, and began to dig. And she killed mice, and again she went elsewhere, and dug and killed mice. Then she said, "See this is how to catch! One does not just speak by word of mouth to catch, no; but one digs with a hoe, to kill mice,

sombi ŵa la tula kwise, ati wipaye imbewa e pa kweŵa ati na sonsola! Popele lomba ŵa lu kú ya na ku musi. Popele mu nsila umulume wakwe wa li laŵile ati: Pano wa mbula ukusonsola: na isiŵe'cine.

XLVI. ICISIMIKISYO ICA MUKOLO NE KANICE AKA MBEŴA.

Kambi kasuŵa Ŵamukolo wa lu kú ya ku maŵala, ne ku ka kumanya akánice, ne ku ka lomba ati: Mpele-po imbeŵa! Ka ka ŵa tana. Kaŵili kambi kasuŵa ka ŵa kumanya kambi, ati: Mpele-po imbeŵa! Ná ko ne ku kana ati: Ŵamama ŵa ndaya ati, kani wipaye imbeŵa u lete! Lomba ka lu ku pita. Kambi kasuŵa ne ku kumana na kambi, ati: We kánice mpele-po imbeŵa! Ne kwimya ne ku ŵa pela. Lomba ŵo ne ku tota ati: Twa tota! Pa kweŵa ati ka hwela ku ŷanda kwaŵo kuli ŵanyina, ati: Imbeŵa wa ipaya? Ati: Na ipaya imo, na pela Ŵamukolo. Pa kweŵa ati bwá co'lucelo, ne ku fuma, lomba ka lu kú ya. Ka ka fika, ka kenjila. Ne kwipusya ku mfumu ati: Mba ni we nani wa ikalo'ko? Ati: Ni neŵo, mwane, ne na pela Ŵamukolo imbeŵa. Kaŵili ka ka fuma-po, ka ka bwelela. Kaŵili ati ŵú ce ulucelo, ya li umfwile imfumu ka injila. Kaŵili ne kwipusya ati: Mba ni we nani wa ikalo'ko? Ati: Ni neŵo, mwane, ne na pela Ŵamukolo imbeŵa. Popele imfumu ya li tatikile uku fi languluka ukwakuti. Ati pakuti uyo mwánice a la tina kuno kwanji, mba nindo ŵukumo a lu ku citile'ji?

Kaŵili ati ŵú ce ulucelo, ya li umfwile imfumu ati ka injila, ne kwipusye'mfumu ati: Mba ni we nani? Ati: Ni neŵo, mwane, ne na pela Ŵamukolo imbeŵa. Popele imfumu ya li laŵile ku musanu ati: Ŵule'mbeŵa yakwe, mu pele uyu mwánice, kùpinda a lu ku pinda! Popele cine wa li mu pele. A li pokele, ne ku fuma, lomba a lu kú ya. Ta isile-ko liŵili, i.

XLVII. ICISIMIKISYO ICA ŴAMWANSAKALA NA ŴAMFUMBE NA ŴEPAŅGA NA ŴATUŴUNDI ŴONSE NE MFULWE NA ŴAMATUTA.

Kambi kasuŵa wa li ŵukile umulandu kwipanga ati: Aŵantu nga ŵese, ŵa poke amafuta. Ŵamfumbe ŵa li laŵile ati: I, neŵo ndu kú ya! Popele cine ka ká ya, ka ka fika kwipanga, ne mafuta ka ŵa ka pela.

Ŵamwansakala ati: Tu ká ya pantangile! Ŵonse lukoso na Ŵatuŵundi. Pa kweŵa ati ŵá ya, ŵa fika na ku mfumu ati: Tu lu ku fwaya mafuta! Ati: Amafuta kuno a li silile! Lomba ŵa lu ku bwelela-ko lukoso.

then it is that one says I have caught!" Then off they went to the village. And on the road her husband said, "Now you have told me how to catch: I know indeed."

XLVI. THE STORY OF THE CHIEF'S WIFE AND THE CHILD WITH THE MOUSE.

One day the chief's wife was going to the gardens, and she met a youngster, and begged from him saying, "Give me the mouse!" He refused her. Again another day she met another (youngster), and said, "Give me the mouse!" And he refused saying, "Mother made me promise saying, 'If you kill a mouse bring it!'" And he passed on. One day she met yet another, and said, "Child, give me the mouse!" He took and gave it her. Then she thanked him saying, "We are thankful!" When (the child) returned home to his mother, she said, "Have you killed any mice?" He said, "I have killed one, I have given it to the chief's wife." When morning dawned, he went out and away. He arrived and entered. And he was asked by the chief, "Who are you who have sat down there?" He said, "It is I, Sir, I who gave the chief's wife a mouse." Then he went out, and returned (home). Again, when morning dawned, the chief heard him enter. And again asked him, "Who are you who have sat down there?" He said, "It is I, Sir, I who gave the chief's wife a mouse." Then the chief began to think hard about it, (thinking) that because that youngster fears my place here, why is he doing this now?

Again when morning dawned, the chief heard him enter, and the chief asked, "Who are you?" He said, "It is I, Sir, I who gave the chief's wife a mouse." Then the chief said, to his wife, "Take his mouse and give it to the youngster, it is an accusation that he is making!" Then indeed she gave it him. He took it and went out, and off he went. He did not come again, no.

XLVII. THE STORY OF THE MWANSAKALA AND FUMBE AND PANGA MICE AND ALL THE GALAGOS AND THE FULWE AND MATUTA MICE.

One day there started an affair at the chief's village, saying, "Let everybody come, and receive fat." Mr. Fumbe-mouse said, "No, I am going!" Then indeed he went and reached the chief's village, and they gave him fat.

Mr. Mwansakala-mouse said, "We shall go later on!" All of them, the Galagos as well (said the same). When they went, they reached the chief, and said, "We want fat!" He said, "(All) the fat is finished here!" And so they just returned (empty).

XLVIII. ICISIMIKISYO ICA MUNTU UWA ISILE MU
KUPA.

Popele ati ese mu kupa: wawisi-fyala ulucelo ka wá ya mu ku tema. Pa kweúwa ati ná ye ati nje naúwo; pa kweúwa ati á ya naúwo, pa ku sangana imiti uúwukulu, ne ku úwona ati wawisi-fyala wa lu ku tema akasuúwa peulu, popele ne ku langguluka ati wa ku lala kopele kuno, a li bwelele-ko, ne ku fyuko'pulilila kwaúwo; ta bwelele liúwili.

XLIX. ICISIMIKISYO ICA MPOFU ATI PA KA WÁ
UMWIMBE.

Aúwantu wa li imine ne mpoju, ne kú ya ili wénenda. Kumfwe'mpoju ati: Mwe wame apa pa li uúwuci! Kumfwa aúwa li ne menso ati: Papa, to li bwene-po. Kumfwa ati: Mu ka nkana ati to li bwene-po, pa ká wa umwimbe! Cine, pa kweúwa ati impoju ya bwela ku musi, aúwantunsi wa li wáúwili. Kumfwa ati: Mwe wame nga tu pite-po apo apa eúbele impoju ati pa li uúwuci, tu ka wone-po! Cine ati wá ye-po, ku sangana ni ku wungulwe úw lu kwikala. Lomba wa lu ku tula; ne úwuci ne ku úwula pa mukwa. Popele ne kú lya lye lye lye, ne ku sila. Ne kú ya na ku musi aúwo aúwakosele.

Kambi kasuúwa ne kweúwa impoju ati: Tange nge-po apo na eúbele uúwungulwe úw lu kwikala. Ili nsisitila, ili nsisitila, e pa ku tuluka umwimbe wa wungulwe. Kumfwe'mpoju ati: Mwe wántu, mwe na eúbele neúwo ati pa li uúwuci apa; kumfwa mweúwo ati Papa, mba mwe mpoju, mba mu wone syani? lelo te mweúwo mwa pando'úwuci bwanji mwá lya? Kumfwe'mpoju ati: Pa ká wa umwimbe apa, kansi pa li uúwuci.

L. ICISIMIKISYO ICA WANSAMBA NA WÁLUKUNGWWE.

Wá likatene uúwulunda. Popele Wansamba umwana waúwo ne kú we'cisungu. Ati: Ka pokeni Wálukungwe, tu syanine. Ná wo Wálukungwe ne kwisa. Ati: Mwe Wálukungwe mu pakate ingoma. Popele Wálukungwe ne ku pakata; sombi wa li ne nsoni impindi yopelé yo, pakuti ta wa li ne minwe iya ku lisyako. Wálukungwe, pa ku lu ku lisyaku mutwi ingoma, ati: I, ne cetekelo pano lya wúla! Lomba ne milopa mu mona ne ku lu kú swa. Wálukungwe ne kú fwa fyopelé fyó.

XLVIII. THE STORY OF THE MAN WHO CAME TO MARRY.

Then when he came to marry: his father-in-law in the morning went to cut (timber). When he wanted to go with him; (and) when he went with him, when he saw the size of the trees, and saw that his father-in-law was felling at midday, then he thought that he (the father-in-law) would sleep right there, (and) he went back, and made right off home; he did not return again.

XLIX. THE STORY OF THE BLIND MAN (WHO SAID) THAT THERE WOULD BE A PIT.

The people arose with a blind man, and went travelling. The blind man said, "Friends, there is honey here!" Those who had eyes said, "There is none, you have not seen it." He said, "You deny that I saw it, there will be a digging!" Indeed, when the blind man had returned to the village, there were two of the people together. (One) said, "Friend, let us pass there where the blind man said that there was honey, let us see!" Indeed when they went, they found that Wungulwe insects had settled. And they began to dig, and took out the honey on a bark-plate. And they went on eating and eating and finished it. And those strong people went to the village.

One day the blind man said, "First let me go there where I said that the Wungulwe insects were settled." Feeling and feeling my way, that was how he came upon the Wungulwe hole. The blind man said, "You men, you whom I told that there was honey here; and you said, 'There is none, how can you a blind man, how can you see?' today isn't it you who have collected my honey and eaten?" And the blind man added, "There will be a pit here, there was honey all the time."

L. THE STORY OF MR. WATER-LIZARD AND MR. TREE-SNAKE.

They made a friendship. Then the child of Mr. Water-Lizard reached the age of puberty. He said, "Go and fetch Mr. Tree-snake, let us dance to her." And Mr. Tree-snake came. (Water-Lizard) said, "You Mr. Tree-snake take hold of the drum." Then Mr. Tree-snake took hold of it; but he was filled with shame right then, because he had no hands with which to beat it. Mr. Tree-snake, when he beat the drum with his head, said, "No, and even remembrance is now lacking!" Then the blood issued from his nose. Mr. Tree-snake died in that way.

LII. ICISIMIKISYO ICA MUNTU UWA KOLELWE INSALA.

Umuntu wa lile mu mpanga ne kwipaye'nsimba. Pa kweûa ati pa lu kwisa ili a languluka ati: Insimba yanji i lá ûa, na ku posa lukoso. Pa kweûa ati a fika ku musî, pa ku sangana wákasi ûa lete'fidyo, ne ku laûila ati: Insimba yanji yá fwa bwino.

LIII. ICISIMIKISYO CA TWANICE.

Pa ku fika icingulo, tonse twa li wûngene mu ñanda ya-tuko. Kambi ne ku tatika ati: We mwame, isala-ko! Kumfwa kambi ati: Mba weûo, ta wisala-ko? Kambi ati: We mwame weûo wisale-ko! Ná ko ne ku kana ati: Koku, ñga tu lale, tu wone-po ne usyukile!

Popele ne ñkalamu ya lisile, ne kwikata-po kamo. Popele kambi ati: Mwe wame, isaleni-ko, umuûyesu ñgulya wa twala! Sombi ná to ati: Koku, ka tu lele, tu wone-po usyukile!

Popele cine fyopelé fyo wa li silile.

LIII. ICISIMIKISYO ICA WANGIDI NA WANKALAMU.

Kambi kasuûa Wankalamu wa lile ili wênenda. Kulyo'ko wa ile ne kwikatwa ku mwando wa teyele aûantunsi: Lombo'ko wa lu ku pipila, wa lu ku pipila; ati ino twa ku sopola. Koku ka wa katata lukoso; ka wa pengela-ko. E kondela-ko ulunkolonkolo; e ku syata lukoso enka amafupa aswetele.

Lomba kambi kasuûa na Wangidi ná wo ne wana wawo umulongo. Ná wo ati: Tu lu kú ya ili tu sepa! Wa sangane ni Wankalamu ku mwando, wa pengela-ko. Lomba Wankalamu ati: Mwe wame Wangidi, ñkakululeni-ko ne muûyenu! Na penga, ndu kú fwa! Wangidi ati: Ciweme! Ne ku wa kakulula Wankalamu. Wangidi ati: Ciweme, ka tu yenî, mwe Wankalamu! Ukweûa ati wa lu ku kumbuluka lukoso, Wankalamu ati wa syoloke wa lole panuma, wa sangane ni ku wana wa ñgidi wa lu kwisa panuma umulongo lawa lawa.

Kumfwa Wankalamu ati: We mwame ñgidi, mbati awana woûwe ubwinji. We mwame, mpe-po umo umwana woûwe indye! Wona-ko ifi na onda ku nsala! Kumfwa apa li Wangidi ati: Kawili mu ndile umwana, kawili ne na mu kakululeni uku mu pulusyeni!

Wankalamu ati: Koku, u mpele lukoso umo umwana woûwe, indye! Kumfwa apa li Wamuka-ñgidi ati: Umfweni, mwe walume. Twa li kakulwilo'wulwani. Wa lu ku tu lombo'mwana. ñga tu wa nakile! Cine ne ku wa nakila ati: Ciweme Sikulu, mwa kú lya-po uko twa kú

LI. THE STORY OF THE MAN WHO WAS STRICKEN WITH HUNGER.

A man went into the bush, and killed a genet. On his way he began to think, "My genet is fine, (but) I shall just have to throw it away.¹" When he reached the village, when he found that his wife had brought food, he said, "My genet has died well."

LII. THE STORY OF THE YOUNGSTERS.

When evening came, all were gathered in their house. One began by saying, "Mate, shut the door!" The other said, "What about you, why don't you shut it?" Another said, "You mate, shut it!" And he refused saying, "No, let us lie down, let us see who is the lucky one!"

Then a lion came, and caught one of them. Then another said, "Mates, shut the door, our chum there it has taken!" But they said, "No, let us lie down, let us see who is the lucky one!"

Then indeed in that way they came to an end.

LIII. THE STORY OF MR. WART-HOG AND MR. LION.

One day Mr. Lion went hunting. Where he went he got caught by a string trap that people had set. And there he struggled and struggled, thinking to pull it out. No, he just tired himself out, he suffered. It was then he became thin and emaciated; and then only mere bones remained.

Then one day Mr. Wart-Hog too and his children came in single file. And they said, "Let us go and look for food!" They came upon Mr. Lion in the trap, he had suffered in it. Then Mr. Lion said, "My dear Mr. Wart-Hog, loosen me, your friend! I'm in trouble, I am dying!" Mr. Wart-Hog said, "All right!" And he loosened Mr. Lion. Mr. Wart-Hog said, "All right, let us be off, Mr. Lion!" Just as they were going away, Mr. Lion turned and looked behind, he saw the young wart-hogs coming along behind in a line trotting.

Mr. Lion said, "Friend Wart-Hog, what a crowd of children are yours. Friend give me one of your children to eat! See how thin I have got with hunger!" Where Mr. Wart-Hog was he said, "And you would eat a child of mine, and it was I who loosened you to save you!"

Mr. Lion said, "No, just give me one child of yours, let me eat!" Then where Mrs. Wart-Hog was she said, "Listen, husband. We have loosened upon ourselves a wild beast. He is asking for a child from us. Let us be weak towards him!" Then indeed they were weak

¹ The genet is used for relish, and relish, according to Lamba notions can never be eaten alone; it is useless without the food to go with it.

ya. *Tange Sikulu*, nga tu bwelele-po kuli cicihya cintu ica mwikateni, tu ka ci wone-po ifi ci li. Tu ka ci bwenesye-po! *Ati: Cine twendeni, mwe wapaŋga wanjji, mu ka ci wone-po ifi ci li, ica mpensya fino, cati ci njipaye!*

Cine ne kú ya, ne ku fika na pa mwando. Kumfwa ati: Mba ca li mwikateni syani? Ca li kulipi? Kumfwa Wanjalamu ati: Ca li mfi! Tange cikateni, mu cofole! Icine Wangidi ne wakasi ne ku cofola. Ati: Mba ca li mwikateni syani ifi Sikulu? Tange esyeni! Popete cine Wanjalamu ne ku twala-mo ne kulu. Olo! Wangidi ne ku leka-ko, ne ku wékata Wanjalamu. Popete Wangidi ne ku palangana ne twana twawo.

Popete Wanjalamu ati: Olo, we mwame Ŋgidi, u lu kú ya? To ŋkakulule-ko? Wangidi ne wakasi ati: Koku, kawili fwe wawyoŋwe, fwe twa ku kakulula bwino; lomba u lu ku lombo'mwana wesu ati indye! Kansi u li wuhwani, syala! Pano we mwine uwa ku li kakulula!

Uko uku wa syele Wanjalamu, pengele-ko pengele-ko ku mwando, lomba ne ku fwila-ko. Popete Wangidi ta wa kumana na Wanjalamu. Kani fya kumana kale wa wá lya Wangidi.

LIV. ICISIMIKISYO ICA WAKALULU NA WAMUŊGULUWE.

Kalulu wa li laŋwile kuli Wamunguluwe ati: We mwame Muŋguluwe, twende, nga tú ye ku musi uko; pakuti wukumo imfumu i lu kú ya mu milimo ne wantu wonse. Tu ká lye-po ifyakulya ku musi. Popete cine lomba wa lu kú ya. Ne ku sangana ne nyangu, ne ku teula; lomba wa lu kú lya. Kakalulu ati: We mwame, pano twende! Wamunguluwe ati: Koku, tange njikute! Olo, ne ŋguluwe ne kwikuto'kwakuti. Pa ku fuma, ne ku pata. Kakalulu ne ku fuma bwangu uluwilo. Wamunguluwe ne ku pata. Ne ku bwela Wakalulu ati: Injila mwifungu, wa isa awantu! Popete Wamunguluwe ne kwinjila mwifungu, ne ku tule'cilindi. Olo ne wantu wonse ne ku fika.

Imfumu ne kwipusya ati: Inyangu, mwe wame, wá lya! Wonse awantu ne kwasuka ati: Kundo? Ati: Kani? Imfumu ne kwikala pa wulo bwa-iko. Ya li umfwile mwifungu, popete ne ku fumo'luwilo ati: Ta mu wone-po icintu mwifungu! Popete wa lisile wonse, ne ku fumya-po uwulo, ne ku sangana ni Wamunguluwe wa ikuto'kwakuti. Ne kwipusya ati: Kansi we ciwanda, ni we wa tu lile'nyangu? Lomba ná wo wa likele celele. Imfumu ne ku lawila ati: Mu fumyeni, mu ka moce!

towards him saying, "All right Sir, you will eat of them where we are going. First Sir, let us return to that thing that caught you, let us see what it is like. Let us look well at it!" He said, "Indeed, let us go, my dependents,¹ you shall see what it is like, that has tortured me thus and almost killed me!"

Indeed they went and reached the string. They said, "But how did it catch you? Where was it?" Then Mr. Lion said, "It was like this! Just take hold of it, and bend it down!" Indeed Mr. Wart-Hog and his wife bent it down. They said, "But how did it catch you in this way, Sir? First try!" Then indeed Mr. Lion put his foot in. Ah! Mr. Wart-Hog let go, and caught Mr. Lion. Then the wart-hogs and their children scattered.

Then Mr. Lion said, "O, my dear Wart-Hog, are you going? Won't you undo me?" Mr. Wart-Hog and his wife said, "No, and we your friends, we who loosened you well; and then you begged a child of ours to eat! You are a beast, remain! Now 'tis you yourself who can loosen yourself!"

There where Mr. Lion remained, (he was) tortured and tortured by the string, and then he died in it. And so Mr. Wart-Hog never meets Mr. Lion. If they meet, he at once eats Mr. Wart-Hog.

LIV. THE STORY OF MR. LITTLE-HARE AND MR. RIVER-HOG.

Little-Hare said to Mr. River-Hog, "Friend River-Hog, come, let us go to the village over there; for now the chief is going to work and all the people. Let us eat some food at the village." Then indeed off they went. And they found some beans, and took them off the fire; then they began to eat. Little-Hare said, "Friend, let's go now!" Mr. River-Hog said, "No, let me fill myself first!" Ah, and River Hog filled himself out exceedingly. On going out, he stuck (in the doorway). Little-Hare sped out quickly. Mr. River-Hog stuck. Little-Hare returned and said, "Go in under the bed, here are people!" Then Mr. River-Hog went in under the bed, and dug a hole. And then all the people arrived.

The chief said, "Friends, the beans have been eaten!" Everybody answered, "What by?" He said, "I wonder!" The chief sat down on his bed. He felt (something) underneath, and he got off quickly, saying, "Don't you see something under the bed?" Then they all came, and took away the bed, and came upon Mr. River-Hog terribly distended. And they asked, "You, you devil, is it you who have eaten our beans?" And he remained silent. The chief said, "Take him out, and burn him!"

¹ I have thus translated a word which is used to describe the favourite servant or dependent of a chief. In the stories one usually finds Little-Hare in this relation to Lion.

Impindi yopelé yo Kakalulu ne ku fika, ne ku laŵila ati: Nindo mu lu ku laŵila kuno? Kumfwa ati: Musipwa Mungguluwé wa tu lile' nyangu, popele a injila mwifungu. Popele Kakalulu ati: Mpeni, ŷka mwipaye! Imfumu ne ku sumina ati: Inya mwandi ka mwipaye! Popele ne ku mu kulika. Pa ku lu kú ya-ko aŵantu aŵenji, Kalulu ne ku ŵa kanya ati: Koku, neŵo imfwiti ndepaya neŷka. Pakuti ni mfwiti iyi. Ya isa kú lya inyangu sya mfumu yeŷka. Kaŵili ne ku lala pa ŵulo bwa mfumu pans! Olo lomba a lu kú ya. Pa ku fiko'kutali, ne ku mu kakulula, ne fumo ne ku komala mu mulombe. Wamungguluwé lomba ŵa lu kú ya. Popele Kalulu ne ku bwelela ku mfumu ati: Na moca kale, Sikulu! Popele ná yo imfumu ne ku temwo'kwakuti.

LV. ICISIMIKISYO ICA WAKALULU NA WANĠGULUWÉ.

Popele apo Wakalulu ŵa likatene uŵulunda na Wangguluwé. Lomba Wakalulu eli ŵa ngá ya kuli Wanġalamu. Lomba Kalulu eli á ŷga laŵila ati: Mpeni-ko umwana wenu, ndele-ko. Ná ŵo ne ku mu pela; lomba a lu ku lela. Lomba Kalulu ne ku tina umwana wa ŷkalamu ilyala; lomba ye ne ku lila. Ná ŵo ŵa li mvasukile ati: Mbo'yo mwana nindo a lu ku lila? Ná ye ati: A lu ku lilo'muniŷga. Lomba ka ŵa mu pela. Na liŵili ne ku mu tina icinsyoto. Ná ŵo ati: Mbo'yo mwana nindo a lu ku lila? Ná ye ati: A lu ku lile'ntetele. Ná ŵo ne ku mu pela. Na kaŵili ne ku mu tina icinsyoto. Lomba ná ŵo ŵa li laŵile ati: Ni fueŵo twa mu tina. Ná ŵo ŵa li mu ŵutwisye; ná ye a lile uluŵilo, ne ku pita apo a teyele umwando. Lomba Wanġalamu ne kwikatwa.

Lomba Kalulu eli a ngá ya uku a sile ifiŷkuli, lomba a lu ku kama umukaka; lomba ne ku silo'ku kama umukaka.¹ Lomba a lu kú ya. Pa ku fika ŷa mutunta, a li laŵile ati: We mwando wanji mu leke! ná wo wa li mu lekele; lomba umukaka uyo a li twite kuli Wangguluwé.

Na kambi kasuŵa, ati: Ndu kú ya! Kumfwa ná ŵo Wangguluwé ati: ŷga tú ye fwense! Ná ye ati: Mbe'ŷyo, mu ka njikatisye kuli Wanġalamu. Ná ŵo ati: Newone mwe mfumu! Lomba ŵa lile ne ku fika kuli Wanġalamu. Lomba ati: ŷga ndele-ko umwana wenu! Ná ŵo ati: Woyo ifyo u mu pame. Ná ye ati: Koku! Lomba ne ku lu ku lela. Lomba a li mu tinine icinsyoto; ná ye ne ku lila. Lomba ŵa lu kwisa Wanġalamu kuli Kalulu. Ná ye a lile uluŵilo, ne ku cilo'mwando; lomba ŵo ne kwikatwa. Ná ye a li laŵile ati: Lete'fitele! Ná ye ne ku leta; lomba a lu ku kama amandili. Lomba ŷa ku silo'ku kama, a li

¹ *Umukaka* is the Lala equivalent of the Lamba *Amandili* (=milk). This story was told by a native who had resided some time in the Lala Country (Ilala.)

Just at that moment Little-Hare arrived, and said, "What are you saying here?" They said, "(This) boulder of a River-Hog has eaten our beans, and then gone in under (the bed)." Then Little-Hare said, "Give him to me, let me kill him!" The chief agreed saying, "Yes, all right, kill him!" Then he led him away. When a lot of people were going along, Little-Hare forbade them saying, "No, I kill wizards by myself. For this is a wizard. He has come to eat the beans of the chief only. And he has slept under the chief's bed!" Ah, then off he went. When he reached a distance, he loosened him, and stuck his spear into a Lombe¹ tree. Mr. River-Hog then went his way. Then Little-Hare returned to the chief and said: "I have burnt him already, Sir!" Then the chief was very pleased.

LV. THE STORY OF MR. LITTLE-HARE AND MR. RIVER-HOG.

Then Mr. Little-Hare made friends with Mr. River-Hog. Then it was that Mr. Little-Hare went to Mrs. Lion. Then Little-Hare said, "Give me your child, let me nurse it." And she gave it him, and he began to nurse it. Then Little-Hare pinched the lion-cub with his nail; and he began to cry. And she (the lioness) said, "What is the child crying for?" And he said, "He is crying for peanuts." Then she gave him some. And again he gave him a pinch. And she said, "What is the child crying for?" And he said, "He is crying for pumpkin-pips."² And she gave him some. And yet again he gave him a pinch. Then he (Little-Hare) said, "It is we who have pinched him." And she (Mrs. Lion) chased him away; and he sped off, and passed by where he had set a string trap. Then Mrs. Lion was caught.

Then off went Little-Hare to where he had left the calabashes, and he began to milk (the lioness); and then he finished milking. And off he went. When he reached the rising-ground he said, "String of mine, let her go!" And it let her go; and then he took that milk to Mr. River-Hog.

And another day he said, "I am going!" And Mr. River-Hog too said, "Let us both go!" And he said, "How so, you will get me caught by Mrs. Lion." But he said, "Not I, O chief!" Then they went and reached Mrs. Lion. Then he said, "Let me nurse your child!" And she said, "What about your hitting him?" He said, "No!" Then he began to nurse. Then he pinched him; and he cried. Then Mrs. Lion came at Little-Hare. And he sped off, and jumped the string; and she was caught. And he said, "Bring the calabashes!" And he (River-Hog) brought them. Then he began to milk. Then when he had finished milking, he said, "Mr. River-Hog, do you want

¹ Lombe tree: See the note on No. XVII.

² Pumpkin-pips fried with salt are highly esteemed by the natives as relish.

³ The text here is doubtful, and the translation is only approximate.

laŵile ati: W̄anguluw̄e, mu lu ku fwa yo'koŋka-ko? Ná ŵo ati: Inya, Sikulu. Ná ŵo ne kú ya mu koŋka. Lomba kakalulu ati: Ta u ŋgekuta? Ná ŵo ati: Koku. Lomba a lu kú ya. Pa ku fika pa mutunta ati: We mwando wanji, mu leke! Ná wo ne ku mu leka, lomba W̄anguluw̄e ne ku wá lya na ku ŋkalamu.

LVI. ICA ŊGULUW̄E IYA LI ILAYE.

Umuntunsi wa li ne katemo: popele ne ku tema-ko intumbo; ne kusila ka sila; ne kuŵyala ka ŵyala; ne kumena ka fi mena. W̄aci pusi ne kú wa. Popele a li laŵile ati: Lelo ŋga tu somone! W̄onse ne ku sumina ati: Inya, ŋga tu somone. Popele wá lile ne kú swa, ne ku leta na ku musi. Ne ku laŵila w̄anyina ati: Leta katemo kako! U yo mwana waŵo ne ku ŵula akatemo ako kopele aka a temene w̄aci pusi. W̄anyina ati: Koku, ko posa ako, ko leta akakulu! Popele umwana, pa kumfwe' fyo, a li ŵulile kambu akakulu; popele ako akatemo akace ka li fitilwe ati pakuti ne mwine e ne na citile, mba nindo lelo wá ŋkanina?

Pa kú co'lucelo, ka li luŵile ako akatemo, ne ku luŵila mu mpanga, ukú ya mu ku loŵa W̄amunguluw̄e; ati: Mwe W̄amunguluw̄e, na isa mu ku mu loŵeni, pakuti ne mwine na li citile ifyakulya ku musi uko: ŵa lu ku ntana; nsi lu kú lya-po, i! Mú ye ku musi, mu ka lu ku ndila-po ifyakulya. Popele W̄amunguluw̄e wá li ŵulile ne cisoko caŵo ne w̄akasi wáŵo. Lomba wá lu kú ya ku musi. Pa ku fiko'ko ku musi, aŵantu wá li sekele ati: Epeni W̄amunguluw̄e mailo wá ka tu ŵuke-po! Ne fyakulya ne ku wá teŵete'finji. W̄amunguluw̄e ne ku tota ati: Icine e-ko fi li ifyakulya kuno! Pa kweŵa ati bwá co'lucelo, wá li fumine W̄amunguluw̄e, ne kwimuno'kutwi, ne ku w̄ika fidya, ati: Ifi wá ku laŵila, we kutwi wise u mbule! Popele lomba ne kú ya W̄amunguluw̄e mu ku tulo'musamu. Popele icine umusamu wá li tulile.

Pa kweŵa ati uko uku wá syele aŵantunsi, wá li laŵile ku kutwi ati: Tanje ukutwi ku la nona, i lá wá inama ya kú lya! Popele W̄amunguluw̄e ne ku bwela, ne ku ŵulo'kutwi kwaŵo, ne kwimika-ko, ne ku laŵila ati: We kutwi mbule! Popele ukutwi ka li laŵile ati: Wá laŵila ati, I lá wá inama ya kú lya!

Pa kweŵa ati bwa ilo'ŵusiku, wá li fumine ne w̄akasi wáŵo W̄amunguluw̄e, ne kú ya mu kú lya ifyakulya uŵusiku; ne milala yonse ne ku palaya. Pa kweŵa ati bwá co'lucelo, wá li sangile aŵantu ifyakulya fyaŵo fyonse wá lya. Popele aŵantu wá lililwe lukoso uku mama, ati: Musipwa Munguluw̄e wa tu lile'fyakulya umulaye.

to have a suck?" And he said, "Yes Sir." And he went to suck. Then Little-Hare said, "Haven't you had enough?" And he said, "No." Then he (Little-Hare) went away. When he reached the rising-ground, he said, "String of mine, let go!" And it let her go; then Mr. River-Hog was eaten by the lioness.

LVI. CONCERNING THE RIVER-HOG THAT WAS A DOCTOR.

A certain person had an axe: and felled trees for a garden; and completed the work; and sowed; and the (food) grew. The pumpkins ripened. Then that person said, "Let us begin to eat today!" All agreed saying, "Yes, let us begin to eat." Then they went and picked, and brought (them) to the village. And the mother said, "Bring that axe!"¹ Her child took up that same axe that had cut down the trees for the pumpkins. His mother said, "No, throw that away, bring a big one!" Then the child on hearing that, took up another a big one; then that little axe was angry, because it thought, "I myself did the work, why are they grudging me today?"

When morning dawned, that axe lost itself, and lost itself in the bush, going to gain the assistance of Mr. River-Hog; saying, "Mr. River-Hog, I have come to get your assistance, because I myself did the work for the food in that village: and they begrudge me; I am not eating of it! You go to the village, and eat for me the food." Then Mr. River-Hog took his bag of charms and his wife. Then off they went to the village. When they arrived there at the village, the people greeted them saying, "Good, tomorrow Mr. River-Hog shall exorcise for us!" And food they set before them in abundance. Mr. River-Hog was much pleased, saying, "There is food indeed here!" When morning had dawned, Mr. River-Hog went out, and pulled out his ear, and placed it thus saying, "What they will say, ear, you come and tell me!" And then Mr. River-Hog went to dig up medicinal (roots). Then indeed he dug up medicine.

There where the people remained, they said to the ear, "How fat the ear is, what fine meat it is to eat!" Then Mr. River-Hog returned, and took his ear, and set it up (in its place), and said, "Ear, tell me!" Then the ear said, "They said, 'What fine meat it is to eat!'"

When night fell, Mr. River-Hog went out with his wife, and went and ate the foodstuffs by night; and scattered all the raised garden-beds. When the morning dawned, the people found that all their food was eaten. Then the people just kept on complaining, "That devil of a River-Hog has eaten our food for his doctoring."

¹ The axe was wanted to split down the pumpkins before cooking. In the eyes of the axe, this was its chance to eat.

LVII. ULUSIMI LWA ņKALAMU.

Ca li fũmine ku musitu uko; ne kũ ya ku musi wa wũantu, ne kupa. Lomba aũwantu wũ lu ku langguluka ati cipale mũntu lukoso, ta ci li ca mpanga, yo. Lomba ca li fyalile-mo ne mwana mũli woyo mũntu.

Pa ku pite'mpindi, ati: We mukasi, tu ka wũone wũanyinefwe na wũawisifwe ku musi kwesu! Lomba wũ li imine ulwendo: indume panuma ili i wũ londa. Lomba, pa kwendo'kutali, ne ku fika pakati ka mpanga, ne kwikala ati kasuwa kũ wa. Lomba wũ lu kwiwaka ne mutanda. Pa ku silo'kwiwako'mutanda, ati: Tanje lekeni ņka mu pilileni isaũwi uko ku nika. Lomba ca li imine, lomba ci lu kũ ya.

Lomba indume uko ya syala, kumfwa ati: We ņkasi yanji, umutanda wa saka uũwĩpile! Lomba indume ya li imine, na pa katemo ka-iyõ, ne ku lu ku teme'fisako ifinji, ne ku wũika pa mutanda.

Lomba uko ca ile ku musitu, pa ku fika, kumfwa ati: Mutende, we ņkombalume! Lomba, pa kwikala, ne kwipusya ati: Wa ipaye'nama siņga? Ati: Na ipaya siũwili ne mwana! Lomba bwa ilo'wũsiku. Popele ne kwima ņkalamu isinji ne fimbolo. Lomba umwine wa sangguka, wa aluka ni citondo umukulu. Lomba e uņga tanjila umwine. Lomba aũwõ aũwõ lu ku kutika mu mutanda ne kumfwa imipwapwalo. Popele indume mu ņanda ne ku laũwila ati: U li lele? Inyasi ya li asukile ati: Ndi telele. Lomba fya li fikile fikalamu uku li likita-ko ku mutanda. Lomba fya li li lasarwile imyũnga iinji. Popele cikalamu ico ca limakene, ne ku laũwila ati: M! Popele akana nũ ko aka pa muũwili mu ņanda ka li wũulumine ati: M! Lomba wũanyina wũ li asukile ati:

Umwana wa ņgafyo'ku lila; tambe'ņgome'yo!

Ka mwĩnanga, tambe'ņgome'yo!

Umwana apa li wũawisi uku lila; tambe'ņgome'yo!

Ka mwĩnanga; tambe'ņgome'yo!

Lomba wũawisi wũ li imine, ne ku laũwila ati: Wa tu leta ku mũntu urwa iwakile umutanda ukosele, tesi tu mũ lye-po, koku! Lomba bwa li cile kaũwili; fya li bwelele ku musitu.

Popele ico ica mũpile ca li bwelele ne saũwi ku mutanda, akasuwa lomba bwũ ca, uku wũ tumpũika. Lomba pa ku silo'ku wũ tumpũika, ati: Mwasi¹ mu liwe. Neũwõ uko na ile na lililwe. Pa ku silo'kwambala, ati: Ndu ku bwelelo'ku kwisaũwi, lya fula. Lomba ca li bwelele ku wũakwaũwõ uko.

Popele indume ati: Wũneni uyo umulume woũwe e wa lu ku fwa'yo'ku tũ lyo'wũsiku. Lomba ndu kũ ya. Lomba ya li imine indume yakwe uku siņguluka panini. Lomba, pa ku siņguluka panini, ya li bwene akacekulu ka sumbisyo'mutwi mu lupako. Lomba ka li laũwile ati: U li mũntu? Lomba nũ ye a li asukile ati: Ndi mũntu. Kumfwa ati: Mbo' li

¹ Mwasi is the Wũlima equivalent for Mwati.

LVII. THE CHORIC STORY OF THE LION.

It came out of yonder forest; and went to a village of human beings, and married. And the people thought that maybe it was but a man, and not a wild creature. Then it begat a child of that woman.

Some time afterwards it said, "Wife, let us visit my mother and father at our village!" And they began their journey, her brother following them behind. Then, when they had travelled far, and had reached the midst of the bush, they sat down as the sun had set. Then they began to build a zareba. When they had finished building the zareba it said, "Just stop, let me catch (by bailing) some fish for you in the river." And up it got, and off it went.

Then where her brother remained, he said, "Sister, he has covered the zareba badly!" Then her brother arose, and seized his axe, and cut down many branches, and placed them on the zareba.

Then where the (lion) had gone to the forest, on arriving, they said, "Greeting, O hunter!" Then, when it sat down, they asked, "How many animals have you killed?" It said, "I have killed two and a young one!" Then darkness fell. Then arose many lions and hyaenas. And it itself had changed, it had become a huge male lion. Then it was that it led the way. And those who were listening in the zareba, heard the footfalls. Then the brother in the house said, "Are you asleep?" His sister answered, "I am listening." Then the crowd of lions arrived, and dashed themselves against the zareba. And they tore themselves with many thorns. Then that big lion stood and said, "Um . . . !" Then the young that was in arms in the shelter growled, saying, "Um . . . !" Then the mother answered:

"The child has bothered me with crying; watch the dance!

Walk with a stoop; watch the dance!

The child where his father is, how he cries; watch the dance!

Walk with a stoop; watch the dance!"

Then (the lion's) father arose and said, "You have brought us to a man, who has built a strong zareba, we cannot eat him!" Then darkness dispersed again; they returned to the forest.

Afterwards the (lion) which had married the (woman) returned with the fish to the zareba, when day had dawned, to deceive them. Then, when he had finished deceiving them, he said, "You were nearly eaten. I, where I went, I delayed." When they had finished talking, he said, "I am going back to the fish, there are quantities of them." Then he returned to his relations over there.

Then the brother said, "See, it was that husband of yours that wanted to eat us last night. I am going." And so her brother arose, and strolled around a little. Then, when he had strolled a little, he saw a gnome poking his head out of a cleft in a tree. And he said, "Are you a human?" And he answered, "I am a human." He said,

muntu, u li londelé ndo muno? Ati: Tu lisile ne walamu wésu, e wa tu letele muno. Lomba kacekulu ati: Mwá fwa kale, ico cisisimuykulu ici silile awantu mu kalo! Lomba akacekulu ka li lawile ati: Tange u mpyangile muno mu ndanda yanji iya tufi! Lomba, pa ku silo'ku pyanga, ati: Wa pyanga? Ati: E! Lomba kumfwa ati: Teme'ci citi! Lomba a li temene. Popele ka li selukile akacekulu, ne ku fukule'ngoma impindi inini. Ka li wasile iya mambwa-kuwili. Ati ka sile uku fukula ne cisewa ne ku wika-po kowilo-kowilo. Pa ku silo'ku wamba, ka li mu fwikile mu luwunda ingoma. Popele ka li lawile ati: Wewe uku cite'ji! (uku li imya mwiulu). Lomba ne kwesya; olo, ne kwima! Lomba a li imine, ne kwikala ku muti kwiulu. Kawili ka li ewele akacekulu ati: Pa li ukusotoka e kwikala pansi! Ná ye a li sotokele, ne kwikala pansi. Lomba apo kumfwa ati: Kó ya! U ka wike inkasi youwe mu ngoma, má ye kweni!

Lomba cine a lile kopele ku nkasi; ati: Twende, tu lu kú ya! Ná yo ya li fumine mu mutanda; ne kwi wika mu ngoma ne mwipwa wakwe. Lomba a li lawile ati: Pa li ukucite'ji! ne kwima ne kwikala ku muti. Popele, pa kwikala peulu, a li lisisye pa ngoma. Popele ca li umfwile cilamu cawo uko cá li. Lomba ca lu kwisa ili ci pinga ati: Mba muno umutantile, mbe'ca lisisye'ngoma cindo? Lomba ca li fikile pupulu pa mutanda. Pa ku fika pa mutanda, ne ku lawila ati: Mbo'wa ku lisyé'ngoma wisa? Lomba ca li wilile-mo mu bwema.

Lomba kulya ca li wa sangile. Popele ati: Mulamu, tange lisyá-po panini! Lomba cine a li lisisye-po peulu, lomba ne kwimba ati:

Mbili mbili ka lila kaoma
 Ka mambili-ngoma, ka lila kaoma!
 Sisimwe syana-mo ka lila kaoma
 Ka mambili-ngoma, ka lila kaoma!

Lomba ica li pansi ca li fwite ne cisewa: pa matako ica nsofu, panta-ngile ica kakwele, pepampa ica mfuwu. Pa ku silo'ku syana, ne ku sopake'fisewe'jyo pa ku tenkana, ne kú yo'kutali makosa. Lomba ca lu kú ya mu ku tole'fisewa, ati na ku bwela mu ku wa sangana awantu. Sombi awantu wa lu kú ya kwiulu ku muti. Lomba uko ca li tolawile ne fisewa fya-cico, ne ku wutuko'luwilo ukwakuti. Popele ne ku wa sangá kuntangile makosa. Popele, pa ku wona wa li kwiulu wa lu ku pela; lomba ne ku lawila ati: We mulamu, na fwe'cilaka, mpele-po utukonso! Lomba umulamu wa li ci tundile imikonso mu kanwa. Lomba ca li lawile ati: Mulamu ndangisye umwana wanji! Lomba wa li lawile ati: Ala, we nkalamu, newo uku ku langisyo'mukwasu? Kumfwa ati: Newo umwana ukú lya? Ati: Mbo'wusiku uwo wa isile, nga wa tu lile? Lomba a li lisisye liwili ingoma. Lomba ci lu ku syana

"If you are a man, what are you after here?" He said, "We came with our brother-in-law, it was he who brought us here." Then the gnome said, "You are already done for, he is an ogre that has finished off all the people in this district!" Then the gnome said, "Just sweep out this dung-house of mine in here!" Then when he had finished sweeping, (the gnome) said, "Have you swept?" He said, "Yes!" Then (the gnome) said, "Cut down this tree!" And he cut it down. Then the gnome descended, and hollowed out a drum in a short time. He carved a double-headed drum. When he had finished hollowing, he put on a skin at both ends. When he had finished stretching (the skins), he arrayed (the man) with the drum at his waist. Then he said, "Make as though to do this!" (to lift himself upwards). And he tried; and lo, he ascended! And he rose up, and sat on the top of a tree. Again the gnome said, "To sit on the ground, jump down!" And he jumped down, and sat on the ground. Thereupon (the gnome) said, "Go! Put your sister in the drum, and go home!"

Then indeed he went straight to his sister; and said, "Come, let us go!" And she came out of the zareba; and he put her into the drum together with his nephew. Then he said, "It is just to do this!" and he rose and sat on a tree. Then, sitting up there, he beat the drum. Then that brother-in-law creature of his, where he was, heard. Then he came arguing, "Here in the cold (i. e. where no people live), whatever is beating a drum?" Then he arrived at the zareba with a rush. On reaching the zareba he said, "Who is the one who is beating the drum?" Then he got on the scent.

Then yonder he found them. And he said, "Brother-in-law, just beat a little!" Then indeed he beat it above, and sang:

"Boom boom, sounds the little drum
Of the sounding-drum, sounds the little drum!
Ogre dance, sounds the little drum
Of the sounding-drum, sounds the little drum!"

Now the (beast) below was dressed in skins: on the buttocks an elephant skin, in front a rhinoceros, and on the thigh a hippopotamus.¹ When it finished dancing, those skins came off with the shaking, and went far away. Then off it went to pick up the skins, intending to return to find the people. But the people went on the top of the trees. Then yonder it picked up its skins, and ran with great speed. Then it found them much further away. Then, when it saw them up above swinging; it said, "Brother-in-law, I am dead with thirst, give me a little urine!" Then its brother-in-law urinated into its mouth. Then it said, "Brother-in-law, show me my child!" And he said, "What, you lion, am I going to show you a relation of mine?" It said, "Would I eat my child?" He said, "How about the night that you came, you would have eaten us?" Then he beat the

¹ These are the three animals which the natives never skin.

liwili muni. Popele ifisewa fya li sopakile uku ya umo umu fya ile. Lomba ca lile mu ku tole'fisewa fya-cico.

Lombo'yo muntu wa li imine, ne ku lu ku ya ili a sampaka, uku lu ku ya kwaŵo koti ni kolwe. Lomba ka ci tola ná co ifisewa. Popele ca li mu saŵgile liwili ku muti kumbi: ne ku lawila ati: We mulamu, ndangisye-po umwana wanji; pano wa isa ili u palamina kwenu ku calo. Lomba a li kene ati: Koku, newaswe uku ku langisyo'mukwasu! Lomba kawili a li lisisye liwili ingoma. Popele fyopelē fyo a lu kwimba: ne fisewa fya-cico fya li sopakile uku lu ku ya mumbi mumbi. Lomba ca lile liwili mu ku tole'fisewa fya-cico. Lomba a li imine uku lu ku ya ili a sampaka: ne ku fika na mu fitumbo fya kwaŵo. Popele wa li bwene wanyina koti kamimbya pa luwansa ka ikala. Lomba wanyina wa li lawile ati: Ulu, mutende we mukwasu! A li asukile ná ye ati: Mutende! Ati: Mbo'mukwanu a li kulipi? Ati: Umukwasu ta mu ka mu wona. Ati: A li upilwe inkalamu, iyo e ya mu lile!

Lomba wanyina wa likele uku lu ku lila. Lomba a li imine uku wa kanya wanyina, ati: Tumfweni ukulila! Ati: Nci leke ukulila lomba wa lawila ati umwana wenu a li lililwe? Ati: Tange wuleni ingoma iyo na isa nayo. Lomba wanyina wa li imine, ne cisewa ne ku ci wambula-po; ne ku saŵga ni ku mwana waŵo wa li mu ngoma. Lomba a li fumine ne mwana wakwe pamo. Lomba wa li mu totele ati: Wa kula, wa pulusyo'mukwanu! Lomba wa li wulile ne wasyakasi wasanu, ne ku mu pela.

Popele cikalamu ca li fikile, ne kwimakana mu mbali ya musu. Pa ku wona ati wa fika kale mu musu, ca li bwelele.

LVIII. ICISIMIKISYO ICA WAFUMBWA NA WAKANEŅENE.¹

Kambi kasuwa Wafumbwa wa li fumine ne ku lawila ati: Iyi i lu kwiso'ko, ne wace wa lu ku ye'mikwe. Popele akanenene ka li fumine, ne ku lawila ati: Iyi i lu kwiso'ko, ne wanukile wa lu ku nukuka.

LIX. ULUSIMI LWAKWE KAKWELE.

Awantu wa li wawili ne mulamu waŵo. Popele wa lile mu ku noŵka, ne walamu wakwe wawili, umwine wa nkasi umo. Uyo umwine wa nkasi waŵo amaŵoni ne ku ciluka, ne ku wona aenji. Aŵo aŵalamu wakwe ne ku noŵka panini. Popele aŵalamu wa li lawile ati: Mbo'yu muntu, kani tu muwipaye? Kumfwa uyo umufi muwye umwanice wakwe ati: Ņga tu mu fyuke lukoso, ne maŵoni akwe tu pinte! Neŵo ndi ne bwaŵga ubwa ku fise'nsila; ne nsila tu fise! Cine ne ku

¹ The *Fumbwa* is a large black evil-smelling ant, while the *Kanenene* is the common little black ant, that pesters the food-stuffs.

drum again. And again it began to dance down below. Then the skins blew off, and went where they had gone (before). Then it went to pick up its skins.

Then that man arose, and went springing from tree to tree, going to his home like a monkey. Then it picked up the skins. And then it found him again on another tree, and said, "Brother-in-law, show me my child; now you are getting near to your country." And he refused, saying, "No, I won't show you a relation of mine!" And then he once again beat the drum. And in the same way he began to sing, and its skins blew off, and went hither and thither. And off it went again to pick up its skins. Then he arose and went jumping from tree to tree and reached the gardens of his home. Then his mother saw as it were a swallow settle in the courtyard. Then his mother said, "Well I never! Greeting, my child (lit. my relative)!" He replied, "Greeting!" She said, "Where is your sister (lit. relative)?" He said, "My sister, you shall not see her." He added, "She was married to a lion, that is what has eaten her!"

Then his mother sat down, and began to cry. Then he arose to forbid his mother saying, "Stop crying!" She said, "Am I to stop crying, when you said that my child was eaten up?" He said, "First take the drum with which I came." Then his mother arose and uncovered the skin; and found her child in the drum. Then the (daughter) came out, and the child with her. Then the (mother) praised her (son) saying, "You have grown up, you have saved your sister!" Then she took five female slaves, and gave them to him.

Then that big lion arrived, and stood at the outskirts of the village. When it saw that they had already reached the village, it returned.

LVIII. THE STORY OF MR. BIG-BLACK-ANT AND MR. LITTLE-BLACK-ANT.

One day Mr. Big-Black-Ant came out and said, "That which is coming over there, and the tiny ones will go like drift-wood." Then Little-Black-Ant came out, and said, "That which is coming over there, and the evil-smelling will lose their smell."

LIX. THE CHORIC STORY OF THE RHINOCEROS.

There were two people and their brother-in-law. And he went to seek riches together with his two brothers-in-law, the owner of the sisters (being this) one. Their owner-of-the-sisters surpassed in wealth, and amassed a great quantity. Then his brothers-in-law said, "What about this fellow, shall we kill him?" Then his fellow, the younger married man, said, "Let us just run away from him, and let us take his wealth with us! (For) I have a spell to hide the path; and so let us hide the path!" Indeed in the middle of the night

fuma pakati pa wusiku ku musu wa lele, ne ku mu sya mu tulo, ili a lele umulamu. Popele ne ku lapuka, ne ku lu ku ya, ne nsila wa pinta.

Pa kwewa ati a patamuke pa tulo umulamu, a sange'nyanda iswetele, ne ma'woni akwe wa pinta akale onse. Popele kumfwa ati: Mba awa wame wa ya kulipi? Pa ku fuma, ku sanga lyenke'yamba, insila i. Koti ati iyge mulya, ni mu mpanya lukoso. Popele ne ku fika mu mbali ya muti ukulu, lomba a lu ku lila. Te po pa nga mu sanga kakwele. Popele kumfwa kakwele ati: Mba nindo u lu ku lila? Kumfwa ati: Ndu ku lila awalamu wanyi: wa mfyuka ne ma'woni anji wa ntuala! Kumfwa kakwele ati: To wa bwene-po umo wa ya? Kumfwa ati: I, nsi wa bwene-po umo wa ya. Kumfwa ati: Kani yku fisulwila insila, u ka ndambul'ndo? Kumfwa ati: Koti kani u ka m'fisulwila insila, nka fike ku musu, iykasi yanji yopele iya wene wa nsya mu mpanya e nka ku lambula!

Popele icine kakwele ne ku wula inondo siwili ne lukombo lwa wuyga ne ku wika-po, ati e cakulya ica mu nsila. Kumfwo'yo muntu ati: Mbe'si inondo mwa mpela, insila ndu kwi fisulwila syani? Kumfwa ati: Tange lisyapo, wa ku wona ya fisuluke'nsila. Tange wimbe ulwimbo! Kumfwa ati: Ulwimbo nsi lwisi. Ne ku poka Waka-kwele inondo syowilo, ati:

Inondo yanji, inondo yanji, inondo yanji iya mukumanya;
Inondo ya mpele Kakwele, inondo yanji iya mukumanya;
Ati ko konkomwena, inondo yanji iya mukumanya e...!

Popele a li pamawile-po, popele ne nsila ne ku fisuluka. Popele Kakwele ati: To bwene? Fyopel' fi e fi wa ku lu ku ya. Koti ko ya ye ye ye, ko pela ku sanga ya pele'nsila, ati e-po wa lele pano: na wewo ne ku lala popele apo.

Cine lomba a lu ku ya. Koti lwe ni pa mutanda apa wa lele. Popele apo pa mutanda ya pele'nsila. Popele ne ku lala enka mu mutando'mo. Pa kwewa ati bw' lucelo ne ku fuma, ne ku ya ukwa pele'yamba, ne kwikala, ne ku lu kwimba liwili ati:

Inondo yanji, inondo yanji, inondo yanji iya mukumanya;
Inondo ya mpele Kakwele, inondo yanji iya mukumanya;
Ati ko konkomwena, inondo yanji iya mukumanya e...!

Popele icine ne ku tiwuke'nsila, na ye a lu ku ya fyopel' fyo ne nondo syakwe a pinta. Popele ne ku fika apo apa wa lele, a sanga insila ya pela; ne kwinjila, ne ku lala mu mutanda. Ulucelo ne ku lapuka, ne ku fika ukwa pele'yamba, ne kwikala ati:

Inondo yanji, inondo yanji, inondo yanji iya mukumanya;
Inondo ya mpele Kakwele, inondo yanji iya mukumanya;
Ati ko konkomwena, inondo yanji iya mukumanya e...!

Ne ku pama-po yke! ne ku tiwuke'nsila. Lomba a lu ku ya.

they went out from the village where they were sleeping, and left their brother-in-law lying asleep. Then they hurried out, and went and carried the path with them.

When their brother-in-law got up from sleep, behold the house was empty, and they had already carried off his wealth. Then he said, "And where have these fellows gone?" On going out, behold there was only forest, no path at all. When he tried to go in, it was just forest. Then he reached the side of a big tree, and began to cry. Was it not there that the rhinoceros found him? Then the Rhinoceros said, "What are you crying for?" He said, "I am crying for my brothers-in-law. They have run away from me, and have taken away my wealth." Then the Rhinoceros said, "Did not you see where they went?" He said, "No, I didn't see where they went." Then he said, "If I discover the path for you, what will you pay me?" He said, "If you discover the path for me, so that I reach (my) village, my sister, the very one who belongs to him who left me in the bush, her I shall pay to you!"

Then indeed Rhinoceros took two rods, and added a calabash of meal as food for the road. Then that man said, "How about these rods that you have given me, how am I to discover the path with them?" He said, "Just play on them, you will see the path come to light. Just sing a song!" The (man) said, "I don't know the song." And Mr. Rhinoceros took the two rods saying:

"My rod, my rod, my rod of meeting;
The rod Rhinoceros gave me, my rod of meeting;
Knock together, my rod of meeting, e . . . !"

Then he beat on them, and the path came to light. Then Rhinoceros said, "Don't you see? It is just like this that you must go. When you have gone on and on and on, end where you see the path come to an end, for it is there that they slept; and you too must sleep just there."

Then indeed off he went. When he had journeyed, he was at the zareba where they had slept. Right there at the zareba the path came to an end. Then he slept alone there in the zareba. At day-break he went out, and went to where the forest ended, and sat down, and sang again:

"My rod, my rod, my rod of meeting;
The rod Rhinoceros gave me, my rod of meeting;
Knock together, my rod of meeting, e . . . !"

Then indeed the path broke open, and he went like that, carrying his rods. Then he arrived where they had slept, and found that the path had come to an end; and entered, and slept in the zareba. In the morning he hastened out, and reached where the forest ended, and sat down saying:

"My rod, my rod, my rod of meeting;
The rod Rhinoceros gave me, my rod of meeting;
Knock together, my rod of meeting, e . . . !"

And he struck them bang! and the path broke open. And off he went.

Pa nsiku sitatu na ciw̄a ne kú ya ku musi kuli w̄anyina, a sanga w̄anyina w̄a lu ku lima. Ako kaciw̄a ne ku fika ne kwikata. Popele lomba ka lu ku lila ati:

Kulukuku ci lele'nsuwa, a lile ci lele'nsuwa!
 Kulukuku ci lele'nsuwa, a lile ci lele'nsuwa!
 Na mu ka lima, ci lele'nsuwa, a lile ci lele'nsuwa e...!

Popele w̄anyina ne ku langguluka ati akoni ka lu ku lile'misowa ya-kako. Popele apo uku li umwana waŵo ne ku lu kwenda ne nondo syakwe. Pa nsiku sisanu na kamo ne ku fika aŵo aŵalamu ku musi: popele ne ku w̄a sekela ati: Ele aŵa ile mu ku noŋka! Kumfwa w̄anyina ati: Mbo'yo mulamu wenu mu li sile kulipi? Kumfwa aŵalamu ati: W̄a li iw̄ile ifya w̄ene, w̄a li w̄epeye! Kansi a li pa numa a lu kwisa. Kumfwa w̄anyina ati: Ta noŋkele-po uŵuŵoni? Kumfwa ati: W̄aŵa, icimbikwe ca kú fwa ca li w̄a tangilile! Popele w̄anyina ne nkasi syakwe w̄a lu ku lila, bwati cine a li fwile.

Ako kasuwa neli ku lima w̄aŵa, ka w̄elilwa uku lila. Ná ko kaciw̄a ati: Aŵo w̄antu ta w̄esile ku maŵala, mba w̄ule! Popele ne ku w̄a koŋkelela ku musi uko w̄a lu ku lila, ati:

Kulukuku ci lele'nsuwa, a lile ci lele'nsuwa!
 Kulukuku ci lele'nsuwa, a lile ci lele'nsuwa!
 Na mu ka lila, ci lele'nsuwa, a lile ci lele'nsuwa e...!

Popele w̄onse ne ku palanggana pa malilo: ne kú ya mu ku lu ku lima. Kambi kasuwa ná ye ne ku fika, ne ku fikila ku mukalo. Koti w̄ambi ati: Tu ka tape amenda; ku sanga a likele ku mukalo. Popele ne kwalamuko'luw̄ilo uyo mwanakasi. Kumfwa ati: Mwi ntina, ndi muntu! Iseni, mu w̄uleni! Ná ye ne ku fika, ne kwiminina uyo mwanakasi. Kumfwa ati: E ne w̄a sile mu ku noŋka umo twa ile. Popele ne ku mu w̄ula ati: Ka mú ya kuli w̄amama, mu w̄a tepetele ati — Kansi umwana wenu ta fwile! Ná ye inongo ne ku tula, ne kú yo'luw̄ilo kuli w̄anyina, ne ku w̄a sanga, ne ku laŵila ati: Kansi umwana wenu w̄a li mu sile lukoso, pano a li fikile ku mukalo. A ŋkana ati — W̄e ntulisya ku musi, w̄e ka fyuka aŵa nsile; koti w̄ese w̄atata w̄enka uku mpapa!

Popele icingulo ca w̄usiku ne kú ya-ko wisi, popele ne ku mu papa, ne ku mu fisa mu cipembe cakwe. Popele ulucelo, te-po pa ku w̄eta aŵako w̄akwe. Kumfwa ati: Mwe w̄ame mbuleni ifi fwile umwana wanji! Cine w̄oŵilo aŵako ne kwisa ne kwikata; lomba w̄a lu ku londo'mulandu. Ati: Twa lile ne w̄alamu w̄esu. Popele ka w̄eŵe'nsalu sya w̄ene. Popele ne ku w̄ekata, ne ku w̄epaya! Popele ne kwima wisi, ne kwinjila mu ŋanda ku mwana wakwe, ne ku laŵila ati: Mbá

On the third day, a dove went to the village to his (the young man's) mother, and found the mother hoeing. That little dove arrived and settled. Then it began to cry saying: —

“Kulukuku¹ the sun's nurse, the sun's nurse went!
Kulukuku the sun's nurse, the sun's nurse went!
Even though you hoe, the sun's nurse, the sun's nurse went, e. . . !”

Then the mother thought that the little bird was (merely) making its own cry. Then where her child was he was travelling on with his rods. On the sixth day those brothers-in-law reached the village; then the (people) greeted them saying, “Ah! here are they who went to make fortunes!” The mother said, “How about your brother-in-law, where have you left him?” Then his brothers-in-law said, “He stole another's goods, and they killed him!” All the time he was coming on behind: Then his mother said, “Did he not get any riches?” They said, “Not he, the death omen went before him!” Then his mother and sisters began to cry, believing that indeed he was dead.

On that day they did no hoeing, they tarried weeping. And that little dove said, “Those people have not come to the gardens, let me tell them!” Then it went after them to the village where they were crying, and said.

“Kulukuku the sun's nurse, the sun's nurse went!
Kulukuku the sun's nurse, the sun's nurse went!
Even though you cry, the sun's nurse, the sun's nurse went, e. . . !”

Then everybody scattered away from the crying; and went to hoe.

One day he (the young man) too arrived, and reached the well. Just then one said, “Let's go and draw water;” and found him sitting at the well. Then that woman returned in haste. He said, “Don't be afraid of me, I am a human being! Come, let me tell you!” Then that woman arrived, and stood still. He said, “It was I whom they left making a fortune where we went.” Then he told her, saying, “Go to my mother, and whisper to her, saying, ‘All the time your child did not die!’” And she put down her pot, and went with speed to his mother, and found her, and said, “All the time, they just left your child behind, now he has arrived at the well. He forbade me saying, ‘Don't let her make me known to the village, lest those who left me make their escape; but let my father alone come and carry me!’”

Then in the late evening his father went there, and carried him, and hid him in his closet. Then in the morning was it not that he called his sons-in-law. He said, “Friends, tell me how my son died!” Indeed both his sons-in-law came and sat down; then they began to state the case. They said, “We went with our brother-in-law. Then he stole another's calico. They caught him, and killed him!” Then the father arose, and entered the house to his son, and said, “How

¹ The sound made by doves on settling on a branch; cf. *Imb.* 77, Sec. III.

wā wāntu, tu wā cite syani? Ati: Tanjeni uku wēkata, ilyo mfume! Cine ne ku wēkata iwōwilo, ilyo ne ku wōna lwè ni ku walamu wāwō wā fuma. Kumfwa ati: Mwe mwa lu kweūa ati: Umuūyēsu a li fwile, mbo'yu ni nani?

Ako kasuūa na Kakwele pupulu. Popete apo kumfwa ati: Ala, tu wēpaya aūa wāntu! Kumfwa ati: Yo, ku wēpaya té ko, inhkasi syanji si ka syale pa maūwala. Ŋga wā wā tamfye lukoso, wā lu ku ya! Cine ne ku wōlela ne cito, ne matoi ne ku wā pupa na mu numa. Popete ne ku mu pela Kakwele inhkasi syakwe syowilo, pakuti pa ku mu pulusya.

LX. ICISIMIKISYO ICA WAKALULU.

Wā lile ili wēnenda. Pa kweūa ati wā ye'fi, ku wōna ni ku mfula i lu kwisa. Popete wōnse ati: Ŋga tu yuwe! Wambi ne kú ya mu miti. Wākalulu ati: Neūo mu cinsokela! Pa kweūa ati ya loka ya loka, ne ku kalika; apa lele Wākalulu ne ku syala amapokomena. Kumfwa ati: Wōnse aūawāyanji ya loka ya kalika, pali neūo ya tongga-po ne mutete! Aūawāyakwe ati: We muntu Kalulu twende, māpokomena a lu ku ku loka! Koti cine ili wā fumine Wākalulu wā li sangile imfula kāle ya kalika.

LXI. ICISIMIKISYO ICA MUNTU UWA TEKELWE.

Lomba pa ku wūlo'kwa ku fwayo'wūwōni, kambi kasuūa a li langgulukile ati: Tanje tu wōne ukuūyala-po imbono, kani imfumu i ka temwa. Popete icine a li wyele, ne ku lu kweyge'misasi, ne ku lu ku twala ku mfumu. Pa kweūa ati imfumu i wōne'fyo, ya li laūwile ati: We muntu wanji weūo, u lu ku cita bwino, wūno wūkumo u fume, u lu kú ya kwenu! Kalume uyo wa likele, ati: Na tota Sikulu kakwasu. Wa li imine, lomba wa lu kú ya kwaūo.

LXII. ICISIMIKISYO ICA WANDUWĀ NA WAKANSUSWA

Wānduūa na Wākansuswa wā likatene uūwulunda. Wānduūa ka wā longele'fyakulya, ka wā twala kuli Wākansuswa. Wākansuswa ná wō ka wā longele'fyakulya, ka wā twala kuli Wānduūa. Pa kweūa ati kambi kasuūa, Wākansuswa ne ku laūwila ku wākasi wāwō ati: Masosi Wānduūa wā kesa, u ka tule kandolo, ci kese ci ká lye iciūusa canji. Wānduūa akasuūa kopele ako ne ku fika. Wākansuswa ka wēpike'fyakulya, ka wā teweta: ka wā wā sindikisya ne ku wāsindikisya. Kumfwa ati: Mba we mwame u kesa-ko lisa kuno? Kumfwa Wānduūa ati: Mba mweūo ta mwisa-ko? Wākansuswa ne ku kana ati: Koku, u

about these people, what are we to do to them?" He said, "First catch them, then let me come out!" Indeed they caught them both, then they saw, and behold their brother-in-law came out. The (father) said, "You, who said, 'Our mate is dead,' who is this?"

On that day Rhinoceros too suddenly arrived. Thereupon they said, "Ach! let us kill these people!" (But the young man) said, "No, don't kill them, let my sisters remain in the gardens. Just drive these (fellows) away, and let them be off." Indeed they daubed them with ash, and sprinkled ashes on their backs. Then he gave Rhinoceros both his sisters, because he had saved him.

LX. THE STORY OF MR. LITTLE-HARE.

They went out walking. When they had gone thus, they saw the rain coming. Then all said, "Let us seek shelter!" Some went under the trees. Mr. Little-Hare said, "I under a bush!" When it had rained and rained, and left off; where Mr. Little-Hare lay the droppings remained. He said, "On all my companions it has rained and left off, (but) it has stuck to me, a reed!" His companions said, "Man Little-Hare let us go, they are droppings that are raining on you!" Indeed as soon as Little-Hare came out, he found that the rain had already left off.

LXI. THE STORY OF THE MAN WHO WAS ENSLAVED.

And when he had not wherewith to get possessions, one day he thought, "Just let me try to sow some castor-oil, perchance the chief will be pleased." Then indeed he sowed, and expressed some gourds-full, and repeatedly took (them) to the chief. When the chief saw that, he said, "My servant, you are doing well, now leave (my service), and go to your home!" That slave sat down and said, "Thank you, my dear master." He arose and went to his home.

LXII. THE STORY OF MR. LURIE AND MR. BAT.

Mr. Lurie and Mr. Bat became friends. Mr. Lurie used to gather food, and take it to Mr. Bat. Mr. Bat too used to gather food, and take it to Mr. Lurie. One day Mr. Bat said to his wife, "The day after tomorrow Mr. Lurie will come, and you must dig some sweet-potatoes, that my friend may come and eat." That same day Mr. Lurie arrived. Mr. Bat cooked food and set it before him. Then he saw him off. He said, "Well friend, when will you come here?" Mr. Lurie said, "How about you, you don't come (to my place)?" Mr. Bat refused saying, "No, you come, mate, you come and get some

kese, we muŵyanji, u kese mu ku pokela-po aŵánice kandolo. Kumfwa ati: Ŋkesa masosi. Kambi kasuŵa ka ká wa.

Pa kweŵa ati bwá ca kambi kasuŵa, ati: We mukasi wanji, tula kandolo, Wanduŵa wa lu kwisa, wese wá lye! Ne wakasi ŵaŵo na kandolo ka ŵa tula; ka ŵa wika na mu noŋgo. Lomba fi lu ku fwata. Wakansuswa ne kwikala ku mulomo wa noŋgo, na Wanduŵa ne kwisa, ne ku laŵila ati: Mbo'muŵyanji wá ya kulipi? Ati: Nsi wa bwene-po uku wá ya: kani wá ya kulipi? Umwanakasi ne kwima ati njifunune pali kandolo. Pa kwifununa-po, a li bwene wa lapuke, ati: Kansuswa mwipikitwa mu fyumbu! Popela Wanduŵa, pa ku wone'fyo, wa li kaŋkamene ukwakuti. Pa ku silo'kú lya, impindi yopelé yo wa li laŵile ati: Ŋga lu syale-po, ná ya kwanji. Mailo u kese-ko kwanji! Popela Wakansuswa ne ku kaŋkamana ati: Pakuti pando wa citile'fi? Lomba wa lu kú ya Wanduŵa.

Pa kweŵa ati bwá co'lucelo, ne ku laŵila ati: We mukasi, tula kandolo! Ne mukasi waŵo wakandolo ne ku tula. Kumfwa ati: Na neŵo mbike kungsi! Umukasi ati: Mu lu kú fwa! Ati: Koku, cimpelampela na bwene ku muŵyanji mailo! Cine a li wemisyé, ne ku wa wika kungsi ya noŋgo ne mulilo ubwinji. Pa ku tatiko'ku fwata, ná wo ne kufwa ka wá fwa. Ne kwifununa-ko umukasi waŵo, ku saŋgana walume wá fwa. Lomba a lu ku lila. Ne ku ŵulo'mutwi, ne ku sufya-ko ne lusila, ne ku patika pa cisinŋa; na Wakansuswa ne ku fika.

Ati: Mbo'muŵyanji wá ya kulipi? Ati: Aŵaŵyenu wá ya ku musitu mu ku syane'ngoma ya ciŋkalamutwi. Mu li bwene umutwi ngu wa teta-ko, wá sya pa cisinŋa! Wakansuswa lomba wa lu ku bwelela kwaŵo uluŵilo ku musi.

Pa kweŵa ati wa fika ku wakasi, ati: We mukasi, to ntetele umutwi, ŋka syane'ngome'sya ciŋkalamutwi: aŵaŵyanji wónse wá ya kale! Kumfwa wakasi ati: Mu lu kú fwa, mweŵo mwe wantu! Wo ne ku kana ati: Koku, pakuti aŵaŵyanji wónse wá ya, imitwi wá sya! Umukasi a lisile ne katemo, ne ku wa teta-ko umutwi. Wakansuswa ne kú fwa popela apo.

Ne kwima Wamuka-kansuswa ne kú ya kuli Wamuka-nduŵa, ati: Mweŵo, mwe Wamuka-nduŵa, mwa li tumpaikile umulume wanji. Umulume wanji pano ne kufwa wá fwa. Mweŵo e mwe mu li ne mulandu! Wamuka-nduŵa ne kwasuka ati: Umfwa-ko, Muka-kansuswa, umulume wanji a lisile kweni uko, umulume woŵe ka mu tumpaika umulume wanji. Pa kwisa kuno umulume wanji, ka laŵila ati: Ncite ifi wa cita Kansuswa, pakuti Kansuswa wa mwipika muli kandolo, na neŵo pano u njipike! Popela icine, pa ku mwipika umulume wanji, na li bwene umulume wanji á fwa. Na neŵo eli na citile amano uku fumya-ko umutwi: e mulume woŵe ná ye á fwa, pa ku wono'mutwi wa Wanduŵa, na neŵo ne ku mu ŵula ati: Wá ya ku syana inŋoma ya ciŋkalamutwi.

sweet-potatoes for the children." He said, "I shall come the day after tomorrow." And the sun of another day set.

When another day had dawned, (Mr. Bat) said, "Wife, dig the sweet-potatoes, Mr. Lurie is coming, let him come and eat!" Then his wife dug the potatoes; and put them in the cooking-pot. And they began to boil. Mr. Bat sat on the lip of the cooking-pot, and Mr. Lurie arrived and said, "Where has my mate gone?" She said, "I did not see where he went. I wonder where he has gone?" The woman then got up to uncover the potatoes. On uncovering them, she saw him come out, saying, "Bat that is cooked with the marsh-roots!" Then Mr. Lurie, on seeing that, was greatly astonished. Directly he had finished eating he said, "Goodbye, I am off home. Tomorrow you must come to my place!" Then Mr. Bat was amazed, and said, "Why has he done this?" And off went Mr. Lurie.

When morning dawned, he said, "Wife, dig some sweet-potatoes!" And his wife dug the potatoes. Then he said, "Put me underneath!" His wife said, "You'll die!" He said, "No, it is a trick that I saw from my friend yesterday!" Then indeed she picked him up, and put him in the bottom of the pot, and a great fire (around). When it began to boil he died. And his wife uncovered it, and found her husband dead. Then she began to cry. And she took his head, and smeared it with red clay, and set it on a stump; and then Mr. Bat arrived.

He said, "Where has my mate gone?" She said, "Your mate has gone to the forest to dance the headless dance. See here is his head that he has cut off, and left on the stump!" Thereupon Mr. Bat returned with speed to his village.

On reaching his wife, he said, "Wife, cut off my head, and let me dance the headless dance. All my friends have gone already!" His wife said, "You'll die, man!" He denied saying, "No, because all my friends have gone, and left their heads!" His wife came with an axe, and cut off his head. Mr. Bat died straightway.

Then Mrs. Bat arose and went to Mrs. Lurie, and said, "You, Mrs. Lurie, you deceived my husband. Now my husband is dead. It is you who are guilty!" Mrs. Lurie replied, "Listen, Mrs. Bat, my husband came to your place, and your husband deceived my husband. When my husband came here, he said, 'Let me do what Bat does, because Bat was cooked in the sweet-potatoes, and now you cook me!' Then indeed, on cooking my husband, I saw that my husband was dead. Then it was that I showed wisdom in taking off his head; and your husband too died, when he saw Mr. Lurie's head, and I told him that he had gone to dance the headless dance."

LXIII. ICISIMIKISYO ICA MUNTU PA NSALA YA
KAUMBO.

Insala ya li tatikile ne kwisa. Pa kweŵa ati ya ise'fyo iya kaumbo, kambi kasuŵa a li imine, ne kú ya kwa Caŵala, ku sangana kulya kwa Caŵala kwá fwe'nama; ne finani ne ku mu pela-po. Popele a li imine, lomba a lu ku bwelela, ne kwimya ne finani ifyo na mu luŵunda, ne ku fikila kwakwe ku mulilo. Ati: Uno mwaka fwe ŵalanda twa ku puluka syani? Pa ku pite'mpindi ice, ŵa li imisye ne ciŵesi caŵo: ka ŵa kopola-ko mu luŵunda. Ka ŵa twa-mo ne musowa, lomba ŵa lu ku lila. Pa kweŵa ati a cite'fi, umwana ati: Tata, mpeni-po akanani. Ati: Ka mu li lya, mwe fiŵanda, kwa Caŵala ŵa lu ku li lya! Ná ko akana ka li ŵulile iciŵesi, ne ku kopola-ko mu luŵunda. Olo, ne ku lila ukwakuti; ne kú fwa.

LXIV. ICISIMIKISYO ICA ŴAKALULU.

Kumfwa ati: Mwe ŵame, mwe ŵana ŵanji, pamo ne nsofu ne mboo ne nsongo syonse, na ŵaciŵukila ne mbisi, ntembeni, ne nyinenwe neŵo; na mweŵo ilyo ŵa ka lu ku mu tembeni pa kú fwa! Icine ne ku ka temba akalulu. Kumfwa ati: Fino ifi mwa ntemba, icisa cakwe ŵa ka temba! Cine fyopelé fyo ati i fwe, icisa ka ŵa temba.

Pa kweŵa ati ni kwiŵumba lya fyuni ná ko, kumfwa akatiti ati: Neŵo ntembeni, mwe fyuni! Ne ku kana ifyuni ifiŵyakwe ati: We wa ku cepe'fi, é we twa ku temba? Popele icuni ka ŵa pinta lukoso pa minwe.

LXV. ICISIMIKISYO ICA ŴAMUKUTA¹ NA
ŴAKOMBOLWE.

Ŵakombolwe ŵa li ŵakalume ŵa Ŵamukuta, ŵonse na Ŵanseke. Popele kambi kasuŵa ya lisile insala ikulu; ifyakutuka ne ku katasya. Koti ati tú lye-po isaŵi, kàle ŵa lesula. Ŵa li laiŵile Ŵamukuta ati: We mwame, we Kombolwe, ŷga tu kepaye isaŵi ku Ŵutwa. Ŵa li imine, lomba ŵa lu kú ya ili ŵa lalilila, na ku Ŵutwa ne ku fika. Ŵa li tatikile ne kwipaye'saŵi. Pa kweŵa ati ŵa ipaye'saŵi, ati: Pano ŷga tu bwelele kuesu! Ŵa li pikile-mo kaiŵili uku lu ku bwelela. Na ku musi ka ŵesa, ka ŵa fika. Pa kweŵa ati Ŵakombolwe ulucelo ne kwipusya ati: Mbe'li isaŵi, Sikulu, ŷka twale kulipi mu kula masaka? Ati: U

¹ The *Mukuta* is a large river-bird, which lives mainly on fish; its shrill cry is often heard near the villages.

LXIII. THE STORY OF THE MAN IN THE FAMINE TIME.

Hunger began and came. When a famine had thus come, one day a man arose, and went to Chawala's village, and found that at Chawala an animal had died; and they gave him some meat. Then he arose, and went back home, and took up his meat, and (put it) round his waist, and reached his fire at home. He said, "This year, we orphans, how shall we pull through?" After a little while, he took up his knife and sliced at his waist. And he screamed out, and began to cry. When he did this (here the narrator makes a movement as though to put the sliced meat on the fire), his child said, "Father, give me a little meat." The (father) said, "Eat yourselves, ye devils, at Chawala's village people are eating themselves!" And the youngster took a knife, and cut at his waist. Ah, he began to scream; and died.¹

LXIV. THE STORY OF MR. LITTLE-HARE.

He said, "Friends, children of mine, together with the elephants and the buffalo and all the eland, and the roan and the zebra, carry me between you, who am your mother; and you in that way they will carry you when you die!" Then indeed they carried Little-Hare between them. He said, "Just as you have carried me like this, (each) corpse they will carry!" Indeed in that way, when one died, they carried the corpse.

However in the assembly of the birds, Tom-tit said, "Carry me between you, O birds!" And his fellow birds refused saying, "You who are as tiny as this, is it you that we are to carry?" And so a bird they just carry in the hand.

LXV. THE STORY OF MR. RIVER-BIRD AND MR. COCK.

Mr. Cock was the slave of Mr. River-Bird, as also Mrs. Hen. Then one day there came great hunger; it was difficult to find food. When they tried to eat fish, they fainted at once. Mr. River-Bird said, "Friend Cock, let us go and kill fish in the Twa Country." They arose, and off they went sleeping hungry, and reached the Twa Country. They began to kill fish. When they had killed the fish, (River-Bird) said, "Now let us go back home!" They turned round again, and returned. And came to the village, and arrived. In the morning Mr. Cock asked saying, "How about these fish, Sir, where

¹ Another version of this story ends by saying that, on the death of the child, the mother demanded to see where her husband had cut himself; and, discovering the fraud, upbraided him with being the cause of the child's death.

ka twale ku musî uwa kopele uko! Popele cine wâ li kakile ne sawî Wâkombolwe, lomba wâ lu kû ya. Pa kweûa ati wâ fika, wâ sangana amasaka kwisyala tu tu; ne ku tula ne mitembo ya masawî, lomba wâ lu ku palaya. Pa kweûa ati kâ wa kasuûa, ne kwinjila mu ganda ya wântu, ka wâ lala. Awântu ati: Twa syuka, insumbi lelo sya isa ku musî!

Pa kweûa ati uko ukwa syele Wamukuta, wâ li tatikile ukwita ati: Inswi syanji, inswi!¹ Uku si wona, i. Lomba Wâkombolwe ne ku lu ku kene ukû ya ku nika mu kû nwa menda, pakuti pa ku tina Wamukuta. Umukuta insiku syonse u lête'sawî lya-uko, pakuti Wâkombolwe wâ li kakatile ku musî. E-po wâ kanine Wâkombolwe ukû nwa menda ku nika, pakuti wâ li iwûle isawî lya Wamukuta.

LXVI. ICISIMIKISYO ICA WÂKOMBOLWE NA WÂMPAKA NE FIŊKUWAILA.

Kwa li umwanakasi ku musî uko. Ka wema Wampaka ati tu kope, ka wâ wâ kana. Ka wesa-po wambi ati tu kope, ne ku lawûlo'mwine wa mwana ati: Ū kopo'mwana wanji uyu, a kâ ye mu ku tamfye'fintu ifi li mu ntumbo yanji! Ná wô ne kwipusya ati: Mbe'fyo fintu fi li syani? Ati: Fi li iweke umusi lukoso mpangana mpangana! Ná ye uyo muntu ati: Koku, nga wule umwana wenu! Lomba a lu kû ya kwaûo. Na wambi ka wema. Ati: Mwa londe'ndo, mwe wântu mweûo? Ati: Na isa mu kupo'mwana wenu. Kumfwa ati: Ū kopo'mwana wanji uyu, a ka tamfye'fintu ifi li mwiwala! Ná ye wa li kene ati: Koku, pakuti ifyo fintu fikali, te kwelehwa neûo uku fi tamfya!

Pa kweûa ati Wâkombolwe apo wâ li, lomba wâ lu kû ya, ati: Ndu kû ya kupa neûo uyo mwânice. Mba nindo neûo wâ ku gkanina? Pa kweûa ati wâ fika Wâkombolwe ne kwipusya ati: Neûo na isa mu kupo'mwana wenu! Wanyina-fyala ne ku sumina ati: Ukupa-ko mweûo mwa kupa. Tange mu ka tamfye ifintu ifi li mwiwalo'mo! Wâkombolwe ne kwipusya ati: Mba fi li kulipi? Ne ku lawûla Wanyina-fyala ati: Fi li ku maûala! Ne ganda ne ku mu langga. A li imine ulucelo ati ndu kû ya-po kwesu; ne kû ya na kuli wawisi. Kumfwa ati: Ifintu fi li kakatile ku wûko bwanji mwiwala. Kumfwa ati: Umfwa-ko, we mwana wanji, u kâ ye lukoso lucelocelo, u ka fike, u ka lile ati: Kokoliliko! u ka wone'fyo fintu fi ka wutuko'lucelo.

Popele cine a li imine, lomba a lu ku ya. Pa kweûa ati a fika ku wûko bwakwe, ne ku lawûla ati: Na bwela, mpeleni umukasi wanji! Wanyina-fyala ati: Koku, tange mu ka tamfye ifintu ifi li mwiwala,

¹ Inswi is the Lenge equivalent for the Lamba *Isawî* (= fish). This story is evidently of Lenge origin, as the words of the cry are retained in their original form.

shall I take them to buy corn?" He said, "Take them to the village over there!" Then indeed Mr. Cock tied up the fish, and off he went. When he arrived, he found corn lying white on the ash-heap; and he put down the loads of fish, and began to scratch about. When the sun set, he entered the house of one of the people, and slept. The people said, "We are fortunate, today fowls have come to the village!"

There where Mr. River-Bird remained, he began to call out, "My fish, fish!" But he didn't find them. Thereupon Mr. Cock always refused to go to the river to drink, because he was afraid of Mr. River-Bird. River-Bird always calls for his fish, because Mr. Cock stuck to the village. That was why Mr. Cock refused to drink water at the river, because he stole Mr. River-Bird's fish.

LXVI. THE STORY OF MR. COCK AND MR. WILD-CAT AND THE GOBLINS.

There was a woman in yonder village. Mr. Wild-cat arose in order to marry. She refused him. Others came to marry, and the owner of the child said, "He who would marry my child, must go and drive away the things that are in my gardens!" And they asked, "What are the things like?" She said, "They have built a village, (there) are scores of them!" And that (particular) man said, "No, let your daughter go without (a husband)!" And off he went home. And others arose. (The mother) said, "What are you after, you people?" One said, "I have come to marry your daughter." She said, "He who would marry this child of mine, must drive away the things that are in the garden!" But he refused saying, "No, for those things are fierce, it is not fitting that I should drive them away!"

And, lo, Mr. Cock whence he was, went and said, "I am going to marry that young girl. Why should they refuse me?" When he had arrived, Mr. Cock asked saying, "I have come to marry your daughter!" His mother-in-law agreed saying, "Indeed you will marry: but first you must drive away the things that are in that garden!" Mr. Cock asked where they were. And the mother-in-law said, "They are in the garden!" And she showed him to a house. He arose in the morning to go home, and went to his father. He said, "Some things are obstinately living in the garden at my wife's village." (The father) said, "Listen, my child, you just go very early in the morning; when you arrive, you cry out: 'Kokoliliko!' You shall see how those things will run in the morning."

Then indeed he arose, and off he went. When he had reached his wife's village, he said, "I have returned, give me my wife!" His mother-in-law said, "No, first you must drive away the things that

iiyo tu ka mu peleni! Pa kweîda ati lucelocelo, a li imine Kombolwe, ne ku fika ku matumbo, ne ku laûila ati: Kokoliliko! Pa kweîda ati cimbi ci fume, ati: Mwe wame, mwe mu li mu mayanda, twendeni, kâle twâ fwa! Popele cine fyonse fya li tungulukile. Kawîli ne ku bwelesya-po liwîli Kombolwe ati: Kokoliliko! Olo fyonse ne ku palanyano'luwîlo, ne ku wutuka iciwutukewutuke, ukû ya ku fiko'mwakuti uwutali. Ne ku fika ne kwimakana, ne ku laûila ati: Mwe wame, mba cidya cintu cá syani, icikasikile ku kanwa? Ka ji wundumuka-po: ka fyaûuka kanika. Kawîli ne kwimakana, ati: Kani cidya cintu twa ci sya? Kani ni wani ca ipaya? Womfwe nga fifi: Kokoliliko! E ku wutuke'ciwutukewutuke.

Lomba Kombolwe ka lu ku bwelela ku musi, ati: Twendeni, mu ká sive wacipusi! Lomba cine wanyina-fyala na pa citundu, lomba wa lu kú ya: na ficipusi ka wá swa. Lomba wa lu ku bwela. Pa kweîda ati wa bwela, ne mwanakasi ne ku mu pela.

Pa kweîda ati uko fya ile'fyo fintu, ne ku kumanya Wampaka; ati: Mba mwe nindo mwa tukutile'ji? Ati: Icintu ci lu ku fwayo'ku tú lya, icikasikile ku kanwa. Kumfwa Wampaka ati: Mba ci lu ku cita syani? Ati: Ci lu ku cita ati: Kokoliliko! Kumfwa Wampaka ati: Mwa leko'wucisa. Fweîdo e cakutowela cesu cidya! Ka tu yeni, nka mwipaileni. Mu ká lye ifidyo fyenu! Lomba wa lu kú ya.

Pa kweîda ati wa fika, Kombolwe ne ku lota, ne ku laya Wanyina-fyala ati: Lelo mwi ya-po ku matumbo. Tangge nje-po kuli Watata! Popele cine a lile. Ati: Tata, impaka i lisile ku matumbo mu ku mbelamina. Kumfwa wawisi ati: Mbu wuta we mwana wanji! U ka lu ku laûila ati: Ifya mbulile Watata ati apa saka ka pá ye'wîli, apaswetele ka pá yo'mo! Lomba cine ná ko lomba ka lu kú ya, ne ku fika na kwaûo. Pa kweîda ati lucelo ka li fumine ne wuta bwa-kako. Ka li tatikile ku mbale ya musi, ati: Ifya mbulile Watata ati apa saka ka pá ye'wîli, apaswetele ka pá yo'mo! Impindi yonse i lu ku laûila fyopelé fyo. Pa kweîda ati ka fika pambi, ka li lasile Wampaka, ne mifwi ya-kako ka ka wula. Ifyo fintu, pa ku wona Wampaka wá fwa, fya li wutukile iciwutukewutuke. Wa li tatikile wanyina-fyala liwîli ukû swa. Popele ifyo fintu fya lililile, ta fya bwelele-po liwîli, koku.

LXVII. ICISIMIKISYO CAKWE SIWAKOTA.

Kasiwakota e ka fyele awana pa cinsa, ne kú ya ili ka sepa akene. Uko uku ka fumine-po ili ka sepa, ne mpasi ne ku fika-po, ne ku pulililo'kwikato'twana twakwe Siwakota. Lomba tu lu ku tayaka mwiwumba lya mpasi, na wanyina ne ku bwelo'ko wa ile, ne ku fika ne kwikala ku citi, ne ku tontomeka-po apa li awana; e pa ku lu ku laûila ati: Ku fyala kana kalalume, ku li weme, Mwanga; ka ka taya-

are in the garden, then we shall give her to you!" Early in the morning Cock arose, and reached the gardens, and said, "Kokoliliko!" When one (goblin) came out, it said, "Mates, you who are in the houses, let us go, we're dead already!" Then indeed they all came outside. Then Cock did it again crying, "Kokoliliko!" Ah! they all scattered in haste, and ran away madly, going to a tremendous distance. They arrived and stood still, and said, "Mates, what kind of thing is that, red at the mouth?" Off they ran (again): and crossed a stream. Again they stood still, and said, "Have we left that creature behind? Whom has it killed?" And they heard like this, "Kokoliliko!" Off they ran madly.

Then Cock returned to the village, and said, "Let us go, you shall pick some pumpkins!" Then indeed his mother-in-law (took) her basket, and off they went and picked pumpkins. Then they returned. When they had returned, she gave him the woman.

Over there where those creatures went, they met Mr. Wild-Cat and he said, "Why are you perspiring like this?" They said, "A creature wants to eat us, it is red at the mouth." Then Mr. Wild-Cat said, "But what does it do?" They said, "It cries out, 'Kokoliliko'!" Then Mr. Wild-cat said, "You have left food. That is relish to us! Let us go, I shall kill it for you. You shall eat your food!" And off they went.

When they arrived, Cock dreamed, and warned his mother-in-law, saying, "Don't go to the gardens today. First let me go to my father!" Then indeed he went, and said, "Father, a wild cat has come to the gardens to lie in wait for me." And his father said, "Here is a bow, my child! You must say, 'What Father told me is that where it is overgrown two (arrows) went, in the open one went!'" Then indeed the little (cock) went, and reached home. In the morning he went out with his bow. He began at the outskirts of the village, saying, "What Father told me is that where it is overgrown two (arrows) went, in the open one went!" All the time it was saying just that. When it had reached a certain place, it wounded Mr. Wild-Cat, and took up its arrows. Those creatures, when they saw that Mr. Wild-Cat was dead, ran off wildly. His mother-in-law again began to pick (her crops). And those creatures went right away, they did not return at all again.

LXVII. THE STORY OF THE WAKOTA BIRD.

The little Wakota bird gave birth to some young in the nest, and went off looking for food by itself. At the place whence it had gone to look for food, the red ants arrived, and straightway caught the young of the Wakota. Then they began to squirm in the crowd of red ants, and the mother returned from where she had gone, and reached and sat on a stick, and looked down upon the place where her young were; and then began to say, "To give birth to a man-

taya naîwo, ka ka taya-taya naîwo! Bwati makosa kansi kufwa wa lu kú fwa. E pa kwimba wanyina ati: Ku fyala kana kalalume ku li weme, Mwanja; ka ka taya-taya naîwo, ka ka taya-taya naîwo! Pa kweîca ati wa tontomeka-po, ku sangana eyka mafupa wa angula akale ku mpasi.

LXVIII. ICISIMIKISYO ICA SICINOŃGOMUNUMA
NA CILUBWELUBWE.

Umuntu umbi wa li ne wana wasanu. Wa li wa wulile ati: Mwe wana wanjî te ku lu kwendela ku mboni, insiku syonse ka mu lu kú ya ku mutulesuwa! Popete icine awana wakwe ne ku lu kú ya ku mutulesuwa. Kambi kasuwa umukulu wantu wa li lawile ati: Mba nîndo Watata ifi wa lu ku tu kanisya ku mboni? Lomba a lu kú yo'lucelo ne mbwa syakwe sisanu. Ka ikasya utunama — utupulu ne tunsunda; ka kake'cisango, ka patika. Pambi ne kwikasye'nsensi. Lomba a lu ku pita. Pa kweîca ati ende-ko, kumfwa ni ku nguni. Lomba a lu kú ya ili a i londa. Ino impindi wêku! ku sanga ni ku muti wa nsimu: si lu kwikala ponse ponse. Ca li mu sekele ico Cilubwelubwe ati: Mitende mwe wame. Ná ye ati: Mitende mwane. Ne ŋanda ne ku mu langa; ná ye ne kwinjila. Ne ku nanye'nsima na walunsi; ne kú lya-po yeyke'nsima. Pa kweîca ati bwa îla wûsiku, ca li tatikile uku mwita ati: We mwame, wa lala? Ná ye ne kwitaîca ati: Ndu ku lawa, mwane. Kawîli pantangile ne ku mwipusya ati: We mwame, wa lala? A li kene ukwasuka. Popete icine ca lile ne ku mwikata, ne kú lya ne mbwa syonse.

Pa kweîca ati bwa co'lucelo, a lipwisye wisuîwo ati: Mwe wana wanjî ndu ku mu kanyeni ati — Te ku lu kú ya ku mboni! Popete ulucelo umwanice wakwe wa li fumine ná ye ne mbwa syakwe, lomba a lu kú ya ku mboni kopele. Pa kweîca ati a enda a enda, a li sangile ni ku cisango ca mapulu, kawîli ati ende-ko ku sanga ni ku cisango ca nsensi; pa kweîca ati ende-ko pantangile kumfwa ni ku nguni. Lomba a lu kú ya ili a i londa. Pa kweîca ati a palamina omfwe ni ku cikukumo ica nsimu, na ku muti ne ku fika, Pa kweîca ati a ceûuke ku sanga ni ku mata a mukwaîwo: popete a lisiwile ati e-po wa ipeye umukwasu kuno. Popete ne kwasuka Cilubwelubwe ati: Mutende we mwame. Ná ye ati: Mutende Sikulu. Ne ku mu langa ne ŋanda, ná ye ne kwinjila: ne nsima ne ku mu nanyina na walunsi. Pa kweîca ati wûsiku, wa li mwitile ati: Wa lala we mwame? Ná ye ne kwitaîca ati: Ndu ku lawa mwane! Kawîli wa li itile liwîli: wa li umfwile ukwitaîca, woyu. Ne ku fuma Wacilubwelubwe ne ku mú lya ne mbwa syakwe.

Pa kweîca ati lucelo umukwaîwo na umbi wa li fumine ukú ya mopele umo umu wa ile aîwakwaîwo. Ná ye ne ku fika pambi ku sanga

child is good, O Mwanga; it would be a help to one, it would be a help to one! Would that there were strength, for indeed they are dying." Then the mother sang, "To give birth to a man-child is good, O Mwanga; it would be a help to one, it would be a help to one!" When she looked (again), Lo, there were only bones picked clean by the red ants.

LXVIII. THE STORY OF SHICHINONGOMUMUMA AND CHILUBWELUBWE.¹

A certain man had five children. He said to them, "My children, don't walk to the west, every day go east!" And so his children always went to the east. One day the eldest said, "Why does our father refuse to let us go west?" So early in the morning he set out with his five dogs. He caught some little animals, — small meer-kats and mongooses; he tied them together by their heads and hung them up. At another place he caught some cane-rats. Then he went on. When he had gone some distance, he came upon a honey-guide. He followed it up. Then suddenly he came to a tree of bee-hives. The bees were everywhere. Then Chilubwelubwe greeted him, "Peace, friend!" And he said, "Peace to you!" Then he showed him to a house, which he entered. He cooked him some porridge with fly-relish; but he ate the porridge only. When night came, the (ogre) began to call to him, "Friend are you asleep?" He replied, "I am awake friend." Again later on it asked him, "Friend are you asleep?" He didn't reply. Then the ogre went and caught him, and ate him and his dogs as well.

When day dawned, the father said, "My children, I forbid you to go to the west!" That morning the younger brother went out with his dogs, and set off right for the west. When he had gone a fair distance, he came upon a bundle of meer-kats, and a little further on a bundle of cane-rats; still further and there was a honey-guide. So he followed it up. When he drew near, he heard the humming of bees, and then he reached the tree. When he looked round he saw his brother's weapons; then he knew that it was here that his brother was killed. Then Chilubwelubwe broke in saying, "Peace, friend!" And he said, "Peace, Sir!" Then he showed him to a house, which he entered and cooked him some porridge with flies for relish. When night came, he called to him, "Are you asleep, friend?" He answered, "I am awake, friend!" And again he called; he heard no answer. So Chilubwelubwe came out and ate him and his dogs.

The next day another brother set out in the very same direction that his brothers had taken. He reached a certain place, and found

¹ These names signify roughly The-Ogre-with-the-big-Pot-at-the-Back, and The-one hopelessly-lost.

ni ku cisango ca mapulu, popele pa kweŵa ati ende-ko ku sangga ni ku cisango ca nsensi. Kaŵili ati ende-ko kumfwa ati ni ku ŋguni. Lomba fi lu kú ya ne ŋguni: ne ku palamina na koko ku muti wa nsimu. Kumfwa ni ku cikukumo, ná ye ne ku fika. Pa kweŵa ati a ceŵuke ku sangga ni ku mata a ŵakwaŵo, ná ye ne kwisiŵa ati e-ku lu ku fwila ŵakwasu kuno. Ne ku mu sekela Ŵacilubwelubwe, ná ye ne kwitaŵa ati: Mitende. Ne ŋanda ne ku mu laŋga, ne nsima ne ku mu nanyina na ŵalunsi. Filunsi ne ku fi posa, insima ne kú lya. Pa kweŵa ati ŵusiku ŵa li mwitile ati: Wa lala we mwame? Ná ye wa liteŵe ati: Ndu ku laŵa mwane! Pa kweŵa ati ŵa mwite liŵili, ŵa li umfwile ukwitaŵa woyu. Ŵa li injile ne ku mú lya.

Lomba ku musu kwa syala ŵaŵili. Umbi ná ye wa li fumine ulucelo ne mbwa syakwe. Lomba a lu kú ya kopele uko uku ŵa fwilile aŵa-kwaŵo. Ná ye ne ku fika pambi ne ku sangga ni ku cisango ca mapulu ne ca nsensi. Kumfwa ni ku ŋguni ya isa intu imo. Lomba a lu kú ya ili a i londa. Pa ku silo'kwi londa, ku sangga ni ku muti wa nsimu, si lu kwikala ponse ponse. Ná ye ne ku fika ne kwimakana. Pa kweŵa ati a ceŵuke, ku sangga ni ku mata a ŵakwaŵo ne tutemo, ná ye wa lisiŵile ati ici ici lu kú lya aŵantu ni copele cidya. Popele ne ku mu laŋga ne ŋanda, ne nsima ne ku mu nanyina na ŵalunsi. Pa kweŵa ati ŵusiku ne ku mwipusya ati: Wa lala we mwame? Ná ye ne kwitaŵa ati: Ndu ku laŵa mwane. Kaŵili ne ku mwipusya ati: Wa lala we mwame? A li umfwile celele: lomba ne ku mú lya ne mbwa syakwe.

Pa kweŵa ati lúcelo uyo uwa syele na ŵawisi: ná ŵo ne ku mweŵa ati: Mwe ŵana ŵanji mu li tumpile, pakuti na li kenye ati — Te ku lu kú ya ku mbonsi ku li Cilubwelubwe na Sicinŋgomunuma, ŵopele aŵo e ŵa silile aŵantu aŵa pano posonde! Popele umwana ne kwasuka ati: Mwe Ŵatata mba nindo ta mwa tu cenjesye ili twa li fwense? Nindo mwa lu ku tu fisila? Mwa lu ku laŵila lukoso! Popele apo kaŵinda wa li imine, lomba a lu kú ya kopele uko ku mbonsi. Pa kweŵa ati ende-ko ku sangga ni ku cisango ca mapulu, kaŵili na ku cisango ca nsensi. Kumfwa ni ku ŋguni; na kopele uko ne ku fika, ku sanggana insimu si lu kwikala ponse ponse. Pa kweŵa ati a ceŵuke, ku sangga ni ku tutemo twa ŵakwaŵo. Ŵacilubwelubwe ne ku mu sekela ati: Mutende we mwame. Ná ye ne kwasuka ati: Mutende mwane. Ne ŋanda ne ku mu laŋga. Ne nsima ka ŵa nanya, ne ku pele'mbwa syakwe. Pa kweŵa ati bwa ila, ne ku mwipusya ati: We mwame wa lala? Ne kwasuka ati: Ndu ku laŵa mwane! Kaŵili ne ku mwipusya ati: Wa lala? Ati: Ndu ku laŵa mwane! Kaŵili pakati ka ŵusiku ka ŵa mwipusya ati: Wa lala? Ná ye ne kwasuka ati: Ndu ku laŵa mwane! Ŵacilubwelubwe ne kweŵa ati: Na weŵo to lala? Ná ye a li asukite ati: Nda lala! Popele Ŵacilubwelubwe ati: Tangge weŵo uku cenjela! Ná ye ati: Koku mwane. Popele Ŵacilubwelubwe ŵa li pembelele impindi imo, kaŵili ne ku mwipusya ati: We mwame wa lala? Kumfwa ati: Ndu ku laŵa! Wacilubwelubwe kaŵili ne ku lala.

a bundle of meer-kats; and when he had gone a little further he found a bundle of cane-rats. Further on still and he came to a honey-guide. Then off he went with the honey-guide; and drew near to the tree of bees. A humming, and he reaches it. When he looked round he saw his brothers' weapons, and he knew that this was where his brothers died. Then Mr. Chilubwelubwe greeted him, and he responded, "Peace to you!" He was shown to a house, and porridge was cooked for him, and flies. The flies he threw away, the porridge he ate. When it was night, the (ogre) called to him, "Are you asleep friend?" He replied, "I am awake, friend." When he called again he heard no answer. He went in and ate him.

So there were two remaining at the village. One of those went out early in the morning with his dogs. He went right over towards where his brothers had died. At one place he found a bundle of meer-kats and another of cane-rats. Then comes the self-same honey-guide. So he follows it up. When he had finished following it, he came to the tree of bees, they were everywhere. He came and stood still. When he looked round, he saw the weapons and axes of his brothers, and he knew that this (the ogre had meanwhile appeared) was what ate people. Then he was shown, to a house, porridge was cooked and flies. When night came on, it asked him, "Are you asleep friend?" And he answered, "I am awake, friend!" He was asked again, "Are you asleep friend?" There was silence: then it ate him and his dogs.

The next morning the father said to the son who remained with him, "You children of mine are foolish, because I forbade you to go westward: over to the west are Chilubwelubwe and Shichinongomunuma, the very ones who have made an end of human beings!" The son made reply, "Father why didn't you warn us of this while we were all here? Why have you hidden it from us? You merely spoke!" Then that youngest son arose and went right out westward. When he had gone some distance, he came upon a bundle of meer-kats, then to a bundle of cane-rats. The honey-guide appeared; and then he reached the place where the bees were everywhere. When he looked round he saw his brothers' axes. Mr. Chilubwelubwe greeted him, "Peace friend," and he returned, "Peace my friend." He shewed him to a house, and cooked him porridge; but he gave it to his dogs. When night had fallen, he asked him, "Friend are you asleep?" He answered, "I am awake friend!" Again he asked him, "Are you asleep?" He said, "I am awake friend!" Then again in the middle of the night he asked him, "Are you asleep?" He answered, "I am awake friend!" Mr. Chilubwelubwe said, "Don't you ever sleep then?" He answered, "I do sleep!" Then Mr. Chilubwelubwe said, "You're a cute one!" He said, "No I'm not, friend!" Mr. Chilubwelubwe waited one hour, then again he asked him, "Friend are you asleep?" He said, "I am awake!" Mr. Chilubwelubwe himself went to sleep.

Pa kweŵa ati bwá co'lucelo, ŵa li mu ŵulile ati: Ifi ifi wa puluka kuli neŵo, pa ku bwelela kwenu Sicinongomunuma a ku kú lya! Ná ye wa li laŵile ati: A kú ndya! Popele Cilubwelubwe wa li ŵulile indiŵu, ne ku siŵka-ko ne ku mu pela, ati: Pano kó ya! Kani ūmfjwe a lu kwisa Sicinongomunuma, u siŵkule-ko! Popele ná ye cine a lu kú ya. Pa kweŵa ati ende-ko a li umfjwile koti cipupu ne miti ili i kukuma. Popele ne kwisa Sicinongomunuma; a li siŵkwile-ko, ne ku lapuka utuntu tuŵili, lomba tu lu kú lwa na Sicinongomunuma. Wasicinongomunuma ne ku sensuka, ne cinonggo ica mu numa ka ci toŵeka. Lomba tu lu ku bwelela uto tuntutu, ne ku fika na ku mwine; ka twikata. Popele uko uku ca syele Sicinongomunuma, ca li ŵukile ne ku li ansika icine, ka ci pekukila-mo, kaŵili ne cinonggo cakwe ili ci fwata mu numa. A li umfjwile umuntunsi ati ca fika; kaŵili ne ku tu fumya. Ka tu fika, ka tu pula mu mutima. Olo, Sicinongomunuma ne kú fwa.

Lomba a lu ku yo'yo muntunsi: ne tuntutu twakwe ne ku bwela; ne ku ponena na mu nsila. Ku sanŵa ni ku musi. Ne ku fika ati: Kwa ŵani kuno? Ne ku fuma ŵenka aŵanakasi aŵakuti ubwinŵi, ne ku laŵila ati: Kwa Wasicinongomunuma! Popele ná ye ati: Lanŵeni-po iŵanda! Kumfjwa aŵanakasi ati: Mu fiseni, ŵe ka mu sanŵa Wasicinongomunuma. Popele icine ŵa li mu jisile; Popele pa ku pite'mpindi ice a li laŵile ati: Wasicinongomunuma ŵá fwa! Aŵo aŵanakasi ne ku kana ati: Koku ta kú li uwa kwipaya Wasicinongomunuma muno mu calo. Kani weŵo wa ipaya Sicinongomunuma uno musi wóŵe! Ná ye ne ku laŵila ati: Iicine na mwipaya lelo! Popele fypelé fyo a li pokele umusi wakwe.

LXIX. ICISIMIKISYO ICA WAKALULU NE NAMA SYONSE.

Kambi kasuŵa Wakalulu ŵa li sitile inama syonse, ati: Neŵo ndu ku kumbo'bwalwa, tú ye kwiulu, tu kepusye imfumu ya pansu pano! Popele pa kú co'lucelo, kambi akalulu ne ku nina ku muti utali; ne bwalwa ne ku ŵika munsi ya muti. Popele Wansofu ŵonse na Wankalamu na Wakakwele ŵa lisile ŵonse. Popele, pa ku tatiko'kú nwa, ka li laŵile kakalulu ati: Ŵga tu tatike ŵukumo ukwipusye'mfumu kwiulu!

Popele Wansofu ŵa li sumine ati: Ŵga tu tatike ŵukumo uku ŵilikisya! Popele ŵa li imine Wansofu, ne ku ŵilikisya ati: Mbe'mfumu uko kwa Nyinalesa pansu pano ni nani? Popele celele, ta ŵa iteŵe. Kalulu ne ku laŵila ati: Wa kana kwiulu, ta mú li mú li imfumu, koku! Wa li imine Wankalamu, ati: Mbe'mfumu uko kwa Nyinalesa pano pansu ni nani? Ta ŵa iteŵe. Kakalulu ati: Koku, ta mú li mú li imfumu!

Popele ne kwima Wakalulu, ne ku laŵila ati: Ni ne Kalulu ndu ku ŵilika; mbe'mfumu pano pansu ni nani? Kumfjwa kwiulu ku muti ati: Mwense ka mu cindika Wakalulu, e mfumu apo pansu tu sile-po!

When day dawned he (the ogre) said to him, "Truly you've saved yourself from me, but when you go back home Shichinongomunuma will eat you!" He said, "Let him eat me!" Then Chilubwelubwe took a bell, stopped the mouth, and gave it to him, saying, "Go now! If you hear Shichinongomunuma coming, unstop this!" So then off he went. When he had gone some distance he heard a noise as of wind whistling in the trees. Then came Shichinongomunuma; he unstopped (the bell), and out jumped two little creatures, and fought with Shichinongomunuma. Mr. Shichinongomunuma fainted, and the big pot at his back broke. Then the little creatures went back, reached their owner, and he caught them. Then where Shichinongomunuma was, he recovered and fitted himself together, and rushed forward, the pot boiling behind him. The man heard him coming; and let the little (creatures) out again. They arrived, and pierced him through the heart. Ha! Shichinongomunuma dies.

Then the man went on, his little creatures having come back, and came to a path, then to a village. On arrival he said, "Whose village is this here?" Only women came out, a vast crowd of them, and said, "Mr. Shichinongomunuma's." He said, "Shew me to a house!" Then the women said, "Hide him! Don't let Mr. Shichinongomunuma find him!" Then indeed did they hide him. A little while after this he said, "Mr. Shichinongomunuma is dead!" The women denied saying, "No, there is no one in this country who could kill Mr. Shichinongomunuma. If you have killed Shichinongomunuma, this village is yours!" And he said, "It is true that I have killed him today!" In that way did he receive his village.

LXIX. THE STORY OF MR. LITTLE-HARE AND ALL THE ANIMALS.

One day Mr. Little-Hare called together all the animals, and said, "I am brewing some beer, let us go to heaven, and ask who is king here below!" Then at dawn, another little hare climbed a tall tree; and set the beer beneath the tree. Then Mr. Elephant and Mr. Lion and Mr. Rhinoceros all came. Then when they began to drink, Little-Hare said, "Let us begin now to ask in heaven who is chief!"

Then Mr. Elephant agreed saying, "Let us begin now to shout!" Then Mr. Elephant arose and shouted, "(Ye) yonder in the village of God's mother, who is chief here below?" Then there was silence, they did not answer. Little-Hare said, "They have refused in heaven you are not chief!" Mr. Lion arose, and said, "(Ye) yonder in the village of God's mother, who is chief here below?" They did not answer. Little-Hare said, "No, you are not chief!"

Then Mr. Little-Hare arose, and said, "It is I, Little-Hare, who shouts; who is the chief here below?" Then from the top of the tree they heard (a voice) saying, "All of you, worship Mr. Little-Hare, he

Popele W̄akalulu w̄a li laŵile ku w̄aŵyaŵo ati: Ta mumfwile? W̄ansofu w̄a li sumine ati: Cine u li imfumu, pakuti w̄a tu ŵula kwiulu! Cine w̄onse, pa kwima, ne ku lambila W̄akalulu; ná ŵo W̄akalulu ati: Ka mu yeni, mwe w̄antu w̄anji!

LXX. ICISIMIKISYO ICA W̄AKALULU NA W̄ACILULU-W̄USILU.¹

Kambi kasuŵa W̄akalulu w̄a li imine, ne ku w̄a teŵete'nsima W̄acilulu. Insima iyas yele-ko icimbala ne ku ŵika mu ŷkomwe. Pa kweŵa ati w̄a jika ku nika, ne ku laŵila Kalulu ati: We mwame, ino nika ta ŵaŵuka lukoso, sombi tu pose-mo insima! Popele ná ye Cilulu wa li sumine. Kakalulu ne ku kundumuna ifwasa, ne ku posa-mo; ne ku laŵila ati: Neŵo na posa-mo akale! Popele ná ŵo W̄acilulu ne ku ŵule'nsima, ne ku posa-mo. Lomba w̄a lu kú ya.

Pa kweŵa ati w̄ende-ko, kakalulu ati: ŷga tu pepe-po! Popele cine w̄a li tulile, ne mulilo ne ku sika. Pa kweŵa ati umulilo wa aka, ne ku laŵila kakalulu ati: Kwifukuta lya mukulu ta ku ŵula kamba-ŷkokoto! Popele W̄acilulu, pa ku w̄ona ati a ŵule'nsima umuŵyaŵo, w̄a li laŵile ati: Kansi, we mwame, wa ntumpaika! Ne ku laŵila kakalulu ati: Mba weŵo, nindo wa posela yonse insima? Popele ne kú lya ne nsima, ne ku sila. Kawili ne kwima, lomba w̄a lu kú ya.

Popele ati w̄ende-ko w̄a sangane ni ŷkomfwa. Kumfwa W̄akalulu ati: Ele! Inkomfwa! Kumfwa W̄acilulu ati: Epeni, tú lye-po! Ne kwasuka Kalulu ati: U lu ku punge'siŵisi, isiŵile sya li samwine w̄amama mu menso! Popele cine cicilulu ci lu ku punge'siŵisi; kakalulu ne ku pitila bwisidya bwa culu, lomba ka lu kú swe'siŵile. Pa kweŵa ati w̄a silo'kú swa, W̄akalulu ne kwita ati: Twende, tu lu kú ya! Popele W̄acilulu w̄a li laŵile ati: Ka tu yeni!

Pa kweŵa ati w̄a enda-ko, kumfwa Kalulu ati: ŷga tu tusye-po, we mwame. Popele cine w̄a likele. W̄akalulu ne kwitulula, ati: Pano ŷga tú lye inkomfwa syesu! Popele w̄a litulwile, ku sangana W̄akalulu syenka isiŵile; pa kweŵa ati W̄acilulu, ŵo isiŵisi. Kumfwa W̄acilulu ati: Kansi mwa ntumpaika! Kalulu ne ku kana ati: Koku, nsi na laŵile-po ifyo; na lu ku laŵila ati: Kó swe'siŵile, isiŵisi sya li samwine w̄amama mu menso! Popele w̄a li lile, ne kwima.

Pa kweŵa ati w̄a enda-ko, ku sangana ni ku nconco. Ati: We mwame, kani w̄a tu teŵete'nyangu, mu bwele mu kú swe'nconco isi! W̄acilulu ati: Ciweme! Pa kweŵa ati w̄ende-ko, ati: We mwame,

¹ Cf. "Sulwe ni luwawa", The Little-Hare and the jackal (Textes Soubiya: E. Jacottet, p. 15).

is the chief whom we left down below!" Thereupon Mr. Little-Hare said to his companions; "Don't you hear?" Mr. Elephant agreed saying, "Indeed you are chief, because from heaven they have told us!" Indeed all, on getting up, made obeisance to Mr. Little-Hare; and Mr. Little-Hare said, "Go, ye my people!"¹

LXX. THE STORY OF MR. LITTLE-HARE AND MR. BIG-MAD-HARE.

One day Mr. Little-Hare arose, and set some porridge before Mr. Big-Hare. A dried cake of the porridge that was left over they put in their bags. When they reached the river, Little-Hare said, "Mate, one doesn't just cross this river, but let us throw our porridge in!" Then Big-Hare agreed. Little-Hare broke off an antheap and threw it in; and said, "I have already thrown it in!" Then Mr. Big-Hare took his porridge, and threw it in. And off they went.

When they had travelled a while, Little-Hare said, "Let us have a smoke!" Then indeed they put down their things and lit a fire. When the fire had blazed up, Little-Hare said, "In a grown man's bag there is never wanting a dry cake of porridge!" Then Mr. Big-Hare, when he saw that his mate had taken out the porridge, said, "Then, mate, you have deceived me!" And Little-Hare said, "Why did you throw all your porridge away?" Then he ate his porridge, and finished it. Again they arose, and off they went.

When they had gone further they came upon some Komfwa fruit. Mr. Little-Hare said, "Ah! Komfwa fruit!" Then Mr. Big-Hare said, "That's all right, let us eat!" And Little-Hare replied, "Pick the green ones, the ripe ones made my mother's eyes come out of her head!" Then indeed Big-Hare began to pick the green fruit. Little-Hare went round behind the anthill, and began to pick the ripe fruit. When he had finished picking, Mr. Little-Hare called, saying, "Come, let us go!" And Mr. Big-Hare said, "Let us go!"

When they had gone some distance, Little-Hare said, "Let us rest, mate." Then indeed they sat down. Mr. Little-Hare turned out (his bag), saying, "Let us eat our Komfwa fruit now!" Then he turned his out, and lo! Mr. Little-Hare had only ripe ones; but Mr. Big-Hare had green ones. Then Mr. Big-Hare said, "You've deceived me then!" Little-Hare denied saying, "No, I didn't say that; I said, 'Pick the ripe ones, the green ones made my mother's eyes come out of her head!'" Then they ate and arose.

When they had gone further, they came across some ladle-sticks. (Little-Hare) said, "Mate, if they give us beans, you must return and pick these ladles!" Mr. Big-Hare said, "All right!" Further on

¹ A similar ruse is employed by Little-Hare to deceive the animals in the Subiya tale "Za ndavu ni sulwe" (Textes Soubiya: E. Jacottet, p. 1).

Cilulu, kani wá tu pele umuninga, u bwele mu ku lu ku nukule'cani ici! Popele wá li fikile na ku musi.

Ne ku wá tewete'nyangu. Ati: We mwame, Cilulu, kó ya, u ká swe sidya nconco twa wóna! Popele cine Wacilulu wá li imine uku lu kú ya ku nconco; Pa kwe wá ati uko uku ka syele kakalulu, ka li lile inyangu syonsé syo, mumbi ne kwitaila-mo umuto wa nyangu. Na Wacilulu ne ku bwela ne nconco. Ati: Leteni inyangu, tú lye pano, na leten'conco! Wá li la wíle Wakalulu ati: M..! wa pelo'ku fuma-mo muno mu yanda, ne wántu wá isula-mo pà, a wéna-wúko! To bwene mulya umu wá lu kwitailila umuto wa nyangu? Popele ná ye wa likele lukoso umu wáyo.

Ku wóno'muninga wa isa. Kumfwa ati: Cilulu, ka lete cidya cani ici na e wá! Popele ná wó Wacilulu wá li imine. Pa kwe wá ati wá fiko'ko ku caní, a li syele uko Kalulu, ne koko'muningo'yo, ne kú lya. Pa kwe wá ati a silo'kú lya, monse ne kwitaila-mo ifipapwa. Na Wacilulu ne kwisa. Kumfwa ati: Umuninga leteni, toce! Kumfwa ati: Umuninga to bwene ifi wá lya, wónse wá sila a wéna-wúko?

Popele a wákasi wákwe Kalulu wá li letele insima. Popele Kalulu ne ku patulo'lusanso, ne ku pela Cilulu, ati, Kó ya ku nika! Popele wambi a wántu wá li asukile. ati: E-pwa li ambi amenda mu yanda. Popele Kalulu ne kwasuka ati: Koku Sikulu, ta tu samba a mu musi, sombi a mu nika! Popele Wacilulu ne kú ya ku nika. Pa ku fika ku nika, pa ku tatiko'ku tapa menda, amenda ne ku lu ku pulilila mu lusanso; ne kwesya uku lu ku tapa impindi syonse. Pa ku tatiko'ku tvalo'lu wílo, amenda ne ku sila; kawíli ne ku bwela ku nika. Popele Wacilulu lomba wá lu ku bwelela ku musi, uko wá sile Kalulu. Popele pa ku fiko'ko, Kalulu ne ku mwipusya ati: Wa lile kulipi? Ná ye wa li asukile ati: Kawíli ne mwa tuma ku nika! Kalulu ne kwasuka ati: U li tumpile: u li bwene insima, wá lya a wénsu. Mulya e-mo wá ikalile a wá lye'nsima!

Kawíli, pa kwílo'wúsiku, Kalulu wa li letele na imbi insima, ati: Kó ya ku nika, u pinte ulusanso! Cilulu ná ye wa li imine, ne kú ya. Pa ku fika ku nika, amenda a li kangile uku tapa; ne ku bwelela ukwa li Kalulu. Wa li asukile Kalulu ati: Lelo, we mukwasu, mba wa lile kulipi? Ná ye Cilulu ati: Kawíli ne mwa tuma ku nika! Kalulu wa li asukile ati: U li bwene na imbi insima wá lya a wéna-wúko!

Kopele ku wúko wá li sangile imbusi isinji, popele Kalulu ne ku mu wúla Cilulu ati: Twendeni, tu ka fukule'mfwembe! Cine ne kú ya, ne

(Little-Hare) said, "Friend Big-Hare, if they give up peanuts, you must return and cut this grass!"¹ And then they reached the village.

And the (people) set beans before them. He said, "Friend Big-Hare, go and pick those ladle-sticks we saw!" Then indeed Mr. Big-Hare rose and went to the ladle-sticks. Then where Little-Hare remained, he ate up all those beans, and elsewhere he poured the bean gravy about. And Mr. Big-Hare returned with the ladles. He said, "Bring the beans, and let us eat now, I have brought the ladles!" Mr. Little-Hare said, "Hum! You just went out of this house, when people crowded it full, members of my wife's village! Don't you see there where they poured the bean gravy about?" And so his mate just sat down.

And behold peanuts came. He said, "Go and bring yonder grass I spoke about, Big-Hare!" Then Mr. Big-Hare arose. When he had reached the grass, Little-Hare remained behind, and roasted the peanuts, and ate them. When he had finished eating, he scattered the shells about everywhere. And Mr. Big-Hare came. He said, "Bring the peanuts, and let us roast them!" (Little-Hare) said, "Don't you see how they have eaten the peanuts, the members of my wife's village have finished them all?"

Thereupon Little-Hare's wife brought some porridge. Then Little-Hare took down a sieve, and gave it to Big-Hare, saying, "Go to the river!" Thereupon some of the people said, "There is some water in the house." Then Little-Hare replied, "No, Sir, we don't wash with village water, but with river water." Then Mr. Big-Hare went to the river. On reaching the river, when he began to draw water, the water ran right through the sieve; and he tried all the time to draw. When he started to take it away quickly, the water finished; and again he would return to the river. Thereafter Mr. Big-Hare returned to the village, where he had left Little-Hare. Then, when he arrived there, Little-Hare asked him, "Where did you go?" And he replied, "And it was you who sent me to the river!" Little-Hare replied, "You are foolish: look at the porridge, strangers have eaten it. There is where they sat who ate the porridge!"

Again, at night-fall, Little-Hare brought more porridge, and said, "Go to the river, and carry the sieve!" And Big-Hare got up and went. On reaching the river, it baffled him to draw the water; and he returned to where Little-Hare was. Little-Hare said, "Today, brother, where did you go?" And Big-Hare said, "And it was you who sent me to the river!" Little-Hare replied, "See, the members of my wife's village have eaten the other porridge too!"

Right there at his wife's village, they found many goats; then Little-Hare said to Big-Hare, "Let us go and dig some burrows!"

¹ The dry grass was wanted for roasting the peanuts. The natives spread the nuts on the ground, cover them well over with a layer of straw, and set it alight. The roasted nuts are then picked out of the ashes, the natives squatting round in a circle, and eating them as they find them.

ku fukule'mfwembe isitali; na Wacilulu ná wô itali. Pa kwisa kakalulu ne ku lawila ati: Siyika-ko ibwe! Imfwembe ya talimpa! Ne ku bwelela ku musi mu ku lala.

Popele Wakalulu ne ku fumo'wusiku, ne kwipaye'mbusi, imilopa ne ku mu siyga Cilulu mu tulo. Pa kweûa ati pa kú co'lucelo, aÿene wa mbusi ne ku lawila ati: Imbusi wa ipaya! Kakalulu ne kwasuka ati: Uwá lye'mbusi ya wene ta lubwa! Popele Wacilulu, pa ku wuka, wa li wa bwene ku wantu ne milopa iinji. Ná wô aÿantu, pa ku wone'fyo, wa li wa tamfisyé, ati tu wékate, tu wépaye. Ne ku fika pa ncembwe syaÿo ne kwinjilo'luwilo.

Kakalulu ne ku pulilila, sombi Wacilulu, pakuti wa li siykile-ko ibwe, ta wa pulilile. Wa li fikile aÿantu, lomba wa lu ku tula, ne ku wékata Wacilulu; sombi pa kalulu pa ncembwe wa li lemene uku tula: ná ko ne ku swalamukila mumbi, ne ku wépusya ati: Mba findo mu lu ku tula? Ati: Ni kakalulu ka ipaye'mbusi yesu! Ati: Leteni, ntule-ko! Ne ku ka pela; lomba ka lu ku tula.

Pa ku tula-ko panini, ise ne ku sokoka; ne kwipusya Kalulu ati: Ikwike kundo? Ná wô aÿantunsi ne ku lawila ati: Wule'citi! Ne ku kana ati: Koku, nsi kwika ku citi, nga palamisye umbi ikufi lyakwe. Popele icine umbi wa li imine, ne ku teya-ko ukulu. Olo! ne ku mu konona ikufi. Impindi yopelé yo ne kwinjilo'luwilo. Aÿantu ati: Pano pa injila tuwili! Lomba wa lu ku tula.

Popele wa li bwene ka lu ku tulila mumbi, ne kwipusya ati: Nindo mu lu ku tula? Ná wô ne kwitaÿa ati: Ni tutululu; kambi ka iwile'mbusi yesu, kambi ka konona umuntu ikufi! Popele apo ne kwitaÿa-ko ati: Tesi mu tu wone. Ná wô aÿantunsi ne kwipusya ati: Pakuti pando? Ne kwitaÿa Wakalulu ati: Na tu kumanya towilo!

(For the sequel to this story see No. LXXXII).

LXXI. ICISIMIKISYO ICA WAKALULU NA WANĶKALAMU NA WAFULWE.

Wa lile mu kwinjila uÿupaſga Wakalulu kuli WanĶkalamu. Sombi kambi kasuÿa na Wafulwe ná wô ne kwinjila uÿupaſga kuli WanĶkalamu. Popele kambi kasuÿa wa li ipwisye Wakalulu ati: Sikulu, kani mu li na Wanyinenwe? Ná wô ne kwasuka ati: Inya! Popele Kalulu

Indeed they went and dug long burrows; and Mr. Big-Hare's too was long. When Little-Hare came, he said, "Block it up with a stone! The burrow is too long!" And they returned to the village to sleep.

Then Mr. Little-Hare went out in the night, and killed a goat, and smeared Big-Hare with the blood while asleep. When morning dawned, the owners of the goat said, "Someone has killed a goat!" Little-Hare replied, "He who has eaten somebody else's goat is not forgotten!" Then when Mr. Big-Hare woke up, the people saw him covered with blood. And the people, seeing that, chased them, in order to catch them and kill them. (But) they reached their burrows and quickly entered.

Little-Hare went right through, but Mr. Big-Hare didn't go right through, because he had blocked it up with a stone. The people arrived, and began to dig, and caught Mr. Big-Hare; but at Little-Hare's burrow they got tired of digging; and he suddenly appeared from another direction, and asked them, "What are you digging for?" They said, "A little hare that has killed our goat!" He said, "Give me, and let me dig!" And they gave him (a hoe); and he began to dig.

When he had dug a little, the hoe-head came out; and Little-Hare asked, "What am I to fix it with?" And the people said, "Take a stick!" And he refused saying, "No, I do not fix them with a stick, let someone bring his knee near." Then indeed one of them arose, and put out his leg. Ah! and he broke his knee.² At that very moment (Little-Hare) sped into (the hole). The people said, "Now two have gone in!" And they went on digging.

Then they saw him coming from another place, and he asked, "For what are you digging?" And they replied, "Little hares; one stole our goat, another has broken a man's knee!" Thereupon he replied saying, "You won't see them." And the people asked, "For what reason?" And Mr. Little-Hare replied, "I have met both of them!"³

(For the sequel to this story see No. LXXXII).

LXXI. THE STORY OF MR. LITTLE-HARE AND MR. LION AND MR. TORTOISE⁴.

Mr. Little-Hare went to enter the service of Mr. Lion. But one day Mr. Tortoise also entered Mr. Lion's service. Then one day Mr. Little-Hare asked (Mr. Lion), saying, "Sir, have you a mother?" And he replied, "Yes!" Then Little-Hare said, "You are foolish, let

¹ The handles of native axes and hoes have holes in the heads, into which the metal is fixed. When an axe or hoe-head comes loose or slips out, the handle is struck smartly on a piece of wood to jerk the head tightly in again.

² Cf. a similar trick played on the Elephant in the Subiya tale "Nakala n'usulwe" (Textes Soubiya: E. Jacottet p. 37).

³ This might also be translated: I have both in me!

⁴ Cf. the Subiya story "Z'ongwe ni sulwe" (Textes Soubiya: E. Jacottet p. 17).

a li laŵile ati: *Mu li tumpile, nga tu ŵepaye! Mwa ku syuka! Popele ŵa li sumine ati: Ciweme, kó ya, u ka ŵepaye!*

Sombi kambi kasuŵa a li twite ifinani kuli ŵanyina Kalulu ku mfiso ifya ŵanyinaŵo Ŵaŋkalamu. Popele kambi kasuŵa a li laile kuli Ŵaŋkalamu ati: Sikulu, ná ya ili ndya-po utuŵungo! Ná ŵo Ŵaŋkalamu ne ku sumina ati: Kó ya! Ne ku fika kuli Ŵanyina, ne ku ŵilikisya ati: Mama, mbilimwine, mbilimwine! Popele ŵanyina cine ŵa li tekele-po, ne ku mu nanyine'nsima.

Popele kambi kasuŵa Fulwe a li laŵile ati: Lelo ndu kú ya noŵe ukú li amaŵungo. Wakalulu ne ku fitwa ati: Koku! Ati: Kó ya kumbi na weŵo ili ú lya maŵungo! Popele Fulwe ne ku sumina ati: Ciweme, ka mu yeni. Pa kwima Ŵakalulu, ná ye Fulwe ne kwima uku ŵa londa. Pa ku fiko'ko ukutali ku lupili, a li bwene Wakalulu ŵa injila mu ŧanda; na Fulwe ne ku fika kopele uko.

Pa ku mu ŵona Wakalulu ŵa lu ku fwayo'ku mwipaya. Ŵanyina Kalulu ne ku kana ati: Tau! Mu leke umukwanu! Ne nsima ne ku nanya, ne finani ifya ŵanyinaŵo Ŵaŋkalamu. Pa ku silo'ku lya, Wakalulu ne ku laŵila ati: Twende, tú ye mu maŵungo! Ŵafulwe ne ku kana ati: Koku, na katala, ndu ku bwelela. Popele cine Fulwe wa li bwelele ku musi.

Pa ku fika kuli Ŵaŋkalamu, wa li ŵa ŵulile ati: Kalulu a li mu tumpaikileni. Ŵanyina e-po ŵa li! Popele Ŵaŋkalamu, pa kumfwe'fyo, ŵa li laŵile ati: Ka tú ya! Tangila! Ná ye cine Fulwe wa li tangile. Pa ku fiko'ko ne ku ŵekata ŵanyina Kalulu, ne ku ŵepaya.

Kalulu, pa ku bwela, a li sangile ŵanyina wá fwa, ne ku fika kwaŵo Ŵaŋkalamu, ne kwikala mu cusi; lomba a lu ku lila. Ŵaŋkalamu ne ku mwipusya ati: U lu ku lilile'ndo? Ne kwasuka ati: Koku Sikulu, ndu ku lila lukoso! Ne ku fuma, ne kú ya mu ŧanda umwa lu ku lala Fulwe. Pa ku fika, Wakalulu ne ku laŵila ati: Kosya-po pa mulilo! Popele Ŵafulwe, pa ku kosya-po, ne ku ŵepaya.

LXXII. ICISIMIKISYO ICA KU PULUKA AŴANICE KULI ŴASISIMWE.

Umuntu wa li fyale aŵana ŵasanu. Ati a fyale lukoso, ne kwaluka ni mpoŵu; lomba ne ku lu ku ŵa ŵula ati: Mwe ŵana ŵanji, mwi lu kwendelo'ko kwiyamba, ka mwendelo'ku kweŋka! Lomba ná ŵo ati: Ciweme! Kambi kasuŵa ŵa lile kopele uko ukwa ŵa kenye wisiŵo, ati pakuti ye ni mpoŵu, te ku tu ŵula umwa kwendela fweŵo. Popele ŵa li bwene ni ku nsimu si lu kwikala mu muti. Ati: Nga tu pande uŵuci! Kumfwe'cintu ci lu kwisa; ná ŵo ne kwikala, lomba ŵa lu kú lyo'wuci. Ná co ne ku fika, ne ku laŵila ati: Amasina enu ni mwe ŵani? Ná ŵo ne kwasuka ati: Uyu ni Kaŵansa, uyu ni Kakonso,

us kill her, and you will be lucky!" And he agreed, saying, "All right, go and kill her!"

But one day Little-Hare secretly took to his mother some of the flesh of Mr. Lion's mother. Then one day he bade Mr. Lion farewell, saying, "Sir, I am going (out) to eat some rubber fruit." And Mr. Lion agreed, saying, "Go!" And he reached his mother, and called out, "Mother, put on the pot for me, put on the pot for me!" Then indeed his mother put it on, and made him some porridge.

Then one day Tortoise said, "Today I am going with you to where the rubber is." Mr. Little-Hare was angry, and said, "No!" He said, "You go somewhere else to eat rubber fruit!" And Tortoise agreed, saying, "All right, go along." When Mr. Little-Hare arose, Tortoise too got up to follow him. When he reached the distant hill, he saw Mr. Little-Hare enter the house; and Tortoise arrived right there.

When Mr. Little-Hare saw him, he wanted to kill him. Little-Hare's mother forbade him saying, "No! Let your brother alone!" And she cooked porridge, and some meat of Mr. Lion's mother. When they had finished eating, Mr. Little-Hare said, "Come, let us go to the rubber-trees!" Mr. Tortoise refused saying, "No, I am tired, I am going back." Then indeed Tortoise returned to the village.

When he reached Mr. Lion, he said, "Little-Hare deceived you. His mother is there!" Then Mr. Lion, on hearing that, said, "Let us go! Lead the way!" And so Tortoise led the way. When they reached there, (Mr. Lion) caught Little-Hare's mother, and killed her.

Little-Hare, on returning, found his mother dead, and arrived at Mr. Lion's home, and sat in the smoke; and then he began to cry. Mr. Lion asked him, saying, "What are you crying for?" And he replied, "Nothing Sir, I am just crying!" And he went out, and went to the house where Tortoise was sleeping. When he arrived, Mr. Little-Hare said, "Start the fire!" And then, when he had made it up, he killed Mr. Tortoise.

LXXII. THE STORY OF HOW CHILDREN ESCAPED FROM THE OGRES.

A man had five children. Just after they were born he became blind; so then he said to them, "My children, don't go over there to the forest, you must walk round about here only!" So they said, "All right!" One day they went over to the very place that their father had forbidden to them, considering that, since he was blind, he couldn't tell them where they ought to go. Then they saw some bees in a tree, and said, "Let us cut out the honey!" Then they heard something coming, and they sat down and began eating the honey. And it arrived and said to them, "What are your names?" And they answered, "This one is Kawansa, this one Kakonso, this one Muse-

uyu ni Musefwe, uyu ni Numbulula, uyu ni Luwêetambwa,¹ uwa wêtwile pekosi poŵe apo! Popele ne kwiwîla pansî ukú ya ku tumpukila kwaŵo.

Popele kambi kasuŵa Luwêetambwa, umukulu wântu, wa li laŵile ati: Mwe wânice wânji, nga tú ye-po kulya uku twa ile kalya kasuŵa! Ná ŵo ŵa li sumine ati: Cîweme, ka tu yeni! Lomba ŵa lu kú ya, ne ku fika kopele uko ku muti, ne ku panda ne ŵuci: lomba ŵa lu kú lya. Kaŵili kumfwa ci lu kwisa copelé co, ne ku fika, ne ku wêkata, ne ku ŵa twala kwaŵo uku ca fumine, ne ku wêsalila mu ŵanda ya-cico; ne ku ŵika-mo ne milando; lomba ci lu kú ya mu ku poke'ciŵyakwe, ati twise, tu wá lye wáwili.

Uko uku ŵa syele, na cimbi ne kwisa, ne kwisula-mo, ku sangana aŵantu ŵa likele; ne ku wêpusya ati: Amasina enu ni mwe wani? Ná ŵo ne kwasuka ati: Uyu ni Kawansa, uyu ni Kakonso, uyu ni Musefwe, uyu ni Numbulula, neŵo ni ne Luwêetambwa, ne na wêtwile pekosi poŵe apo! Popele ne kwiwîla pansî ukú ya ku tumpukila kwaŵo.

Popele uko uku ca ile, ná co ne ku bwela ne ciŵyakwe ati tu ká lye aŵantu wesu. Popele fya li sangile ni ku ciŵyaŵo ci likele pa luwansa; ne kwipusya ati: To sangile-po aŵantu wânji mu ŵanda? Ná co ne kwasuka ati: Na ŵa sangana-mo, ŵa likele. Na wêpusya ati — Amasina enu ni mwe wani? Ná ŵo ne kwasuka ati — Ni fwe Wakaŵansa na Kakonso na Musefwe na Numbulula na Luwêetambwa uwa wêtwile pekosi poŵe apo! Pa ku sila uku wêpusya, nsi ŵa bwene-po, né ko wá ya! Lomba ná co ne ku laŵila ati: Wando wa ipusya? nga to wêpwisye, nga ta wêle-po ne kuya! Popele lomba fya lu kú lwa, ne kwipayana fgotatu.

Lomba Luwêetambwa ne ku laŵila ati: Mwe wame, fidya ifintu fi li fwile, nga tú ye-ko! Cine ati wá ye-ko, ku sangana fyá fwa; ne ku ŵula ne ciswi, ne ku fi tiŵula; lomba ne wântu ŵa lu ku lapuluka; lomba ne kwiwaka ne misi iyakuti ubwinji.

LXXIII. ICISIMIKISYO ICA MUNTUNSI NA SISIMWE.

Umuntu umbi wa li syele mu masala eyka: lomba eli a ngá ya ili a sepa. Pa kweŵa ati a yé fyo e-po ku tuliko'muti wa fisepo. Eli ci nga mu tola ili a imakene ifyo ku fisepo. Pa ku wone'fyo, ca li laŵile ati: Nindo wa koŵka? Kumfwa ati: Fisepo! Popele ca li laŵile ati: Tole' fisepo ifi! Eli a tole'fisepo. Kumfwa ati: Mbe'fisepo ifi na pumba Sikulu, sombi mbe'fyo ifya kwiulu, ko nina syani? Kumfwa ati: Mbo' ku cite'fi? ne ku mwimya uku mu posa kwiulu; lomba a lu kú ya kwiulu ne kú swe'fisepo. Kumfwa ati: Mba pano nseluke syani?

¹ These names indicate as follows: *Kawansa* (little threshing-floor), *Kakonso* (little urine), *Musefwe* (white toadstool), *Numbulula* (yellow toadstool) and *Luwêetambwa* (a species of tree).

fwe, this one Numbulula, this one Luwetambwa, I who struck you there on your neck!" Thereupon they disappeared underground to come up again at their home.

Then another day Luwetambwa, the eldest, said, "My younger brothers, let us go over there where we went that day." And they agreed and said, "All right, let's go!" So they went and reached the very same tree, and cut out some honey, and were starting away. Then again they heard the same (ogre) coming. It reached them, caught them, and took them off to its home from which it had come, and shut them up in its house, and piled logs (before the door); then off it went to get its companion, so that they might come back and eat them (the children) up together.

Over there where they were left another ogre came and opened the door, and found the children (lit. people) sitting down, and asked them, "What are your names?" They answered, "This one is Kawansa, this one Kakonso, this one Musefwe, this one Numbulula, and I am Luwetambwa, I who struck you there on your neck!" Thereupon they disappeared underground to come up again at their home.

Then the other, from where he went, came back with his companion to eat their people. Then they found their fellow sitting in front of the house, and asked him, "Haven't you seen my people in the house?" And it answered, "I found them sitting down, and I asked them what their names were, and they answered, 'We are Kawansa and Kakonso and Musefwe and Numbulula and Luwetambwa, who struck you there on your neck.' When I had finished asking them I didn't see them or where they had gone." Then the (first) said, "Why did you ask? If you hadn't asked, they couldn't have gone!" Thereupon they fought, and all three killed one another.

Then Luwetambwa said, "See, those creatures are dead, let's go over there!" And so it was, when they went over, they found that they were dead; so they took a knife and cut them open, when, lo! people came forth, and built a huge number of villages.

LXXIII. THE STORY OF THE MAN AND THE OGRE.

A certain man remained alone in a deserted village; so he went out to collect food. When he was out like this he came upon a fruit tree. It was then that it (an ogre) found him standing thus by the tree. On seeing him, it said, "What are you after?" He said, "Fruit!" Then it said, "Pick up these fruits!" and he picked the fruit up. Then he said, "These fruits I have begged, Sir, but what about those above? How do you climb?" It answered, "How about doing this!" and it lifted him and threw him up. So he went right up and picked

Kumfwa ati: Mbo'ku cite'fi? a lu ku twala pansi amaŵoko, ku sangga ati a seluka pansi.

Eli a nga kaka imipo ne ku yo'ko a lu ku lala. Na kaŵili kambi kasuŵa ka bwela uyo, lomba ku sangga ni ku fisepo ifyo. Eli a nga punya ku sangga fyá wa. Kaŵili apo eli a nga mu konka umwine wa fisepo; lomba ne ku mu ninika mu swe'fisepo ifyo. Lomba kaŵili eli a nga mu selusya; popele ne ku bwelela. Olo ku kasuŵa a bwelela ku sangga ku fisepo ta fya wile; eli a nga nina umwine, pa ku sangga ati ta ngesa umwine wa fisepo. Popele, pa kwisa, uyo ne ku laŵila ati: Mba ŵa ku tuma ati nina ku fisepo ni ŵani? Lomba apo eli a nga laŵila ati: Pano tesi u seluke, wa kwililila ne fisepo kwilulu! Lomba ati a cite'fyo, uku bwela uyo woyu; lomba ne ku mu twala ne fisepo ifyo. Popele wa li silile uko, ta bwelele woyu.

LXXIV. ICISIMIKISYO ICA MUNTUNSI NA KAŴANDAMI NE MIŴENSI.

Umuntunsi wa li imine ne kú ya mú mpanga ne mbwa syakwe, ne kwipaya amakanga, popele ne mfula ya lisile. Popele a li sanggile ijanda ikulu. Sombi pa kwinjila mopele umo, a li umfwile umuntu a lu kwisa ne cipupu icikulu; ne kwinjila uwa mitwi iŵili; ne ku laŵila ku muntunsi ati: Telela-kó ko! ne ku mwipusya ati: Mba wa fuma kulipi, we muntunsi? Ná ye celele; lomba a lu ku li tutumina. Kaŵili na cimbi ca li fikile ica mitwi itatu. Ca li mwipwisye ati: Mba wa fuma kulipi, we muntunsi? Popele a likele celele ne mbwa syakwe. Ca li laŵile liŵili ico ica mitwi itatu, ati: Oca makanga oŵe! u pelé mbwa syoŵe! sí dye! si none! ná we u sí dye! u none! ná fwe tu kú lye!

Popele lomba a lu ku lila yenje'minsosi. Ca li laŵile liŵili ati: Weŵo, we muntu, to lu kumfwa? Oca makanga oŵe! u pelé mbwa syoŵe! sí dye! si none! ná we u sí dye! u none! ná fwe tu kú lye!

Popele kaŵandami, uwa li mu ciŵumba, ne ku laŵila ati: Weŵo, we muntu, oca makanga oŵe! u pelé mbwa syoŵe! sí dye! si none! ná we u sí dye! u none! ná ŵo ŵa kú lye! ŵa none! ná fwe tu ŵa lye! tu none! Popele ne ku laŵila ku miŵensi ati: O! weleni, mwe fita fyanji! Popele ná yo ne ku wela ati: We-e-e-e!

Popele pa kumfwe'fyo ica mitwi itatu ca li fumine uluŵilo, ne ca mitwi iŵili. Lomba fi lu kú ya mu mpanga'luŵilo. Popele kaŵandami wa li ponene, ati: Kó ya, u lole neli ni panuma!

LXXV. ICISIMIKISYO ICA MUCENJE NE MUŴYAKWE UWA IKATENE NAKWE UŴULUNDA.

Kambi kasuŵa Ŵamucenje ŵa li letele umulandu, ne kú ya ku muŵyauŵo ati: We mwame, mpele-po indalama, ne muŵyauŵe, ndu-

the fruit. Then he asked, "And how now am I to get down?" It said, "How about doing this?" It drew down its arms, and, lo! he is down.

So he tied up his bundle and went off to where he slept. Then again another day he came back and found the fruit. He shook (the tree) and the fruit fell. Thereupon he went in search of the owner of the fruit, who helped him up to pick fruit; then helped him down again, and he went back home. But, alas, one day he came back and found that the fruit didn't fall. So, when he saw that the owner hadn't come, he climbed up himself. Then the (owner) came and said, "And who has told you to climb up to the fruit?" And then, "Now you don't come down, you will go right away up with the fruit for ever!" Thereupon he didn't come back, not he; he was taken right away with the fruit. There was the end of him; he didn't come back, not he!

LXXIV. THE STORY OF THE MAN, THE LIZARD AND THE TERMITES.

A man rose and went into the veld with his dogs, and killed some guinea-fowl; then the rain came on. Then he came upon a large house; but when he entered he heard someone coming with a great wind and in came one with two heads, and said to the man, "Move over there!" and then asked him, "Where have you come from, you man?" He was silent and trembled all over. Again another arrived and he had three heads, and he asked him, "Where have you come from, you man?" But he kept silent, and his dogs too. Then said Three-Heads, "Roast your guinea-fowl! give them to your dogs! let them eat them! let them get fat! you eat them (the dogs)! you get fat! and let us eat you!"

Thereupon he started to cry, — all tears. It said again, "Hey, you man! Don't you hear? Roast your guinea-fowl! give them to your dogs! let them eat them! let them get fat! you eat them! you get fat! and let us eat you!"

Then a lizard that was in the wall said, "Hey, you man! roast your guinea-fowl! give them to your dogs! let them eat them! let them get fat! you eat them! you get fat! and let them (Two-Heads and Three-Heads) eat you! let them get fat! and let us eat them! let us get fat!" And it said to the termites, "Shout, my soldiers!" And they shouted, "We-e-e-e!"

When Three-Heads heard that he went out in haste, and Two-Heads with him. Off they sped into the veld. Then the lizard dropped down and said, "Go, and don't look behind you!"

LXXV. THE STORY OF MUNGOOSE AND HIS MATE WITH WHOM HE WAS FRIENDS.

One day Mr. Mongoose was in trouble, and he went to his companion, saying, "Mate, give me, your friend, some money, that I

wuke-mo. Popete ná ye a li wulile indalama, ne ku wa pela. Wamucenje lomba wa lu ku ya kwaŵo. Pa kweŵa ati wa fika, ne mulandu uyo ne ku sila. Umuŵyaŵo ne kwisa ná ye umwine wa ndalama, ati: Mweŵo, Mucenje, mpeni umulandu wanji! Mucenje ne ku laŵila ati: Koku, pakuti weŵo ne luŵilo to kwete-po, tesi ŷku pele-po! Wa li imine Wamucenje, lomba wa lu ku yo'luŵilo. Umuŵyaŵo ne ku laŵila ati: Mucenje ndipe umulandu, uluŵilo te citasyo! Ne kwima lomba ná ye a lu ku ya kwakwe.

Pa kweŵa ati a fika kwakwe ne kwikala, kaŵili ne ku bwelela kuli Wamucenje, ne ku laŵila ati: We mwame Mucenje, ndipe umulandu, uluŵilo te citasyo! Wamucenje wa li imine, lomba wa lu ku yo'luŵilo. Pa kweŵa ati kambi kasuŵa kale wa saŷgile mu tulo Wamucenje, ne kwinjila ná ye ne ku ŵekata Wamucenje. Ati: We mwame Mucenje, mpele umulandu, uluŵilo te citasyo! Wamucenje wa li imisye, ne ku mu pela.

LXXVI. ICISIMIKISYO CAKWE MUKANA-LWEŴO.

Kambi kasuŵa aŵantu wa li fumine ku musu wa mfumu, ne ku lu ku ya ili wa pitana, ne ku tulumukila ku ŷanda ku mufusi. Wa saŷgane iŷanda pa li imo ne cintegwa. Wa saŷgane umwine a lu ku fukuta. Pa ku sila uku fukuta, ka ima, ka wule'cela, lomba a lu ku kuŷka; kaŵili ne ku ci bevelsya-po icela. Na waŵo aŵantu wa li kaŷkamene, pa ku wona ifyo ifi a lu ku cito'mufusi. Wa li imine aŵo ŵantu, lomba wa li bwelele ku musu. Pa ku fiko'ko ku musu, wa li laŵile ati: Sikulu, uku uku tva ile, e ku saŷgana umuntu a lu ku fula fimbi amase ne fiŵaŷga: uku fula umwine, umuntu umo ne ku fukuta! Popete imfumu ya li laŵile ati: Maŵilo mu ka twale-ko ulwino lwa nsofu. Popete icine ulu-celo wa lile ne ku pinta ne lwino: ne ku fika na koko. Wa saŷgane umwine a lu ku fula. Pa kweŵa ati a wa ŵone, ati: Mitende mwe ŵame! Ná ŵo ne kwasuka ati: Mitende! Wa li laŵile ati: Sombi imfumu ya tu tuma ati: Ka mu yeni kuli woyo muntu umufusi; ndu ku fwayo'wulunda! Ná ye wa li laŵile ati: Ciweme! Ne kwinjila ná ye mu ŷanda, ne ku wula ifyanda fya mase ne fyanda fya tutemo, ne ku wa kakila ati: Ka mu yeni: na neŵo ndi panuma! Popete icine wa li imine, lomba wa lu ku ya.

Pa ku fiko'ko ku mfumu, wa li tulile ati: Ifi a leka umulunda wenu ifi; ná ye umwine a li panuma. Popete icine wa li injisye amase ayo. Popete pa kweŵa ati uku ukwa syele ná ye umulunda wakwe, ná ye, pa ku pite'nsiku, wa li longele ná ye ifyanda fya mase ne fyanda fya tutemo; ná ye ne ku lu ku ya. Ati: Tanŷe ŷka ŵone-po ku mfumu na neŵo. A li fikile na ku mfumu uku, ne ku fika fidya ku mpaŷga, ne kwikala. Kumfwa aŵantu ati: Ta mu ŵone-po umulunda wa mfumu ŷgulya wa isa-po lelo? Popete icine ne mfumu ya li fumine, ne ku mu twala ku ŷanda iweme. Ná ye ne ku fika ne kwinjila. Pa kweŵa ati icingulo a li kakuhile ne fyanda fya mase, ne ku twala ku mfumu

may redeem myself with it;" and he took some money, and gave to him. Then Mr. Mongoose went home. When he arrived that law-case ended. And his companion, the owner of the money, came saying, "Mongoose, give me my loan!" Mongoose said, "No, because you have no speed, I won't give it to you!" Mr. Mongoose arose and sped away. His companion said, "Mongoose, repay me my debt, speed is not an absolute hindrance!" And he too arose and went home.

When he had reached his home, and had sat down, again he returned to Mr. Mongoose, and said, "Friend Mongoose, repay me my debt, speed is not an absolute hindrance!" Mr. Mongoose arose, and sped off. But one day he came upon Mr. Mongoose already asleep, and he entered and caught Mr. Mongoose. He said, "Friend Mongoose, give me my loan, speed is not an absolute hindrance!" Mr. Mongoose took it up, and gave it to him.

LXXVI. THE STORY OF MUKANA-LWEWO.

One day some people went from the village of the chief for a walk, and came suddenly upon the house of a black-smith. They found that there was but one house and a smithy. They found the owner working the bellows. When he had finished blowing, he arose and took the iron, and began to hammer; and then again put back the iron. And those people were amazed, when they saw what the smith did. Those people arose, and returned to the village. When they reached the village, they said, "Sir, where we went, we found a man forging hoes and small axes in an extraordinary way. He himself forged, and one and the same man blew the bellows!" Then the chief said, "Tomorrow you must take an elephant's tusk." Then indeed in the morning, they went and carried the tusk; and reached the place. They found the owner forging. When he saw them, he said, "Greeting, friends!" And they answered, "Greetings!" And they said, "The chief has sent us saying, 'Go to that smith; I want friendship!'" And he said, "All right!" And he entered the house and took a bundle of hoes, and a bundle of axes, and tied them up for them, "Go! and I am coming behind!" Then indeed they arose and went.

When they reached the chief yonder, they put down (the bundles) saying, "These are what your friend has put aside; and he himself is coming behind." Then indeed they put those hoes inside. Then his friend, where he remained, after some days gathered together bundles of hoes and of axes, and set out, saying, "Just let me too see the chief!" He reached the chief there, and arrived thus in the bush, and sat down. The people said, "Don't you see the friend of the chief yonder has arrived today?" Then indeed the chief went out, and took him to a good house. And he arrived and entered. In the evening he undid his bundles of hoes, and took hoes and axes to the

amase ne tutemo. Pa kweîwa ati bwá co'lucelo ne ku linsya. Pa kweîwa ati lucelo kaîwili, a lile ku mfumu, ati: Pano Sikulu na neîwo ndu kú ya-po kwanji lelo! Popete imfumu ya li mu longelele uîwîwoni, ne kwima lomba a lu kú ya. Ne kú ya na kwakwe ne ku fika, ne ku tatika imilimo yakwe iya ku fula: umuntu umo umwine ne ku kuyka.

Kaîwili pa ku pite'nsiku isinji, imfumu kaîwili ya li tumine aîwantu îwa-yiko ne lino lya nsofu, ati: Mu twalileni umulunda wanji! Ná îwo cine ne ku fika: lomba îwa lu ku tule'lino, ati: Ilino ili lya fuma ku mfumu; ya eîwa ati Mu twalileni umulunda wanji! Ná ye ne ku tota ati: Na toto'kwakuti imfumu yanji! Ne kwinjila mu ñanda ne ku îwula ifyanda fya mase ne fya tutemo, ne ku îwa longelela ati: Ka mu yeni! Popete ná îwo lomba îwa lu kú ya, ne ku fika na ku mfumu ne mase ne tutemo.

Pa kweîwa ati sya pita insiku isinji, a li imine Mukana-lweîwo, lomba a lu kú ya, ne kufika ka fika ku mfumu, ne ku mu langa ne ñanda. Pa kweîwa ati bwá co'lucelo, ati: Pano ndu kú ya lelo Sikulu, na manama? Ne ku îwula na kalume, ne ku mu pela ati a ka lu ku kofwa-ko Ná ye wa li pokele, lomba a lu kú ya, ne ku fika na kwakwe.

Kaîwili ati si pite'nsiku, imfumu ne kwima-po ulwendo, ná ye Mukana-lweîwo ukwa li ne kwima, ati: Îjka îwone-po imfumu, na i fuyga. Ne kufika ka fika. Wa li mu îwulile ati imfumu i lile kuno. Wa lisile Wamukolo, ne ñanda ne ku mu pela. Pa kweîwa ati bwa ilo' îwasiku, ne kwisa Wamukolo, ne kwambala impindi ikulu ukwakuti. Uyo Mukana-lweîwo ne kweîwa ati: Ka mu yeni pano, Mama, njisaleko. Wamukolo îwa li kene ati: Koku, ndu ku ku fwaya weîwo. Mukana-lweîwo ne ku kana ati: Koku, pakuti mu li Wamuka-mfumu: îwe kesa ku njipaya ku mfumu! Ná îwo Wamukolo ne ku laîwila ati: Koku, mba ni nani u ka laîwila? Mukana-lweîwo ne ku sumina ati: Cîweme mwe îwene! Ati: Inya, pakuti insiku syonse nda ku kumbwa. Popete îwa li lele icine. Pakati ka îwasiku Wamukolo ne kú ya kwaîwo. Pa kweîwa ati bwá co'lucelo, ne kú ya Mukana-lweîwo ati: Pano ndu kú ya kwesu. Ne ku mu kanya ati: Koku, ko ikele, tange tu ku îwone-po. Ná ye cine wa li lele-ko insiku sisanu. Pa ku sila insiku sisanu, lomba a lu kú ya kwaîwo. Pa kweîwa ati sya pita insiku isinji Wamukolo ne pafu ne ku kula, ne mfumu ne ku fika. Ne ku laîwila imfumu akasuîwa kopele ako ya fikile, ne ku îweta aîwasanu îwone, ati: Mwense iseni kuno, ndu ku fwayo'ku mu îwoneni pa tupafu! Popete icine îwone îwa lisile, ne ku îwa îwona. Wa sanga îwone aîwanice îwaswetele, ta îwa kwete amapafu. Pa kweîwa ati Wamukolo, ne ku îwepusya ati: Mba mweîwo mwe Wamukolo, nani wa mu peleni ipafu? Ne kwasuka Wamukolo ati: Koku, ni nsima na ikuta! Ati: Koku, kani tesi u laîwile buaygu, ndu ku kwi-paya! E pa ku sumina Wamukolo ati: Lyákwe Cîluwî, e wa mpele ipafu. Pakuti ili mwa ile ulwendo, a lisile kuno, a li lele-ko insiku sisanu; e wa mpele ipafu ili.

chief. The next morning he remained over. But the following morning he went to the chief and said, "Now, Sir, I am going home today!" Then the chief gathered together goods for him, and he arose and went. And he went and reached home, and began his work of forging; and he himself alone to hammer.

Again many days after, the chief again sent his people with an elephant's tusk, saying, "Take it to my friend!" And they indeed arrived and put down the tusk, saying, "This tusk has come from the chief; he told us to take it to his friend!" And he was pleased, and said, "I am very grateful to my chief!" And he entered the house, and took bundles of hoes and of axes, and gathered them together for them saying, "Go!" And then off they went, and reached the chief with the hoes and axes.

Many days later Mukana-lwewo arose, and off he went, and reached the chief, and he showed him to a house. When morning dawned, he said, "Now I am going today, Sir, I am in a hurry!" And the (chief) took a slave, and gave to him to help him. And he received him, and went, and reached home.

Again after some days the chief began a journey, and Mukana-lwewo too arose saying, "Let me see the chief, I am longing for him!" And he arrived. They told him that the chief was gone away. The principal wife of the chief came, and gave him a house. When darkness fell the principal wife came, and talked for a very long time. That Mukana-lwewo said, "Go along now, Mother, and let me shut the door!" *Recusavit autem uxor principalis, "Nolo," inquit, "te enim mecum concubare percipio."* Mukana-lwewo item, "Nolo, quia regis uxor es, quem metuo ne me supplicio afficiat." At uxor principalis, "Desine metuere: num quis regem certiores faciet?" *Mulieris tum libidini obsecutus est Mukana-lwewo: "Concedo," inquit, "tibi: culpa tamen te est penes."* Respondit illa, "Esto, tui amore cotidie ardeo." *Tum demum concubaverunt. Media nocte domum sese contulit uxor principalis. Ubi primum illuxit Mukana-lwewo ad eam iit dixitque, "Nunc domum eo."* At illa, "Te commorari iubes; prius enim te videre velim." *Itaque postquam quinque ibi dies cum ea concubavit, domum discessit. Multos post dies praegnans facta est uxor principalis, atque rex rediit. Eo ipso die quo pervenit uxores omnes arcessivit: "Huc," inquit, "venite omnes; uteros enim vestros inspicere mihi est in animo."* *Tum vero omnes convenerunt, easque scrutatus iuniores omnes integras et intactas invenit. Cum tandem ad uxorem principalem ventrum esset, ex ea quaeisivit, "Quisnam tibi, uxor principalis, uterum dedit?" Respondit illa, "Praegnans non sum, mihi pulte venter tumescit!" Tum rex, "Mentiris; nisi statim vera dixeris, te interficiam!" Deinde confessa est uxor principalis, "Chiluwi," inquit, "me gravidam reddidit; nam dum in itinere abes, huc venit et quinque dies mecum concubavit. Ille, inquam, me gravidam reddidit."*

Popele imfumu ne ku fitwo'kwakuti, ati: Ka mu leteni, tu mwipaye! Popele wa lile awantu kuli Mukana-lwewo, ne ku fika, ne ku mwikata: ati: Wewo e we wa pele awasanu ipafu: Na ye Mukana-lwewo ati: Ka tu yeni! Popele a li lawile ati: Mpisweni kuli Wamwinsyo wanyi, nka wa laye-po! Popele icine awo wantu wa li sumine uku mu twala. Popele wa li fikile na koko kuli Wamwinsyo wakwe, ne ku lawila Wamwinsyo ati: A cite'ndo uyu muntu? Ati: A lala na Muka-mfumu! Wamwinsyo ati: Ciweme, nga wa ka mwipaye! Ni wani awakwaio? Awakasi wawo wa li lawile ati: Ulu! mwe wantu, umukwaidenu wa ka mwipaye? Ati: Inya, nga wa ka mwipaye! A li nkene akalekale. Ta lu ku pita-ko na kukuno. Nsi lu ku mu fwaya lelo uku mu wona neli kumuwona, i! Ne ku lawila awakasi wawo ati: Kansi ta mu li-po bwino! Ta mu mu luwula umukwaidenu? Na wo ne ku kana ati: Koku, na ne ndi ne mawoni? Kawili ye umwine e muwoni! Popele bwa lilile ne wusiku, ne fyakulya ne ku wa pela. Pa kwewa ati pakati ka wusiku, wa li fumine Wamuka-mwinsyo wakwe ne wukusi, ne ku mu sang'a a li lele pakati; ne ku mu wusya ati: Wuka! Na ye ne ku wuka; ne ku mu pelo'wukusi ati: Uwukusi udu u ka fwale. Pa ku fika ku mfumu, u ka lombe-po ne nkama. Pa ku fula, ne nguo u ka fule. U ka wone imfumu ya ku pulusya!

Popele icine bwa li cile ulucelo; wa li imine, lomba wa lu ku ya. Na ku mfumu uko ne ku fika. Ne ku lawila imfumu ati: Mwa mu leta Mukana-lwewo? Wa li lawile ati: Inya Sikulu, twa mu leta. Wa li itile Wamukolo, ati: Mukolo iseni kuno! Ati: U mwa lele nakwe ulipi? Ati: Wopele uyo, Sikulu! Mukana-lwewo ati: Newo Sikulu, nsi na lele-po ne wasanu, wa lu ku mbepela! Imfumu ya li lawile ati: Ciweme, twa ku mwipaya ulucelo! Popele icine wa li mwinjisye na mu ndanda.

Pa kwewa ati bwa co'lucelo, ati: Mu fumyeni Mukana-lwewo, tu ka mwipaye! Popele icine wa li mu fumisye. Ne ku lawila ati: Mpene-po inkama Sikulu; mfule, ndi laye-po! Popele icine iyo mfumu ya li sumine, ne ku mu pele'nkama. Wa lile na ku cintengwa, lomba wa lu ku fukuta. Imfumu na yo lomba i likele. Ne kwapula ne nkama umwine, ne ku wula inkuyko Mukana-lwewo, ne ku tatika uku kuyka. Ati: Mba Mukana-lwewo a la kana syani? Ne nguo ne ku ponu. Pa kwewa ati imfumu i mu lolesye, ya li mwitile ati: Tange isa kuno wewo! Popele icine a lile, ne ku fika ku mfumu, ne kwimakana. Ne kwita na Wamukolo, ne ku lawila kuli Wamukolo ati: Wewo, we muntu, pakuti uyu mwanakasi umuwoye, te ku lala na wewo koku; sombi umbi wa lele nakwe: uyu wa mu wapesya! Wamukolo wa li asukile ati: Ni umbi e wa lu ku fuwukila muli wuyu, pakuti uyu inya mwanakasi umuwoyanji!

Popele imfumu ya li ne nsoni ukwakuti, ne ku mu wula Mukana-lwewo ati: Ndi ne nsoni, we mwame Mukana-lwewo, pakuti na ku wapesya. Popele icine ndu ku fwaya ati nku pele amawoni aenji! Popele icine ya li wulile amawoni akuti ubwinji, ati: Mu pintileni

Then the chief was very angry, and said, "Bring him, and let us kill him!" Then there went people to Mukana-lwewo, and arrived and caught him, saying, "It was you who made the wife of the chief pregnant!" And Mukana-lwewo said, "Let us go!" And he added, "Take me to my uncle that I may bid farewell!" Then indeed those people agreed to take him. And they reached his uncle there, and the uncle said, "What has this man done?" They said, "He lay with the chief's wife!" The uncle said, "Right, let him kill him! Who are his relations?" But his wife said: "What man! to let them kill your relative?" He said, "Yes, let them kill him! He denied me long ago. He never comes here. I don't want to see him at all!" Then his wife said, "You don't play the game! Won't you redeem your relative?" And he refused saying, "No, have I wealth? He himself is the wealthy one!" Then night fell, and she gave them food. In the middle of the night, his uncle's wife came out, with a loin slip, and found him asleep in the midst; and she roused him saying, "Wake up!" And he awoke; and she gave him the loin slip saying, "Wear this loin slip. When you reach the chief, ask for a hammer. Whilst forging, let your calico drop down. You will see that the chief will save you!"

Then indeed morning dawned; they arose and went. And they reached the chief. And the chief said, "Have you brought Mukana-lwewo?" They said, "Yes Sir, we have brought him!" He called the principal wife, saying, "Wife, come here!" He said, "Where is he who lay with you?" She said, "This very one, Sir!" Mukana said, "No Sir, I lay not with the wife of the chief, she is telling lies about me!" The chief said, "Right, we shall kill you in the morning!" Then indeed they put him in a house.

When morning dawned, he said, "Bring forth Mukana-lwewo, and let us kill him!" Then indeed they brought him forth. But he said, "Give me a hammer, Sir, let me forge, and bid myself farewell!" Then indeed the chief agreed, and gave him a hammer. He went to the smithy, and began to blow the bellows. And the chief sat down. And the smith borrowed the hammer, and Mukana-lwewo took the big hammer, and began to hammer. He said, "He who denies the charge, how is he to deny it?" *Atque decidit eius linteam. Quem intuens rex, "Huc quaeso, veni!" Tum quidem ad regem processit et immotus constitit. Inde, cum uxorum principalem ad se vocasset, "Non haec," inquit, "cum et illa femina sit, tecum concubavit, sed cum alio quodam concubavisti; de hac autem sine dubio mentita es!"* The principal wife replied, "It must have been another who changed himself into this one, because this one is indeed a fellow woman of mine!"

Then the chief was much ashamed, and said to Mukana-lwewo, "I am ashamed, friend Mukana-lwewo, because I lied about you. And so I want to give you much wealth!" Then indeed he took a great quantity of goods, and said, "Carry these for my friend!"

umulunda wanji! Popete icine wa li imine, ne ku w̄a w̄ula āw̄o w̄antu, ati: Twendeni, tu pite kuli W̄amwinsyo! Popete icine w̄a lile kopele uko kuli W̄amwinsyo w̄akwe, ne māw̄oni ne ku w̄a pela onse, ne ku tota kuli W̄amuka-mwinsyo w̄akwe ukwakuti ati: Ne māw̄oni a li kwanji ŋka mu leteleni fyonse! Popete icine a lile kwakwe, amāw̄oni onse a li pa ŋanda, a li imisye uku twala kuli W̄amuka-mwinsyo wakwe. Popete wa li pulukile fyopelē fyō Mukana-lwēo.

LXXVII. ICISIMIKISYO ICA MUNTU UWA FWAILE
ĀWANTU W̄ATATU.

Ne ku fwaya insensi ne mpendwa na tandakuw̄e, umwine w̄ane. Popete lombā wa lu k̄u ya umusinso, ne ku sanḡo'lupili lwa cika. Popete ne ku lāw̄ila ati: Mpendwa, mwe mu fukula, lelo fukuleni ulupili, tu pule! Cine ne kw̄inj̄ila impendwa, ne ku tīw̄ula; ne w̄antu āw̄o ne ku fuma mu lupili ulo. Popete umuntu ne ku tota ati: Mwandini Mpendwa, mu la fukula. Lomba w̄a lu k̄u ya. Te pa ku sanḡana matete a cika aenji; kumfwa ati: Nsensi, mwe w̄a tota uku teta matete, teteni-po lelo, tu pule! Cine ne kw̄inj̄ila insensi ili i teta, ili i teta, ili i teta, na pesidya w̄e. Popete ne kwi tota insensi ku muntu ati: Cine mwēo Nsensi mu la teta! Lomba fi lu k̄u ya. Kāw̄ili e pa ku sanḡe' nika iyakuti ūw̄ukulu. Kumfwa ati: Tandakuw̄e, we w̄a toto'kutanika ubwandafūwe, tantikeni-po lelo, tu w̄one-po! Popete ne ku tantika pa nika tandakuw̄e ubwandafūwe. Ne w̄antu ne kwāw̄uka āw̄o: ne ku fika na ku mfumu uko w̄a lu k̄u ya. Kumfwa ati: Wēo wa āw̄uka syani fyonse fi ifili apa; pakuti pa li ulupili ne matete ne nika? Kumfwa uyo muntu ati: Ta mu bwene, Sikulu, āw̄a w̄onse āw̄a na fwaya: impendwa ati i ka mfukwile ulupili, ne nsensi ati i ka ntetele amatete, na tandakuw̄e ati a ka ntantikile inika?

LXXVIII. ICISIMIKISYO ICA MFUMU NE FILOLO
FYA-IYO.

Imfumu kambi kasūwa ya li lāw̄ile ku w̄antu w̄onse ati: Mwense, mwe w̄asanykwa, mu lete w̄awisinwe, njipaye w̄onse, icalo conse lukoso; popete ŋka syale ne kw̄ikala na mwēo mwe w̄anice na w̄anyinenwe. Kani mu ka kanye, na mwēo mwense ŋkepaye! Ná w̄o w̄a li sumine āw̄asanykwa, ne k̄u ya mu ku leta w̄awisiw̄o, ne ku w̄epaya.

Sombi umbi w̄awisi na w̄anyina ne k̄u ya mu ku fisa mwicengo ne bwe ne ku siŋka-ko, ne ku lu ku w̄a twalila ifyakulya ūw̄usiku. Popete w̄a li mwipwisye uyo musanykwa ati: Mba w̄awiso wēo, w̄a li kulipi, na w̄anoko? A li asukile umusanykwa ati: W̄a li fwile!

Sombi kambi kasūwa sisimukulu wa lisile, ne ku lu ku mina āw̄antu. Popete ne mfumu ya li w̄ele ne mwenso ukwakuti, pa ku w̄ona

Then he arose, and said, to those people, "Come, let us pass by my uncle's!" And they went right to his uncle, and he gave him all the goods, and profusely thanked his uncle's wife, saying, "And the wealth that is at my home I shall bring it all to you!" Then he went home; all the goods that were at his house, he picked up, and took to the wife of his uncle. And that was how Mukana-Iwewo escaped.

LXXVII. THE STORY OF THE MAN WHO SOUGHT OUT THREE SERVANTS.

And found the Cane-Rat, the Ant-Bear and the Spider, he himself making four. Then they travelled some distance, and found that a mountain was in the way. And he said, "Ant-Bear, you who dig, burrow through the mountain today, let us get through!" Then indeed Ant-Bear entered, and bored through; and those people emerged from that mountain. Then the man praised him saying, "Truly Ant-Bear, you do burrow." And off they went. Then it was that they came upon many reeds; and he said, "Cane-Rat, you whom they praise for cutting reeds, cut today, and let us go through. Then indeed Cane-Rat entered cutting and cutting and cutting, and out at the other side. And the man praised Cane-Rat, saying, "Indeed, Cane-Rat, you do cut!" And off they went. And then they came upon a very big river. He said, "Spider, you whom they praise for stretching your web, stretch it today, and let us see!" Then Spider stretched a web across the river. And those people crossed over and reached the chief whither they were bound. The (chief) said, "How have you crossed all the things that are yonder; for there is a mountain and reeds and a river?" And the man said, "Don't you see, Sir, all these that I have sought: Ant-Bear to dig through the hill for me, and Cane-Rat to cut the reeds for me, and Spider to stretch (a web) across the river for me?"

LXXVIII. THE STORY OF THE CHIEF AND HIS COUNCILLORS.

One day the chief said to all the people, "All you young men bring your fathers, and let me kill them, the whole country through; and then I will remain with you young people and your mothers. If you refuse to bring them, I shall kill all of you." So the young men agreed and went and brought their fathers, and killed them.

But one of them went and hid his father and mother in a cave, and closed it up with a rock, and took them food by night. Then they asked the youth saying, "Where are your father and mother?" The young man answered, "They are dead!"

But one day an ogre came and began to swallow up the people. Then the chief became terribly afraid, when he saw the ogre coming

sisimuykulu a lu kwisa insiku syonse. Ya li longanisye aŵánice ŵonse pa calo, ne ku ŵepusya ati: Mwe ŵame ni nani u li-po na ŵawisi: ŵa nsikulule-ko? Popele aŵánice ŵonse ne ku kana ati: Koku Sikulu, ta tú kwete-po, pakuti mwa li laŵile ati: Muense mu lete ŵawisinwe, twipaye! Sombi imfumu ya li laŵile ati: Icine ndu ku kosya amasiwi kuli mweŵo. U li na ŵawisi, kani a ŵa lete, ŷka mu pela icalo canji cimbi! Popele umbi uyo ne kwasuka ati: Kani ŵùfi, Sikulu? Ati: Koku, Fyà cine! pakuti sisimuykulu a lu ku tu sila ukulya. Popele ne kwima umbi, ne kú ya mu ku poka ŵawisi aŵa li mwicengo. Ŵa li laŵile aŵo ŵawisi ati: Kani ŵa lu kú ya mu ku njipaya? Ná ye ne ku kana umwana wakwe ati: Koku, imfumu ya kosya amasiwi! Ŵa li sumine ŵawisi ati: Ka tú ya!

Ŵa li fikile na ku mfumu, ne mfumu ya li temenwe ukwakuti: Ati: Mu mbule, mwe ŵame, ifya mano ifya ku cite'cintu ici cisisimuykulu. Ná ye wa li sumine ne ku laŵila ati: Mpeni insima ne mbusi ne mbwa! Popele icine ná yo ne ku mu pela. Lomba a lu ku yo'ko kopele ku cilengwa uko ca lu ku lala, ne ku fika aperi pali sisimuykulu pa cilengwa, ne mbusi ne ku palamisya ne mbwa, ne ku nyungule'nsima ne ku pela imbusi, ne ku nukule'cani ne ku pele'mbwa.

Popele sisimuykulu, pa ku ŵone'fyo, ne ku laŵila ati: Uyu muntu weŵo, to kwete amano. Insima ko pele'mbwa, icani u lu kú pe'mbusi! Ná ye umukulu ne ku ŵule'nsima, ne ku pele'mbusi, icani ne ku pele'mbwa. Sisimuykulu ne ku laŵila ati: Weŵo we muntu, to kwete amano, insima ku pele'mbwa, icani u lu kú pe'mbusi! Ná ye umukulu ne ku ŵilikisya ati: Koku, mba kaŵili ū ŵulo'muŵye ku palamina a palamina! Ne ku nyungula insima, ne ku pele'mbusi, ne ku nukule'cani ne ku pele'mbwa. Wasisimuykulu ne ku fuma panini, ne ku fumya umutwi, ati: We muntu weŵo, to umfwa limo, insima ko pele'mbwa, icani u lu kú pe'mbusi! Sombi uyo muntu ná ye wa li laŵile ati: Koku, mba kaŵili ū ŵulo'muŵye ku palamina a palamina! Ne ku ŵule'nsima ne ku pele'mbusi, icani ne ku pele'mbwa. Popele, pa ku ŵone'fyo, ŵasisimuykulu ŵa li fumine ne ku mwikata pa kuŵoko uyo muntunsi; ná ye ne ku cikata, ne ŵenji aŵantu ne kwisa, ne ku cipaya.

Popele imfumu ati: Ka leteni ŵafumbwa aŵalaye. Ne kwisa ŵafumbwa, ati: Fumbwa, fumbululo'bwanga! Imfumu ati: Ta wisi uku ŵuka. Ŵafumbwa ne ku ŵa tamfya; uku cita kantu ŵaŵa! Ati: Keteni Ŵakaŵandami! Na Ŵakaŵandami ne ku fika, ati: Mu ŵulo'musya-ngalala, mu kule mwipafu, ne cimo mu pisye-po! Popele icine ŵa li citile fyopelé fyo. Wasisimwe ne ku panduka, ne ku lu ku fuma aŵantu aŵenji. Ne calo uyo umukulu ne ku mú pa ku mfumu.

every day. He gathered together all the young people in the country, and asked them, "Friends, who has his father here, that he may give me advice?" Then all the young people denied and said, "No Sir, we have none, because you said, 'All of you bring your fathers and let us kill them!'" But the chief said, "I swear to you, — he that has a father, if he bring him, I will give him one of my provinces!" Then one of them answered, "Is that a fact, Sir?" — "Absolute fact!¹ because the ogre is eating us to a finish!" Then that one rose up and went to fetch his father who was in the cave. But the father said, "Are they going to kill me?" But his son denied it and said, "No the chief has sworn." So his father consented and said, "Let us go!"

Then they came to the chief, and the chief rejoiced exceedingly. He said, "Tell me, friend, something cute to do to this great ogre." And he consented and said, "Give me some porridge, a goat and a dog." So the (chief) gave them to him. Then he went right over to the chasm where the ogre slept, and came near to him by the chasm, and brought near the goat and the dog, and began to break off lumps of the porridge and give them to the goat, and to pick grass and to give it to the dog.

Thereupon the ogre, seeing this, said, "Hey, you man, haven't you any sense? The porridge give to the dog, and the grass to the goat!" But the old man took some more porridge and gave it to the goat, and some more grass to the dog. The ogre said, "Hey, you man, haven't you any sense? The porridge give to the dog, and the grass to the goat!" Then the old man called out, "No, if anyone wants to direct his friend, he comes near!" And he went on breaking off lumps of porridge to give to the goat, and picking grass to give the dog. The ogre came out a little, and poked his head out, and said, "Hey, you man, don't you hear yet? The porridge give to the dog, and the grass to the goat!" But the man said, "No, if anyone wants to advise his friend, he comes near!" and he took porridge, and gave to the goat, and grass to the dog. Then, when he saw that, the ogre came out and caught the man by the arm; but (the man) caught hold of him, and a crowd of people came and killed him.

Then the chief said, "Bring Doctor Black-Ant!" And big Black-Ant came and said, "Black-Ant work the spell!" The chief said, "You don't know how to cast a spell!" So he drove away Black-Ant: it did nothing. He said, "Call Lizard!" And Lizard came and said, "Take some charcoal, mark along his belly, and thrust in a razor." So that was what they did. The ogre split open, and a crowd of people issued forth. Then was that province given to the old man by the chief.

¹ lit. "Is it a lie, Sir?" He said, "No, it is the truth!"

LXXIX. ICISIMIKISYO ICA MUNTU U TA LU KU CITA
BWINO.

Kambi kasuwa ne kwisa awensu pakwe pa yanda, ne ku wa tamfya. Awo wensu ne ku syoloka, ne ku lawila ati: Mba we mwame ni we nani? Ati: Ne wo ni ne Munsyenda. Ati: We mwame, Munsyenda wa li fyele umwana, ka enda. Lomba wa lu ku ya. Kawili kambi kasuwa ne ku fika wambi na wo awensu: na wo ne ku wa tamfya, ne ku lawila ati: We mwame, mbe'sina lyowe ni we nani? Ati: Ni ne Munsyenda. Ati: We mwame, Munsyenda wa li fyele umwana, ka enda. Kambi kasuwa umwana wakwe Munsyenda a li imine, ati: Ndu ku ya ili mpitana. A li fikile kopele uko ku musi wa lu ku tamfya wawisi awantu. Wa li mvipwisye ati: Mba we wo, we mwame, ni we mwana nani? Ati: Ni ne mwana Munsyenda. Popele awo wantu, pa kumfwe'fyo, wa li mu tamfisyu uluwilo uku bwelela kwa wo.

LXXX. ICISIMIKISYO ICA WAMUŃGULUWE NE
ŃGULUWE IWYA WO.

Wa li imine uhwendo, umbi ne ku lu ku tangila-ko uwusiku. Ne ku lawila umbi ati: Munguluwe akalindi ako, awa li wawili wa la wulana! Wa lile ku fika na koko wa lu ku fwayo'ku ya.

LXXXI. ICISIMIKISYO ICA MUNTU UWA FYELE A WANA
WAWILI, NE MUNTUNSI NE SILU.

Popele kambi kasuwa isilu lya li wile icisungu: ne ku lawila wawisi ati: Ndu ku syanina uyu mwanakasi isilu. Awawya wo uku kana ati: Isilu na lyo u li syanina? Wisi ne ku lawila ati: Pape'ce wo, ne mwine na ku syanina. A li imine ne ku ya ku poka Wafulwe mu ku lisy'e' ngoma, na Wamunguluwe ne pulu; ne kwisa wonse awo, lomba wa lu ku lisy'e'ngoma. Wepulu ne ku lisy'a ati: Pa munsoŃgwe piliwili! Fulwe ati: Uku fukule'lo wa. Wamunguluwe ati: Kwinjila pa musanse pyu. Popele wa li syene fyopel'e' fyo. Ne kusila ka wa sila. Ne kuwa-lambula ka wa wa lambula. Wonse ne ku tota ati: Isilu wa la syanina bwino.

Pa kwe wa ati kambi kasuwa, a li wile uyo muntunsi icisungu. Kumfwa ati: Ka mu yen, mu ka poka Wafulwe. Kumfwa wambi ati: Wafulwe ta wa lisy'a-po bwino, wa li awakuti ka wa citile lukoso ifi-kwamba pansu, ingoma uku lila yeyi! Popele umwana wawo Wafulwe wa li mu musi mopele umo. A lile mu ku wa wula wawisi ati: Lelo uku mwi ya-po mu ku lisy'a ingoma. Ingoma syenu wa si lengulula ati: Ta lu ku lisy'a-po bwino Fulwe. Wafulwe ati: Pape'ce wo, wa ku ya ku poka wambi awene. Popele icine wa li imine mu ku poka Wamuswema. Wamuswema ne kwima ne ku ya ku poka Walukungwe. Walukungwe na wo ne kwima ne ku ya mu ku poka Walusato. Walusato ne kwima mu

LXXIX. THE STORY OF THE MAN WHO DID NOT DO WELL.

One day strangers came to his house, and he drove them away. Those strangers turned round and said, "Who are you?" He said, "I am I-don't-travel." They said, "Friend, I-don't-travel bore a son, and he travelled." And they went. Again another day other strangers arrived, and he drove them away, and they said, "Friend, what is your name?" He said, "I am I-don't-travel." They said, "Friend, I-don't-travel bore a son, and he travelled." One day I-don't-travel's son arose and said, "I am going for a walk." He arrived right there at the village of those whom his father had driven away. They asked him saying, "Friend, whose son are you?" He said, "I am I-don't-travel's son." Then those people, on hearing that, drove him with speed back to his home.

LXXX. THE STORY OF MR. RIVER-HOG AND HIS FELLOW RIVER-HOG.

They started on a journey, and one of them went ahead in the night. And that one said, "River-Hog, there's a hole, those who are two together tell one another!" And they went and reached their destination.

LXXXI. THE STORY OF THE MAN WHO HAD TWO DAUGHTERS, A SANE ONE AND AN IDIOT.

One day the idiot came of age and her father said, "I am going to dance to this idiot girl." His relatives refusing said, "Do you dance to an idiot then?" The father said, "Never mind, I myself shall dance." He arose and went to fetch Mr. Tortoise to beat the drum, and Mr. River-Hog and Mungoose; and they all came, and began to beat the drum. Mr. Mungoose beat saying, "Flick into the hole!" Tortoise said, "Scratching out the earth!" Mr. River-Hog said, "Going swish into the long grass!" And thus did they dance and completed it. And he paid them. All were thankful saying, "The idiot they dance to well."

Again another day, that sane one came of age. One said, "Go and fetch Mr. Tortoise." But others said, "Mr. Tortoise does not beat the drum nicely, he can only beat his shell on the ground, and the drum does not sound!" And Mr. Tortoise's child was in that same village. He went and told his father saying, "Don't go over there to beat the drum today. They are finding fault with your drumming; saying, 'Tortoise doesn't beat nicely.'" Mr. Tortoise said, "Never mind, they can go and get someone else themselves." Then indeed they arose to fetch Mr. Brown-Snake. Mr. Brown-Snake arose and went to fetch Mr. Tree-Snake. And Mr. Tree-Snake arose and went

ku poka W̄efwambwa. Popele lomba w̄a lu kú yo'muloygo. Popele pa kwēwa ati w̄a fika ku mbali ya musu, w̄a li lāwile ati: Tangila-ko Muswema! Ná w̄o W̄amuswema w̄a li tangile-ko ulūwilo. Pa kwēwa ati w̄a fiko'ko ku māwumba uku w̄a lu ku syana, w̄onse ne ku tina ati: Ele insoka! Popele ne ku lāwila ati: Ni W̄amuswema w̄a isa mu ku sembesya. Pa kwēwa ati w̄a lolo-ko, lomba nyemu ni ku finji. Kumfwa ati: Pano W̄acifitisi nga w̄a lisyeko! Popele cine ne kwi pakata, popele ne ku pamala-po unutuwi pa ngoma. W̄acifitisi ne kú fwa pa ngoma. Pa kwēwa ati w̄a ci bwené fyo W̄alukungue ati: W̄acifitisi w̄a fwa, fwe mwa isile mu ku tu poka. Popele w̄onse ne ku sakamuka. Lomba w̄a lu ku w̄ekata. Popele imbi insoka ne kwima ati nkekate isilu. Popele ilyo isilu ne ku kana ati: Koku, nēwo w̄a li nsyanine bwino, nsi na pokele-po akesīwilo aka kú fwo'muntu. Līwili w̄onse w̄a li nkene, ni W̄atata w̄a li nsyanine. Fwēwo fwēwilo na W̄atata te ku kuma-ko. Popele cine w̄a li w̄a sile fyo pelé fyo w̄owilo. W̄onse ne kwikatalwa, ne ku w̄a twala w̄onse.

LXXXII. ICISIMIKISYO ICA W̄AKALULU NA KAKALULU AKAW̄YA W̄O.

W̄akalulu w̄a li bwelele kwāwo. Popele pa ku pite'nsiku, ne kwēwa akāwyāwo kambu akalulu ati: We mwame twende, tú ye-po ku w̄uko bwanji. Popele ná ye Kalulu wa li sumine ati: C̄iweme! Pa kwēwa ati w̄a yo'lucelo, ne nsima w̄a pinta mu mafukuta: pa ku fika ku nika, ne ku lāwila ati: We mwame, ino nika ta w̄awuka lukoso; sombi pa kwāwuka tu pose-mo ifimbala! Kalulu ne ku sumina ati: C̄iweme, nga tu pose-mo! W̄akalulu ne ku w̄ule'cifwasa, ná ko ka ka w̄ule'cifwasa, ne ku posa-mo w̄owilo.

Pa kwēwa ati w̄a enda, ati: Pano nga twikale, tu pepe-po. Wa li sumine ná ye Kalulu ati: C̄iweme. Popele cine w̄a likele: popele ne mulilo ne ku kuyka. W̄akalulu ne ku lāwila ati: Kwifukuta lya mukulu ta ku w̄ula kamba-nyokoto. Popele ná ko ne ku lāwila ati: Kwifukuta lya mukulu ta ku w̄ula kamba-nyokoto! Popele Kalulu ne ku fitwa ati: Kansi to posele-mo insima mu nika? Ná ko ne ku lāwila ati: Mba wēwo ili to posele-mo? Popele cine w̄a li lwile. Ne ku lāwila W̄akalulu ati: Kalulu kakwasu w̄a li w̄awili ta w̄a lwa! Popele w̄a li ci lekele.

Pa kwenda-ko ne ku saygana inkomfwa. Kumfwa ati: We mwame Kalulu kó swe'sīwisi, isipile sya li samwine w̄amama mu menso! Popele ná ko kalulu ka li sumine ati: Inya! Popele W̄akalulu ne ku lu kú swe'sipile, ná ko ne ku lu kú swe'sipile. Pa kwēwa ati w̄a fuma-ko ku culu, kawili w̄a likele pambi, ati: Nga tu tusye-po. Popele w̄a likele, ne mulilo ne ku kuyka. W̄akalulu ati: Tangé indye-po utukomfwa

to fetch Mr. Python. Mr. Python arose and fetched Mr. Viper. And off they went in a line. When they had reached the edge of the village, they said, "Brown-Snake go ahead!" And Mr. Brown-Snake went swiftly ahead. When he reached the crowd where they were dancing, everybody was scared, saying, "Ah! a snake!" Then (someone) said, "It is Mr. Brown-Snake who has come to bring joy." When they looked, lo! a crowd of them! One said, "Now let Mr. Mamba beat (the drum)!" Then indeed he caught hold of it, and began to beat his head upon the drum. Mr. Mamba died at the drum. When Mr. Tree-Snake saw that, he said, "Mr. Mamba is dead, and it was us you came to fetch!" And then they all rushed about. And began to catch them. And one snake rose up to catch the idiot. And that idiot refused saying, "No, they danced nicely to me, I had no sign of the death of a man. Further, they all refused me, it was my father who danced to me. My father and me, don't touch either of us." Then indeed thus did they leave them both alone. All (the others) were caught, and they took them all away.

LXXXII. THE STORY OF MR. LITTLE-HARE AND HIS LITTLE-HARE COMPANION.

Mr. Little-Hare went home. Then after some days, he said to another little hare his companion, "Come mate, let us go to my wife's village." And that little hare agreed saying, "All right!" When they went in the morning, they took (cakes of) porridge in their bags; on reaching the river, the (first) said, "Mate, this river one doesn't cross in the ordinary way; but when we cross let us throw our cakes in!" The (second) little hare agreed saying, "All right, let us throw them in!" Mr. Little-Hare took a piece of ant-heap, and the other also took a piece of ant-heap, and they both threw them in.

When they had travelled some distance, (the first) said, "Let us sit down now and smoke." And the (other) little hare agreed saying, "All right." Then indeed they sat down and lit a fire. Mr. Little-Hare said, "In a grown man's bag there is never wanting a dry cake of porridge!" Then the other also said, "In a grown man's bag there is never wanting a dry cake of porridge!" Then the (first) Little-Hare got angry, and said, "Didn't you throw your porridge into the river then?" And the other said, "And how is it that you didn't throw yours in?" And then they fought. Then Mr. Little-Hare said, "Mate Little-Hare, they who are two together don't fight!" And they left off.

On going further they came upon some Komfwa fruit. (The first) said, "Mate Little-Hare, pick the green ones, the ripe ones made my mother's eyes come out of her head!" And the other little hare agreed saying, "Yes!" Thereupon Mr. Little-Hare picked ripe ones, and the other one also picked ripe ones. When they had left the ant-hill, they stopped elsewhere, and he said, "Let us have a rest!" And they sat

twanji! Kakalulu ná ko ne ku laŵila ati: Na neŵo indye-po utwanji. Ne kwitulula Wakalulu ku sangá syenje'sipile; ná ko ne kwitulula, ná ko syenje'sipile. Popele Wakalulu ne ku laŵila ati: Mba nindo wa lu ku swila isipile? Lomba ŵa lu kú lwa. Popele ne ku laŵila Kalulu ati: Kalulu kakwasu aŵa li ŵaŵili ta ŵá lwa! Popele cine ŵa li ci lekele.

Lomba ŵa lu ku pita ku sangana ni ku nconco. Ne ku laŵila Wakalulu ati: Kalulu kani ŵa tu pele-po inyanggu, wise ú swe-ko inconco isi! Popele Kalulu wa li swile-ko, ne ku posa mwifukuta. Kaŵili ne ku sangana icani, ne ku laŵila Wakalulu ati: Kani ŵa tu pele-po umuniŵga, wise u nukule icani ici, wocesye umuniŵga! Ka li nukwile-ko, ne ku ŵika mu ŵkomwe.

Ka ŵa fika na ku musi, ne ku ŵa sekelela, ne ŵanda ne ku ŵa langa, ne nyangu ne ku twala. Ati: Kalulu, kó ya u ká swe sidya nconco twa ŵona! Kalulu ne ku poso'kuŵoko kwifukuta, ati: Ndi nasyo na simbi nsi! Popele Wakalulu ne ku kanjamana lukoso. Ku ŵona kaŵili ni ku muniŵga wa isa. Kaŵili Wakalulu ati: Kalulu ka lete-po icani cidya ici twa ŵona! Kaŵili kakalulu ne kwasuka ati: Ndi naco icani! Lomba Wakalulu ne ku kanjamana lukoso.

Ku ŵona ni nsima ya isa. Wakalulu ne ku patulo'lusanso, ati: Kó ya, u ka letele-mo amenda! Kakalulu ne ku kana ati: I, muno mu musi ta mu li fyeso, mu lu ku mpelo'lusanso? Popele Wakalulu ne ku laŵila ati: Tumfwe, we mwame! Popele kakalulu ne ku laŵila ati: Ndu kwipusya kuli ŵanoko-fyala. Wakalulu ne ku laŵila ati: Koku, we mwame, aŵa li ŵaŵili Kalulu. Popele kakalulu ne ku ci leka.

Pa kweŵa ati bwa ilo'ŵusiku, kakalulu ne ku fwala imiwela mu mpumi, ne ku lala. Pa kweŵa ati ni ŵaŵo Wakalulu aŵacenjele ne kú ya ne kwipaye'mbusi, ne ku ŵula-po imilopa ati tu mu siŵge Kalulu. Pa ku sangá imiwela i li tuŵile, Wakalulu ne ku tina ati a lu ku laŵa. Popele ŵa li tampile impindi ikulu: lomba ne ku fika Wakalulu, ne ku mu ŵula ati: We mwame Kalulu, na ipaye'mbusi ya ku ŵuko; twende tu lu kú ya, tu ka fukule'mfwembe. Popele cine ŵa lile ŵoŵilo, ne ku fukule'mfwembe syakuti uŵutali, ne ku siŵka-ko tanje amafwasa. Popele Wakalulu aŵene ŵa li laŵile ati: Tanje injila-mo kwanji; u ŵone ifi na fukula. Popele cine ka li injile, ku sangana kumbi wa siŵka-ko. Popele ná ko ne ku laŵila ati: Na mweŵo injileni kwanji. Popele cine ná ŵo ŵa li injile, ku sangá ná ko ka siŵka-ko; ne ku kepusya ati: Weŵo wa fukula icakuti uŵutali! Ka li kene ati: Koku, cipi na cita. Lomba ŵa lu kú ya ku musi.

down and lit a fire. Mr. Little-Hare said, "Just let me eat my little Komfwa fruit!" And the other little hare also said, "And let me eat mine." Then Mr. Little-Hare turned his out, and behold only ripe ones; and the other turned his out, and there too only ripe ones! Then Mr. Little-Hare said, "Why did you pick ripe ones?" And they began to fight. Then the (first) little hare said, "Mate Little-Hare, they who are two together don't fight!" Then indeed they left off.

Then they went on and came upon some ladle-sticks. And Mr. Little-Hare said, "Little-Hare, if they give us beans, you come and pick these ladles!" Thereupon Little-Hare picked them and threw them into his bag. And again they came upon some grass, and Mr. Little-Hare said, "If they give us peanuts, you come and cut this grass, that you may roast the nuts!" And he cut some and put it in his bag.

And they arrived at the village, and the people greeted them, and shewed them a house, and took them some beans. (The first) said, "Little-Hare, go and pick those ladles we saw!" Little-Hare put his hand in his bag saying, "I have some here!" And Mr. Little-Hare was simply amazed. And behold some peanuts also came. And again Mr. Little-Hare said, "Little-Hare go and bring that grass we saw!" And again that little hare answered: "I have some grass!" And Mr. Little-Hare was simply astounded.

Then lo the porridge came. Mr. Little-Hare took down the sieve, saying, "Go and bring some water in this!" The little-hare refused saying, "No, aren't there any calabashes in this village, that you give me the sieve?" Then Mr. Little-Hare said, "Listen, mate!" But the little hare said, "I am going to ask your mother-in-law." Mr. Little-Hare said, "No, mate, they who are two together, Little-Hare." Thereupon the other little hare left off.

When night had fallen, the (second) little hare put (two) circlets of buttons on his forehead, and lay down. However that cunning Mr. Little-Hare went and killed a goat, and took the blood, in order to smear it over the other little hare. But when he saw the circlets shining, Mr. Little-Hare was afraid thinking that he was awake. And then he kept coming and going for a long time; afterwards Mr. Little-Hare came and said to him, "Mate Little-Hare, I have killed a goat belonging to my wife's village; let us go and dig some burrows." Then indeed they both went, and dug very long burrows, and then first closed them with pieces of anthheap. Then Mr. Little-Hare, who had organised the journey, said, "First go in mine; see how I have burrowed." Then indeed (the other) entered, and found it closed at a certain place. Then that other said, "And you go in mine." Then indeed he too went in, and found that the other also had closed his; and he said, "You have burrowed a very very long one!" But the (second) denied saying, "No, it is a short one that I have done." Then off they went to the village.

Pa kweûa ati lùcelocelo, twa li fumine toûwilo, ati: Uwá lye'nombe ya ku ûwuko ta lubwa! Popele ná ûo aûene wa mbusi, pa kumfwe'fyo, wa li fumine wõnse uluwûilo; ná to ne ku lu kú yo'luwûilo, ne kwinjila pilikisi. Kumfwa aûantu ati: Kambi ñkalya ka injila mpalya! Wambi ati: Kambi ná ko ñkalya! Wá li fikile ne ku siñka-ko. Ati: Lelo, mwe tuwanda, né ko mwa kú ya mu ku lala! Eli wa fikile, lomba wa lu ku tula.

Popele toûwilo twa li pulilile ukwaûuke'nika, ne ku bwelela kwaûo.

LXXXIII. ICISIMIKISYO ICA WAKALULU NA WACIMBOLO.

Kambi kasuwa Wakalulu wa li fumine ili wênenda, ne ku pwalamukila pambi pa musî, ne kwikala. Wá li bwene umwanakasi umbi a lu ku pita, ne kwipusya ati: Mbo'lya mwanakasi, ni nani opile? Popele aûantu aûa mu musî wa li asukile ati: Ni Wacimbolo. Popele Wakalulu ne kwasuka ati: Cimbolo te kwelelwa ukupa umwanakasi uyo, pakuti insiku syonse e u mpapa, ndenda mu numa yakwe. Ciweme pakuti na umfwa ati Cimbolo a li kuno. Mailo ñkesa mu ku mu poka! Ne kwima, lomba wa lu kú ya Wakalulu, ne ku fika kwaûo; na Wacimbolo ne ku bwela mu mpanga.

Popele aûakasi wa Wacimbolo wa li wa wulile ati: Wakalulu wa lu ku mu fwayeni, ati: Wá ya kulipi Wacimbolo? pakuti e u mpapa, ni kalume wanji! Popele Wacimbolo wa li fitilwe ukwakuti, ati: Mbá ya mulipi? Ati: Wá ya mopele umo; wá ya kwaûo.

Popele Wacimbolo wa lile uluwûilo. Pa ku palamina ku mbali ya musî, kuli Wakalulu, wa li laûwile aûakasi waûo Wakalulu ati: Kani Wacimbolo, nindo wa lu kwisila uluwûilo? Popele Wakalulu wa li asukile ati: Wá li kulipi? Ati: Mbalya wa lu kwiso'luwûilo! Popele wa li laûwile Wakalulu ati: U mpele ulusisi! Popele cine wa li wa pele: lumbi ne ku kaka mu ntiwi, lumbi ne ku kaka mu mutwi. Na Wacimbolo ne ku fika.

Popele kakalulu ne ku lala mu mbali ya mulilo. Wacimbolo ne kwipusya ati: Musipwa Kalulu? Popele aûakasi waûo Wakalulu ne kwasuka ati: E-mo wa li: wâlwele lukoso ukwakuti: sya pite'nsiku ikumi, ta wa lu kú lya-po neli kakulya.

Wacimbolo ne kwinjila, ne kwipusya ati: Nindo i lu ku somena, Kalulu? Ati: Kâlwanî! Ne ku mwipusya ati: Ta wisile-po uko lelo? Ati: I . . . ! Neûo nsi li inyendelo. Ati: Pakuti wa mbula ku ûwuko bwanji ati: Kalulu wa lu ku laûwila ati: Cimbolo ni kalume wanji, e u mpapa. Popele Kalulu ne kwasuka ati: I . . . ! Wá mbepesya! Nsi laûwile-po neûo. Nsisile-ko neli kwisa-ko. Ñga ndi ne wa ku mpapa,

When morning came, they both went out, and (shouted), "He who has eaten an ox at his wife's village is not forgotten!" Thereupon the owners of the goats, on hearing that, all hurried out; and off sped the (little hares), and flashed into (their holes). The people said, "There is one he has gone in yonder!" Others said, "And there's another!" They arrived and closed up (the burrows). They said, "Today, you little devils, there it is that you will sleep!" Then they came and began to dig.

Then both (the little hares) went right through and crossed the river, and returned home.

LXXXIII. THE STORY OF MR. LITTLE-HARE AND MR. HYAENA.

One day Mr. Little-Hare went out for a walk, and appeared at a certain village and sat down. He saw a certain woman passing and asked, "Who has married yonder woman?" And the people in the village answered him saying, "Mr. Hyaena." Then Mr. Little-Hare replied, "Hyaena is not worthy to marry that woman, because he always carries me, I travel on his back. It is well that I have heard that Hyaena is here. Tomorrow I shall come and fetch him!" And he got up, and away went Mr. Little-Hare, and reached his home; and Mr. Hyaena came back from the bush.

Then Mr. Hyaena's wife told him saying, "Mr. Little-Hare wants you; he said, 'Where has Mr. Hyaena gone? because it is he who carries me, he is my slave!'" Thereupon Mr. Hyaena was terribly angry, and said, "Where has he gone?" She said, "He has gone over there; he has gone home."

Then Mr. Hyaena rushed off. When he neared the outskirts of the village, where Mr. Little-Hare was, Mr. Little-Hare's wife said, "Is that Mr. Hyaena? Why is he coming so fast?" Then Mr. Little-Hare replied, "Where is he?" She said, "Over there, he is coming fast!" Then Mr. Little-Hare said, "Give me some bark-string!" And she gave it him; one piece he tied round his chest, and another he tied round his head. And Mr. Hyaena arrived.

Then Little-Hare lay down by the fire. Mr. Hyaena asked, "You devil of a Little-Hare?" Then Mr. Little-Hare's wife answered, "He is in: he is very very ill: ten days have passed and he hasn't eaten a scrap of food."

Mr. Hyaena entered, and asked, "What is paining you, Little-Hare?" He said, "It is pneumonia!" And he asked him, "Didn't you come over there today?" He said, "No...! I can't walk." (The Hyanea) said, "Because they told me at my wife's village that Little-Hare said, 'Hyaena is my slave, it is he who carries me.'" Then Little-Hare replied, "No...! They are telling lies about me! I did not say that. I never went there. If I only had some one to

ŋga ŵa mpapa-ko; ká nja mu ku kana, pakuti ŵa ŵepesya im-jumu!

Popele ná ŵo Wacimbolo, pa kumfwe'fyo, ŵa li sumine ati: *Icine, pakuti na fitwa, twende ŋku pape, u ka kane. Ná ko ati: E, ka tu yeni!*

Popele ka li ŵulũle ne citi, ne ku ka papa. Popele pa ku fika ku mbali ya musi, Wacimbolo ati: *Seluka. Popele ná ko Kalulu ne ku laŵila ati: Ka tu yeni, tu palamine-ko apepi. Popele, pa ku palamina apepi, ka li ikatisye mu mukosi, ne ku tatika uku ŵa pama iciti Wacimbolo. Popele Wacimbolo, pa kumfwe'fyo fya somena, ŵa li ŵundumu-kile uluŵilo, na Kalulu mu numa, ukú ya ku pita mu musi mu ŵuko buaŵo uluŵilo. Popele Kalulu wa li laŵile ati: Ta mu bwene, mwe mwa lu ku pikisya ati Cimbolo ta li kalume wanji.*

Popele Wacimbolo ŵa lililile.

LXXXIV. ICISIMIKISYO ICA WAKALULU NA WANĶKALAMU NA WACIMBOLO.

Kambi kasuŵa Wakalulu ŵa li fikile kuli WanĶalamu. WanĶalamu ne ku mwipusya ati: *Ni ŵani ŵa ku posele ifi ifya ku palata? Ati: Ni neŵo ne mwine, Sikulu! Kumfwa ati: U mpose-ko! Ná ye Kalulu ne ku sumina, ne ku tatika.*

Pa ku tatika uku palata-ko, Kalulu ne ku laŵila ati: *Sombi aŵakasi ŵenu, Sikulu, amenso a kalipa! WanĶalamu ne ku laŵila ati: Mu kake! Kaŵili pa ku tatiko'ku palata-ko, ne ku laŵila ati: Umwana wenu uyu, Sikulu, amenso a kalipa! Ati: Mu kake! Ná ye ne ku mu kaka. Kaŵili, pa ku tatiko'ku palata-ko, a li laŵile ati: Na umbi umwana wenu, Sikulu, amenso a kalipa. Ati: Ná ye mu kake! Ná ye cine ne ku mu kaka.*

Kaŵili, pa ku palata-ko impindi imbi, ati: *Na mweŵo mwe ŵene, Sikulu, amenso a kalipa! Ati: Ŋkake! Pa ku silo'ku ŵa kaka ŵonse, a li ŵemine, ne ku lu ku ŵepaya. Lomba a lu ku funde'fiseŵa; lomba a lu kú ya.*

Popele apo Wakalulu ŵa li kumene na Wacimbolo. Popele Wacimbolo, pa ku fi ŵone'fiseŵa fya ŋkalamu, ŵa li ipwisye ati: *Mba weŵo wa li fiŵeŵe syani ifi? Ná ye ne ku laŵila Kalulu ati: U tete imfingwa, u ka tange uku pama iyalalume inĶalamu!*

Popele icine Wacimbolo ŵa lu kú ya ili ŵa fwaye'ŋkalamu. Popele cine ŵa li si bwene. InĶalamu ŵa li si sanĝile sya ikata ne nama. Popele ne ku laŵila ati: *Ta mu poke'nama Wacimbolo? Wacimbolo ne ku kana ati: Koku! ne ku poso'lufingwa, ne ku pama ŵakasi ŵaŵo WanĶalamu. Kaŵili ne ku posa na lumbi, ne ku pama WanĶalamu aŵene. WanĶalamu ne kwasuka ati: Wukali? Popele ne kwasuka Wacimbolo ati: Inya, pakuti ndu ku fwaye'fiseŵa. WanĶalamu, pa kumfwe'fyo, ŵa li imine mu ku ŵa tamfya Wacimbolo. Aŵo ne kwinjila mu mucembo. WanĶalamu ne ku bwelela.*

carry me, would that he would carry me; and I would go and refute that, because they are telling lies about a chief!"

Then Mr. Hyaena, on hearing that, agreed, saying, "All right, because I was angry, come, I'll carry you, you shall refute (the charge)." And the (other) said, "Yes, let us go!"

Then he took a stick, and (Mr. Hyaena) carried him. Then on reaching the edge of the village, Mr. Hyaena said, "Get down." But Little-Hare said, "Go on, let us get nearer." Then, when they were very near, he caught the neck tightly, and began to beat Mr. Hyaena with the stick. Then Mr. Hyaena, feeling the pain, rushed madly, with Little-Hare on his back, speeding through his wife's village. Then Little-Hare said, "Don't you see, ye who were arguing, saying, 'Hyaena is not my slave?'"

And Mr. Hyaena went right away.

LXXXIV. THE STORY OF MR. LITTLE-HARE AND MR. LION AND MR. HYAENA.

One day Mr. Little-Hare came to Mr. Lion. Mr. Lion asked him, "Who did that plaiting for you?" He said, "I myself, Sir." And he said, "Do it for me!" And Little-Hare agreed and began (to plait Mr. Lion's hair).

When he had begun to plait, Little-Hare said, "But your wife, Sir, her eyes are fierce!" Mr. Lion said, "Tie her up!" And again, on beginning to plait, he said, "This child of yours, Sir, his eyes are fierce!" He said, "Tie him up!" And he tied him up. Again, on beginning to plait, he said, "And your other child, Sir, his eyes are fierce!" He said, "Tie him up also!" And him indeed he tied up.

Again, after plaiting for a while, he said, "And you yourself, Sir, your eyes are fierce!" He said, "Tie me up!" When he had finished tying them all up, he rose up against them and killed them. Then he flayed their skins, and off he went.

Afterwards Mr. Little-Hare met Mr. Hyaena. And Mr. Hyaena, on seeing the lions' skins, asked him saying, "How did you kill these things?" And Little-Hare said, "Cut some sticks, and hit the male lion first!"

Then indeed off went Mr. Hyaena to look for some lions. And indeed he found them. He found that the lions had caught an animal. They said, "Won't you have some meat, Mr. Hyaena?" Mr. Hyaena refused saying, "No!" and he threw a stick, and hit the wife of Mr. Lion. And he threw another, and hit Mr. Lion himself. Mr. Lion answered, "Is it fierceness?" And Mr. Hyaena answered, "Yes, because I want skins." Mr. Lion, on hearing that, arose and gave chase to Mr. Hyaena. He entered a burrow. Mr. Lion went back.

Pa ku pite'nsiku isinji, w̄a li umfwile W̄acimbolo ati ni ku mpala sya isa. Popele ná syo impala, pa kumfwo'musowa pansi, sya li ipwisye ati: Mba ni mwe w̄ani? Ati: Ni neŵo! Kumfwa ati: Fumeni! Ati: Koku, pakuti pa li iykalamu. Popele W̄ampala ne ku law̄ila ati: Ta pa li-po pano. Popele cine W̄acimbolo ne ku fuma aŵondele ukwakuti, ne ku w̄epusya ati: Mba nindo mwa ondele'fi? Ná ŵo ne kwasuka ati: Ni Kalulu e wa ntumpaikile.

Popele icine, pa ku pite'nsiku isinji, W̄acimbolo ne kwina. Popele w̄a li mu saygile kambi kasuŵa Kalulu. W̄a li mwikete, ati: Ni we wa ntumpaikile! Popele Kalulu ne ku law̄ila ati: Tang'e lekeni, mu tangileni ukú li uyo uwa mu tumpaikileni. Popele cine, pa ku fika mwicengo, ne ku law̄ila ati: Ikateni ibwé li, ŷka temo'lupanda. Tu cinke-mo. Te ku li leka neli pace. Kani mu li leke, mú fwe! Ná ŵo W̄acimbolo w̄a li ikatisye ukwakuti. Kalulu ne ku fyuka. W̄acimbolo ne ku syala, ne ku lu kwikete insiku syonse.

Kambi kasuŵa W̄ancense w̄a li w̄a saygile W̄acimbolo w̄a likete. W̄ancense ne ku law̄ila ati: Fuma-ko! Kumfwa W̄acimbolo ati: Koku, Kalulu wa li mbulile ati: Te ku ci leka neli pace, ci ŷgesa mu ku kwipayaya! W̄ancense ne ku kana ati: Koku, a li leygele Lucele ici. Ta cisi uku fikuka. Ne ku w̄a fumya-mo W̄acimbolo, eŷka mafupa. Ne ku w̄ekatila insya, ne ku w̄a pela.

LXXXV. ICISIMIKISYO ICA W̄ALUKOTE NA W̄ACIMBOLO.

Pa ku tatika W̄acimbolo, ka w̄a kumanya W̄alukote, ka w̄ekata, ka w̄á lya. Kaw̄ili kambi kasuŵa ka w̄a kumanya W̄alukote, ka w̄ekata, ka w̄á lya. Kaw̄ili ka w̄a kumanya W̄alukote, ka w̄ekata, ka w̄á lya insiku syonse. Pa kweŵa ati kambi kasuŵa, W̄acimbolo, pa ku lu kú ya mu nsila, ne ku mu kumanya Lukote. W̄acimbolo ne ku mwipusya ati: Mba ni we nani? Kumfwa ati: Ni ne Lusi, ne na lile w̄acimbolo ikumi: kani lelo weŵo ŷkú lye, e we wa ku paluka-mo. Popele W̄acimbolo, pa kumfwe'fyo, ne ku tino'kwakuti, kaw̄ili ne kwipusya ati: Ni we nani? Ati: Ni ne Lusi: na li lile w̄acimbolo ikumi, kani ŷkú lye lelo, wa ku paluka-mo. Popele W̄acimbolo ne ku w̄undumuko'luw̄ilo. Lomba ná ko ka lu kú ya.

LXXXVI. ICISIMIKISYO ICA W̄AŅKWASI NA W̄ACIMBOLO.

W̄a li pikisye ati: Twendeni pakati peyamba, tu ka fyalile-po aŵana. Popele W̄acimbolo ne kwipusya ati: Mba menda? Tu ka ku kú nwa kulipi? Kumfwa W̄aŅkwasi ati: Tu ka lu kú nwa ku Lualaba! Popele

After many days had passed, Mr. Hyaena heard some gazelles come. And the gazelles, hearing a cry underground, asked, "Who are you?" He said, "It is I!" They said, "Come out!" He said, "No, because there are lions." Then Mr. Gazelle said, "There are none here." Then indeed Mr. Hyaena came out terribly thin, and they asked him, "How is it that you are as thin as this?" And he answered, "It is Little-Hare who has deceived me."

Then indeed, after many days, Mr. Hyaena became fat. And one day he came upon Little-Hare. He caught him and said, "It is you who deceived me!" Then Little-Hare said, "First let go, and I shall lead you to where he is who deceived you." Then indeed, on reaching a cave, he said, "Hold this rock, I'll cut a prop. Let us prop it up. Don't let go at all. If you let it go you'll die!" And Mr. Hyaena held it tight. Little-Hare made off. Mr. Hyaena remained, and kept holding on every day.

One day Mr. Leopard found Mr. Hyaena holding on. Mr. Leopard said, "Come away!" But Mr. Hyaena said, "No, Little-Hare told me that I mustn't let it go at all, lest it should kill me!" Mr. Leopard denied saying, "No, God created it (thus), it cannot come loose." And he took Mr. Hyaena away, mere bones. And he caught a duiker for him, and gave it to him.

LXXXV. THE STORY OF MR. STOAT AND MR. HYAENA.

In the beginning Mr. Hyaena met Mr. Stoat, and caught him and ate him. Again another day he met a Mr. Stoat, and caught him and ate him. Again he met a Mr. Stoat, and caught him and ate him, (the same) every day. But on a certain day, Mr. Hyaena, going along the path, met Stoat. Mr. Hyaena asked him, "Who are you?" He said, "I am Lushi, the one who ate ten hyaenas: if today I eat you, you will make the eleventh." Then Mr. Hyaena, on hearing that, was much afraid, and asked again, "Who are you?" He said, "I am Lushi; I ate ten hyaenas; if I eat you today you will make the eleventh." Then Mr. Hyaena ran away with haste. And that little (animal) also went its way.¹

LXXXVI. THE STORY OF MRS. FISH-EAGLE AND MRS. HYAENA.

They were arguing, "Let us go into the middle of the forest, and give birth to our children there." And Mrs. Hyaena asked, "What about water? Where shall we drink?" And Mrs. Fish-Eagle said, "We shall drink at the Lualaba River!"² Then they went and gave

¹ Cf. Story CXLVII.

² This mention of the Lualaba, unknown otherwise to the Lamba people, suggests that in the past they may have known that river, and that their route of migration may have lain in that direction.

wā lile ne ku fyala kopele uko ukutali ukwakuti. Wā li imine kambi kasuŵa ati: Ŋga tu lu kú ya, tu ka lete amenda. Wāṅkwasi ne ku tatika ati: Ko, ne ṅkwasi ṅká nwa amenda ku Lualaba! Wācimbolo ati: Nyi, ne Cimbwi na endo'musyoŵondo! Ka wā lala pa nsila. Wāṅkwasi ne kú ya ku fika akasuŵa kopele ako. Pa kú co'lucelo, kumfwa Wāṅkwasi ati: Ko, ne Ŋkwasi ná nwa amenda ku Lualaba! Na Wācimbolo ati: Nyi, ne Cimbwi na endo'musyoŵondo! Popete Wāṅkwasi ne kú ya ku fika na ku wāna. Wācimbwi ne kú fwa mu nsila. Ta wā fikile-po ku Lualaba.

LXXXVII. ICISIMIKISYO ICA MUNTUNSI UWA ILE KU NSEŊGA.

A li imine ne wāwiyakwe. Pa kwenda, pa ku lala uŵulo wūmo, ku sangana umwalalume a lu ku kunyulo'muti ceṅke'cifūwā. Popete wāmbi aŵawiyakwe ne ku laŵila ati: We mwame, to bwene, te mbiko isi? Popete uyo umwine wa lwendo ne kwasuka ati: Koku, mwiko wa Nseṅga, tu ka wipusya pa ku bwela. Popete kaŵili ne kwenda-ko, ku sangana umwanakasi a lu ku pume'ṅkule, icifūwā ceṅka. Aŵawiyakwe ne ku laŵila ati: Mwe wame imbiko isinji twa wona! Ati: Koku, mwiko wa Nseṅga, tu ka wipusya pa ku bwela. Kaŵili ne kwenda-ko, ku sangana umuntu a lu ku tole'fisako, icimpilinte ica ku wūlo'mutwi. Aŵawiyakwe ne kwimakana, ati: Mwe wame, twende, tu bwelele, u-lwendo lwa cikaka ta lu wama; imbiko isinji twa wona! Umwine wa lwendo ne ku kana ati: Koku, mwiko wa Nseṅga, tu ka wipusya pa ku bwela. Kaŵili ati wende-ko, ku sangana icimpilinte umwanakasi, ci lu ku pume'ṅkule. Aŵawiyakwe ne ku laŵila ati: Mwe wame, twende, tu bwelele, imiko iinji twa wona. Ne kwasuka umwine wa lwendo ati: Fi li uku tú ya! Lomba wā lu kú ya. Pa kweŵa ati wende-ko, ku sangana icimpilinte umwalalume a lu ku teme'miti. Lomba aŵawiyakwe ne kwimakana, ati: Mwa u wona-po uyu mwiko? Ná ye ne kwasuka ati: Na u wona, mwiko wa Nseṅga, tu ka wipusya pa ku bwela. Wā lile na ku Nseṅga ne ku fika; popete ne wūwoni ne ku noṅka.

Wā li imine liŵili, ne ku lu kwisa. Wā li fikile popete apo pa mwalalume, ne ku sangana ci lu ku teme'cimpilinte. Popete ne kwimakana ne mwine wa lwendo, ne kwipusya ati: Mba mwe wame, ifi nindo ukú sya umutwi? Popete ne kwasuka ico icimpilinte ati: Neŵo, mwe wame, ifi ndu ku silo'mutwi, wākasi: pakuti ne wākasi tu la celelo'kū lwa, ati: Weŵo uko uku u lu kú ya, u lá ya kwambala ne wānakasi. E fyefyo na fumisye-ko umutwi, ne ku pelo'mukasi, ati: Ka mu lamine! Kumfwo'mwine wa lwendo ati: Ta mumfwile mwe wame? Lomba wā lu kú ya.

birth right over there a great distance away. One day they arose, saying, "Let us go and fetch water." Mrs. Fish-Eagle started off saying, "Kaw, I the Fish-Eagle shall drink water in the Lualaba!" Mrs. Hyaena said, "Nyi, I the Hyaena travel slowly!" And she slept on the road. Mrs. Fish-Eagle went and reached there the same day. When morning dawned, Mrs. Fish-Eagle said, "Kaw, I the Fish-Eagle have drunk water in the Lualaba!" And Mrs. Hyaena said, "Nyi, I the Hyaena travel slowly!" Then Mrs. Fish-Eagle went and reached her young. But Mrs. Hyaena died on the road. She did not reach the Lualaba.

LXXXVII. THE STORY OF THE MAN WHO WENT TO THE NSENGA COUNTRY.

He arose with his companions. On the journey, after one sleep, they met a man who was lopping the branches from a tree, he was only chest. Then some of his companions said, "Mate, don't you see, aren't these ill-omens?" Then he who organised the journey answered, "No, it is an evil-omen of the Nsenga, we shall question it on our return." Then they went further, and met a woman breaking up the clods, she was only chest. His companions said, "Mate, we have seen enough ill-omens!" He said, "No, it is an evil-omen of the Nsenga, we shall question it on our return." And they went further, and found a man gathering branches, a mere headless trunk. His mates stood still and said, "Mate, come let us go back, a stubborn journey is not good; we have seen too many ill-omens!" The chief of the journey refused saying, "No, it is an evil-omen of the Nsenga, we shall question it on our return." Again on going further, they met the trunk of a woman breaking up the clods. His companions said, "Mate, come let us go back, we have seen too many evil-omens." And the chief of the journey answered, "It depends on what happens where we are going!" And off they went. When they had travelled somewhat, they came upon the trunk of a man felling trees. Then his companions stood still and said, "Do you see this evil-omen?" And he answered, "I see it, it is an evil-omen of the Nsenga, we shall question it on our return." They went on and reached the Nsenga country; and they gathered together wealth.

They arose again and began to come (back). They reached the place where the man was, and found him a headless trunk felling trees. Then the chief of the journey stood still and asked, "Friend, what does this mean leaving your head behind?" Then the headless trunk answered, "I, friends, why I leave my head behind is because of my wife; because my wife and I start fighting early in the morning, she says, 'You, where you go, you go and talk with the women.' And that is why I took off my head, and gave it to my wife saying, 'Take care of it!'" Then the chief of the journey said, "Don't you hear mates?" And they went their way.

Kaiwili wa li sangene ni woyo umwanakasi, ne ku syoloka uyo umwine wa lwendo, ne kwipusya ati: Mba weŵo we mwanakasi, mba nindo u lu ku pumine'ŋkule uwa ku ŵulo'mutwi? Ati: Neŵo mwane, ŵalume. Insiku syonse ŵa la celela uku mpama, ati: Weŵo, pa kú ya ku maŵala, u leliwa ukwambala ne ŵalalume. Eli na ŵa pelo'mutwi, ati: Mu lu ku lamina mwe ŵene! E fífino mwa nsanga. Ne ku laŵila umwine wa lwendo ati: Ta mumfwile mwe ŵame? Lomba ŵa lu kú ya.

Ne ku fika pali umbi umwalalume, ku sangana a lu ku tema;¹ ne ku mwipusya ati: Mbo'luŵunda wá sya kulipi? Ná ye ne kwasuka ati: Uluŵunda, mwe ŵame, ná sya ku musí, pakuti mu musí insiku syonse ŵa la ŋkatasya ati e u lu kwiŵa pa kú ya ku maŵala. Popele e fyeŵo na tetele-ko uluŵunda. Kumfwo'mwine wa lwendo ati: Ta mumfwile? Lomba ŵa lu ku pita.

Ku sangana ni ku mwanakasi icimpilinte, ne ku mwipusya ati: Mba we mwanakasi, nindo u lu ku limina icimpilinte. Ná ye ati: Mwane, kútosya; pakuti insiku syonse pa kwisa kuno ku maŵala aŵaŵyanji ne ku lu ku ntatika: popele lomba fyeŵo ndu ku silo'mutwi. Kumfwo'mwine wa lwendo ati: Ta mumfwile? Lomba ŵa lu kú ya.

Ne ku sangana na umbi, a lu ku kuykulo'muti; ne ku mwipusya ati: Mba nindo we mwame u lu ku kuykwilo'muti icifuŵa ceŵka? Ná ye ne kwasuka ati: Neŵo, mwe ŵame, aŵakasi ku musí ŵa ŋkatasya ati: Weŵo, pa kú ya ku maŵala u la lala ne ŵanakasi, e fyeŵo mwa ŵona ndu ku tema uwa ku ŵulo'luŵunda. Ne kwasuko'mwine wa lwendo ati: Ta mumfwile mwe ŵame?

Ne ku sangana na umbi umwanakasi; ne ku mwipusya ati: Mba weŵo we mwanakasi, nindo u lu ku limina uluŵunda wa sya-pi? Ná ye ne kwasuka ati: Sombi aŵalume ku musí e ŵa ŋkatasya, ati: Pa kú ya ku maŵala, u lá ya mu ku lala ne ŵalalume: popele e fífi mwa ŵona!

LXXXVIII. ICISIMIKISYO ICA WACIŴELO NA WAMUMFUMBA.

Ati wikatwe akalonda ku cikumo, Waciŵelo kále ŵa ita Wamumfumba, ati: Wemwame Mumfumba kuno na leta! Na Wamumfumba kále ŵa iso'luŵilo ne ku fimba.

LXXXIX. ICISIMIKISYO ICA MUKOKA LIMO.

Akale inyamamu ta sya li mu mpanga, sya li ku ŵantu. Popele umuntu wa li ne ŵana ŵaŵili, ne mukulu ŵantu ne mwánice ŵantu. Umwánice ŵantu wa li mupupa; umukulu ŵantu e wa tekenye. Wisíŵo

¹ From here onwards the return journey does not tally with the first part, six people instead of five are met.

Then they came to that woman, and the chief of the journey turned and asked her, "Woman, why are you breaking up the clods headless?" She said, "I, my dear, it is because of my husband. Every day he starts early in the morning to beat me, saying, 'You, when you go to the gardens, you delay talking to the men.' So I gave him my head and said, 'Look after it yourself!' That is why you have found me like this." And the chief of the journey said, "Don't you hear, friends?" And they went on.

And they reached another man, and found him felling trees; and they asked him, "Where have you left your waist?" And he answered, "My waist, friends, I have left at the village, because they always worry me at the village, saying that I steal when I go to the gardens. Because of that I cut off my waist." And the chief of the journey said, "Don't you hear?" And they passed on.

And they came upon the headless woman, and asked her, "Woman, why do you a headless trunk, hoe?" And she said, "My dear, it is because of quarrelling; because whenever I come here to the gardens, my companions start to quarrel with me: and because of that I leave my head behind." And the chief of the journey said, "Don't you hear?" And on they went.

And they came upon another lopping branches from a tree; and asked him, "Friend, why do you, merely head and shoulders, do your lopping?" And he replied, "I, friends, my wife worries me at the village: she says, 'You, when you go to the gardens, lie with the women,' and that is why you see me chopping without a waist." And the chief of the journey answered, "Don't you hear friends?"

And they came upon another woman; and asked her, "Woman, why do you hoe like this, where have you left your waist?" And she replied, "But 'tis my husband at the village who bothers me saying, 'When you go to the gardens, you go to lie with the men;' and that is why you see me thus."

LXXXVIII. THE STORY OF MR. GROIN AND MR. GROIN-SWELLING.¹

When one gets a little sore on the toe, Mr. Groin at once calls Mr. Groin-Swelling, saying, "Friend Groin-Swelling, I have brought (something) here (for you)!" And Mr. Groin-Swelling at once comes quickly and swells up.

LXXXIX. THE STORY OF THE SINGLE CALL.

In the old days lions used not to be in the veld, they were with the people. A certain man had two sons, an elder and a younger. The younger was a rascal; the elder was obedient. Their father instruct-

¹ Amongst the Central African natives, a slight sore on the leg or foot, will often cause an irritating groin swelling.

wa li wa wulile ati: Imbwa syanji mukoka limo, te ku koka liwili, koku! Popele umukulu wantu wa li umfwile ifyo ifi wa lawile wawisi, sombi umwanice wantu ta fi umfwile. Kambi kasuwa a li fumine uyo mukulu wantu, ne ku sangana ne nama, ne ku lawila ati: Mukoka limo! Cine inama ne kwipaya isinji imbwe'syo. Ne ku bwelesya ku musu: na wawisi ne ku toto'kwakuti, ati: Icine we mwana wanji! Kawili a li bwelele-mo uyo mukulu wantu, ne ku sangana kawili inama, ne ku lawila ati: Mukoka limo! Ne nama ne kwipaye'sinji, ne ku bwelesya ku musu. Pa ku pite'nsiku, a tile uyo mwanice wantu, ne mbwa sya wawisi, ne ku sangana ne nama, ne ku lawila ati: Mukoka limo! Kawili ne ku bwelesya-po ati: Mukoka limo! Popele imbwe'syo sya lililile, ta sya bwelele-po koku. Sya li alukile ni ykalamu. Popele ne ku bwelela ku musu enka. Wawisi ne ku fitwo'kwakuti, pakuti na li ku wulile ati Mukoka limo, mba we nindo wa kokele liwili?

XC. ICISIMIKISYO ICA MUNTU UWA MWEFU NE MWANA WAKWE.

Wawisi umwembe wa li pulile mu yanda, ne ku ya ku fika ku Mpwani, e kwa ile mu ku fika umwefu uyo. Popele insiku syonse wa lu kwikala iwowilo na wawisi. Popele umwana, pa ku nanye'nsima, ne ku wa letela wawisi. Popele wawisi ne ku lu ku tamba lukoso; umwana ne kwisa ne kwimbo'lwimbo, wawisi e pa ku lya. Fyopelé fyo wawisi kani wa lu ku fwaya menda, umwana ne kwimbo'lwimbo, wawisi e pa ku nwa. Pa kwewa ati kambi kasuwa wa li ambukile umwefu ku Mpwani; lombu u lu kwisa ili u pya, ili u lalilila insiku syonse. Kambi kasuwa ne ku fika. Wawisi wa li ne nsoni ukwakuti ne mwana waibo. Umwana waibo wa li imbile ulwimbo, popele Wawisi ne ku pya. Umwana waibo ne ku syala enka. A li fumine lombu a lu ku ya ili a fwaya awakwaibo. Popele a li wa bwene, ne kwikala.

XCI. ICISIMIKISYO ICA NSUMBI NE MBWA.¹

Umuntu wa lile mu kwenenda; ka bwela. Kawili ulucelo ne ku fuma, ne ku ya mu kwenenda. Pa ku bwela ne ykuni. Umuntu umo ka fuma, ka pinika; umuntu umo ka injisya. Imbwa ne ku lu ku lele ku mulilo. Pa kwewa ati bwa ilo'wusiku, imbwa ne kwisa ku mu sito'mulilo; ne kwima ne kwi pama, ati: Teleni-ko, mwe fiwanda! ne kusonsela-po konse mwe wone! Kumfwa na yo insumbi mu ciwumba ati: Ta mu sonsela-po cine mwe mbwa, mwe mu lala ku mulilo? Kumfwa na yo imbwa ati: Umfweni-ko Sikulu, imbiko ku nsumbi! Na ye umwine wa mbwa ne ku pame'mbwa ati: Mwenese, mwe fiwanda, mu li imbiko!

¹ Cf. CXVII.

ed them, saying, "My dogs are of a single call, never call twice!" The elder son listened to what his father said, but the younger did not obey. One day the elder son went out and found some animals, and set (the dogs) on with a single call! And indeed those dogs killed many animals. And he brought them back to the village, and his father was well pleased, and said, "Truly you are my son!" Again that elder son returned, and found animals once more, and gave a single call. And he killed many animals and brought them back to the village. After some days, the younger son went with his father's dogs, and came upon some animals, and set on (the dogs) with a single call, and repeated yet again the single call! And those dogs went right away; and never came back. They turned into lions. And he went back to the village alone. His father was very angry, (and said), "for I told you to make a single call, whyever did you call a second time?"

XC. THE STORY OF THE MAN WITH THE BEARD AND HIS SON.

The father's beard protruded through the house, and reached to the Mpwani River, that is how far his beard reached. And they always lived together the father and son. And the son, on cooking porridge, used to bring it to his father. And the father would just look at it; and the son would come and sing a song, and then the father would eat. Just the same with the father if he wanted water, the son would sing a song and then the father would drink. But one day his beard caught fire at the Mpwani River; and (the fire) came burning, (the beard) being consumed every day. One day it reached (the house). Both father and son were in great distress. The son sang a song, and the father burned up. His son remained alone. And he went out, and went to look for his relations. And he found them, and settled down.

XCI. THE STORY OF THE FOWL AND THE DOG.

A certain man went out on his business and returned. Again in the morning he went out, and about his business. On his return he came with firewood. The same man went out and chopped it; the same man brought it in. The dog just slept by the fire. At nightfall the dog came and got in his way before the fire, he got up and beat it saying, "Move, you devil! you won't even feed the fire!" Then the fowl on the wall said, "Is it true that you won't feed the fire, O dog, you who lie before the fire?" Then the dog said, "Listen, Sir, that fowl is an ill omen!" And the owner of the dog beat the dog, saying, "All of you, ye devils, are ill omens!"

XCII. ICISIMIKISYO ICA W̄ASIW̄OLWE NA W̄ACIW̄ILA.

Umwine Ciwila wa lu ku lala pa misombo itali, e-pó a lu ku pepela ne luw̄angula. Popete kaciwila ka ka fuma-po pa misombo ya-kako, ka ka soka ne luw̄angula, ka ka pepa-ko. Lomba ka lu ku kola ati: Amalwa e! amalwa e! amalwa e! pata pata pata! kolo! Na pansi apa ka lala e pa kú ya mu ku fwila.

Pa kwewa ati umfwe-po incense, ati: Tange mbone-po akantu aka lu ku kola, ŋka kekate pesonde. Ku sangga papa: ka injila pansi, e-po ká ya ku sinsimukila. Na mailo fyopelé fyo ka ka fuma, ka ka sokomeka uluw̄angula lwa-kako. E pa ku jumina posonde apa lu ku pepela. Kawili ka ka totonona-ko. Kawili ka ka kola ati: Amalwa e! amalwa kansi à nyale, a nsi ŋga wona-po!

Eli a ŋgomfwa Siw̄olwe, ati: Tange ŋkapule-po uluw̄angula kuli W̄aciwila. Popete ne ku fika, ne ku lomba ati: Mwame Ciwila, mpeni akaw̄angula, ŋka pepe na newo! Kumfwa Ciwila ati: Ŋku pele uluw̄angula, u li ne pa ku pepela? Kumfwa ati: Na newo apo ndala pa misowoya apasakile! Kumfwa Ciwila ati: Amalwa pakosele wa pepela, ta wa pepela posonde lukoso! Kumfwa W̄asiw̄olwe ati: Mba nindo? Ala! Mba mwewo mu pepa? Ati: Newo tange leka, ŋku wule ifi mpepa!

Cine ne ku soku'luw̄angula kaciwila, ne ku pepa to to to to to! Elyo pa ku kola ati: Amalwa e! amalwa e! pata pata pata! co lo lo lo lo! E pa ku wona ati poyo ká fwa na pansi ká ya. W̄asiw̄olwe ne ku syala, ili a pembelele ati: Uyu mwame wá fwa fyopele fidya: wá ya pansi?

Pa mpindi ŋkotokoto e pa ku wona ka fuma. Kumfwa ati: To bwene newo apa mpepete pansi ukutali? Incense te ku njikata yeyi! Kumfwa W̄asiw̄olwe ati: Te pasakile ndala, ne ndala pa citele ca nsununu? Kumfwa Ciwila ati: Ndu ku ku pela-po; te kwewa ati kutana ntana! Cine ne ku wá pa iciti cimo. Kumfwa W̄aciwila ati: Kani panakile u lala, ko lu ku pepa icisinsi, te kwita ati: Amalwa! W̄asiw̄olwe ati: Nindo? Ná ne na kú ya uku lu kwita!

Popete cine ne ku fika apa lu ku lala pa citele ca nsununu: lomba cingulo ca w̄usiku. Lomba ne ku lu ku sokomeka ku ntuntu yaíwo. Popete ne ku pepa ati: Wofwe! Wofwe! amalwa e! amalwa e! Kumfwa Ciwila ati: Siw̄olwe a lu kwita amalwa, pakosele á li? Kumfwa pa li incense, ati: Te Siw̄olwe a lu ku kola apo lelo?

XCII. THE STORY OF MR. BUSH-BUCK AND MR. ROCK-RABBIT.

Rock-Rabbit himself used to sleep in deep holes, and in there he used to smoke hemp. And the little Rock-Rabbit would come out of his burrows, and fill his pipe with hemp, and smoke. Then he would cough, crying, "Omens! omens! omens! wheeze, wheeze, wheeze, wheeze! cough!" And down into the place where he sleeps he would go to faint.

A leopard on hearing that said, "Just let me see that little (one) who is coughing, I'll catch him outside." He found nothing; he had gone below, that is where he had gone to recover consciousness. And the next day similarly, he would come out and fill his pipe with hemp. And then he would come outside where he used to smoke. Again he would take a draw at it. And again he would cough crying, "Omens! The omens then (come) with a light, such omens as I have not yet seen!"

Then it was that Bush-Buck heard, and said, "Just let me borrow some hemp from Mr. Rock-Rabbit." And he arrived and begged saying, "Friend Rock-Rabbit, give me a little hemp that I too may smoke!" But Rock-Rabbit said, "Should I give you hemp, have you a place to smoke in?" He said, "As for me, where I sleep is in the tangled Sowoya bush!" Then Rock-Rabbit said, "It is a strong place where one smokes these omens, one doesn't smoke them out in the open!" But Mr. Bush-Buck said, "Why? Ach! Don't you smoke?" He said, "Wait a bit, and I'll show you how I smoke!"

Then indeed Little Rock-Rabbit filled (his pipe) with hemp, and began to smoke, bubble, bubble, bubble! Then he coughed crying, "Omens! omens! wheeze, wheeze, wheeze! cho lo lo lo lo!" Then behold, over he went dead, and down he went. Mr. Bush-Buck remained waiting, and said, "Is this chap dead just like that, and gone down?"

In a short time, lo! out he comes. He said, "Don't you see how I smoke deep down? A leopard can't catch me!" And Mr. Bush-Buck said, "Isn't it overgrown where I lie, I who lie in a bamboo thicket?" And Rock-Rabbit said, "I am giving you some; don't think that I am just refusing you!" Indeed he gave him one stick. Then Mr. Rock-Rabbit said, "If it is a weak spot where you lie, smoke quietly, don't call out, 'Omens!'" Mr. Bush-Buck said, "Why? And I too shall go and call it out."

Then indeed he reached the place, where he slept in the bamboo thicket; and it was late evening. Then he set to filling his pipe. Then he smoked crying, "Wofwe! wofwe! omens! omens!" Then Rock-Rabbit thought, "Bush-Buck is calling out omens, I wonder if he is in a strong place?" And the leopard where he was said, "Isn't that Bush-Buck coughing there today?"

Popele ná yo ne kwenda akanana, uku lu ku wemba Siwólwe incense. Cine ku sangga wa pendwa uluwangula, a li lele tũ. Popele ne ku mwikata, lombá i lu ku tinala. Olo pa kú co'lucelo, kaciwila ati: Nje-po ukwa ile Siwólwe. Lelo ta kolele. Mba-po wá ya kulipi? Wa sangga ku wufulu wa tiwula akale, ne milopa ykweyga, ykweyga.

XCIII. ICISIMIKISYO ICA KANTANGA NA SISIMUŃKULU.

Kambi kasuwa umwanakasi wa li imine ati nge ku nika ne wawya-nji. A li ne pafu. Popele wa li fikile ku nika. Ili wa tapile amenda, wa li lawila ku wawyakwe ati: Ntwikeniko! Awawyakwe ne ku kana. Wa li fumine awawyakwe, lombá wa lu kú ya. Pa ku syala eyka umwanakasi uyo, a li bwene sisimukulu, ne ku lawila ati: Ntwikeniko! Ná co ne ku lawila ati: Pa ku fyalo'mwana uyu, u ka mpele! Ná ye ne ku sumina ati: Ciweme! Popele icine ca li mu twikile: lombá a lu kú ya.

Pa ku silo'mwensi umo, ca li fikile ku mwanakasi uyo, ne ku lawila ati: Mpele mwana wanji! Umwanakasi ati: Wá ya mu ku pukuta ne wawyakwe. Ka mu yeni ku mpwa, mu fisame, na ku mu tuma kopele uko! Popele wa li mwitile ati: Kantanga, kó ya, u ka swé mpwa! Popele ná ye ne kwaluka ni munsisingga, ne ku fika na ku mpwa. Lomba a lu kú swa; ne ku bwelesya ku musi, ne ku wa pela wanyine' mpwa. Na Wasisimwe ne ku bwela, ne kwipusya ati: Umuntu wanji u li-pi? Ná ye ne kwasuka ati: Kawili u na tuma ku mpwa: ta mu mu bwene? Wasisimwe ne ku kana ati: Nsi mu bwene-po: na wona munsisingga. Wasisimwe ne kú ya ati: Ńkesa mailo, yka mu sangge, wa mu weya — akesiwilo!

Ná wo wanyina wa li mwitile ati: Kantanga isa, yku weye! Popele, pa ku silo'ku mu weya, a lile ku wawyakwe, ati: Mwe wame, mwense weyeni! Popele icine awawyakwe wonse wa li sumine, ne ku wa weya kuli wanyinawo. Na Wasisimwe ne kwisa, ati: A li kulipi umuntu wanji? Kumfwa ati: A lu kwante'ntafu. Mu wone uwa ku weya, mu mwikate! Wasisimwe ne kú ya. Wa li sangile wonse wa ku weya. Wa li bwelele ati: Wonse wa ku weya! Popele ne ku lawila wanyina ati: Ka mu yeni ku cani, mu fisame mu mupo wa cani. Popele wa lile Wasisimwe, ne ku fisama. Wa li mwitile Kantanga ati: Kantanga, kó ya, u ka lete icani! Kantanga ná ye wa li sumine, ati: Twendeni, mwe wame, wa ntuma, tu ka lete icani! Popele, pa ku fiko'ko, Kantanga ne ku lawila ati: Fwense, mwe wame, yga tu lase-mo amafumo, ilyo tu pinte! Popele icine wonse wa li lasile-mo. Wasisimwe ne kú fwa. Popele Kantanga ne ku lawila ati: Ni ne Kantanga, uwa tangile uku fyalwa, lombá Lucele ta yga fyalwa!

Then off he went stalking, the leopard stalking Bush-Buck. Indeed he found him drunk with hemp, lying white. Then he caught him, and began to rend him. Ah! when morning dawned, Little Rock-Rabbit said, "Let me go where Bush-Buck went. Today he hasn't coughed, where has he gone then?" He came upon the contents of the stomach already pierced, and blood spilt everywhere.

XCI. THE STORY OF KANTANGA AND THE OGRE.

One day a certain woman rose and said, "I'll go to the river with my companions!" She was with child. So she reached the river. When she had drawn water, she said to her companions, "Help me lift the pot onto my head." But her companions refused and went away and left her. When the woman was left alone, she saw an ogre, and said (to him), "Help me lift the pot onto my head." And he said, "When this child is born, you will give it to me!" And she agreed saying, "All right!" Thereupon did (the ogre) help up her pot; and she went her way.

At the end of one month, (the ogre) came to the woman, and said, "Give me my child!" The woman said, "He has gone to play with his companions; you go to the garden,¹ and hide; I will send him over there!" She then called him and said, "Kantanga, go and pick some Pwa fruit!" Thereupon he changed into a wasp, and came to the Pwa bush, picked (the fruit), and returned to the village, and gave his mother the Pwa fruit. And the ogre too came back, and asked her, "Where's my boy?" She answered, "Why, the one I sent to the Pwa garden! Didn't you see him?" The ogre denied saying, "I didn't see him; I only saw a wasp!" Then he went away, saying, "I shall come tomorrow; I shall find that you have shaved his head as a sign!"

So his mother called him and said, "Kantanga come here! Let me shave your head." But when she had finished shaving him, he went to his companions and said, "Here you chaps, all of you shave your heads!" So all his companions agreed, and were shaved by their mothers. Then the ogre came and said, "Where is my boy?" He was told, "He is playing ball: you look for the one who is shaved and catch him!" So the ogre went, and found that all were shaven. He came back and said, "All of them have shaved!" So the mother said, "You go to the grass, and hide in one of the bundles!" Off went the ogre and hid. Then she called Kantanga, saying, "Kantanga, go and bring some grass!" Kantanga agreed, and said, "Come along, you chaps, she has sent me; let us bring some grass!" When they got there, Kantanga said, "You chaps, let all of us stick our spears in, and carry it like that!" So they all stuck their spears in; and the ogre died. Then Kantanga said, "I am Kantanga, the first to be born, when Luchele was not yet born!"

¹ lit. garden of Pwa fruit. The *Lupwa* (pl. *impwa*) is a very bitter fruit vegetable, resembling the capsicum growing on a small bush.

XCIV. ICISIMIKISYO ICA WACIMBOLO NE MUNTUNSI.

Kambi kasuwa Wacimbolo wa lisile ku musu wa wantu, ku sangga umuntu a lu ku sala. Wa li bwelele uluwilo Wacimbolo. Pa kwewa ati wa kutike, wa lu ku bwela Wacimbolo ku sangga uyo uwa lu ku sala wa mu tulo. Wa li imisyey Wacimbolo, ne ku mu papa mu numa, ne cipamba cakwe mu minwe. Pa kwewa ati pakati ke'yamba ne ku wuko'yo muntu, a sangga wa li mu papile Wacimbolo, na ye a li imisyey icipamba cakwe ica li mu minwe, ne ku wa lasa mu mutwi. Popete Wacimbolo ne ku wundumuko'luwilo, ne ku lila Wacimbolo ati: Ngo ka ykoma kapamba, na ne na ku papa-ko!

XCV. ICISIMIKISYO CAKWE NKOLOKOFYO.¹

Umuntu uwa nwine ubwalwa a lile mu kwenenda. Pa kwewa ati a enda a enda, ku sangga ni ku mutwi wa muntu ufwile akale, ca li cifupa cejka. Lombo'muntu uyo, pakuti wa li kolelwe ubwalwa, ne kwipusya umutwi uyo, ati: Wewo, cindo ca kwipeye? Umutwi ati: Akanwa kowe ako ka ka ku cita fyopele fino na we! Popete umuntu uyo mu mutima wakwe ne kwipusya lukoso ati: Umuntu ufwile a lu ku lawila?

Lomba ye ne ku wutuka uku tina, ne ku fika na ku musu, ne ku lawila ati: Mwe mfumu, ne wo na wona-po umutwi wa muntu ufwile, wa lu ku lawila ati: Akanwa kowe ka ka ku cita fyopele fino na we!

Lombe'mfumu ne ku lawila ati: Fya ku wapa lukoso! Popete imfumu ne ku wula awantu wa-iyu, ati: Mu ye nakwe uyu, kani umutwi wa muntu uyo teti u lu ku lawila, mu ka mwipaye!

Lomba ne ku ya nakwe, ne ku sangga umutwi uyo, ne ku lawila ati: We mutwi lawila! Umutwi neli ku lawila, woyu. Lomba awantu ne kwipusya ati: U li-pi umutwi uwa lawila? U lu ku wapa lukoso!

Lomba ne ku mwipaya. Pantangile ati wa kumbuluke-ko lukoso, umutwi ati: Mwewo, imakaneni, woneni umuntu u mwa ipaya. Uyu wa lisile pano, ati: Wewo, cindo ca kwipeye? Lomba ne wo ati: Akanwa kowe ako ka ka ku cita fyopele fino na we! Lomba woneni, wa fwa!

XCVI. ICISIMIKISYO ICA MUKO NA WANYINA-FYALA.

Kambi kasuwa umuntu wa lisile mu kupo'mwana wawo. Pa kwewa ati lucelo, Wanyina-fyala wa li lawile ati: Ngo wa ka mbyalile-po umuningga mu cite me. Popete cine a li imine ne muningga. Pa ku fika ku cite me, ne ku lyo'muningga wonse: mu cite me ne ku wiyale'mbono. Pa kwewa ati pa ku mena, wanyina-fyala wa lile-ko ku cite me, wa li sanggile syejke'mbono. Wanyina-fyala wa li lawile ati: Mbo'muningga u li kulipi? Uyo muko ne kwasuka ati: Mwane, ifintu fi laluka wimbono; cidya cite me na li wyele wengko'muningga, ukwaluka fyaluka!

¹ This is the Lamba version of the Wisa story "Ichinwa"; see Madan's Wisa Handbook, page 77.

XCIV. THE STORY OF MR. HYAENA AND THE MAN.

One day Mr. Hyaena came to a village of human beings, and found a man beating out cloth. Mr. Hyaena hastily returned. But when he had listened, Mr. Hyaena came back and found that the man who had been beating was asleep. Mr. Hyaena picked him up, and carried him on his back, with his hammer in his hand. In the midst of the bush, however, the man woke up, and found that Mr. Hyaena was carrying him, and he lifted the hammer that was in his hand and struck him on the head. Then Mr. Hyaena raced off and cried, "Even if you wound me with your little wooden hammer, it is I who have carried you!"

XCV. THE STORY OF NKOLONKOFYO.

A man who had drunk beer went for a walk. When he had gone on and on, he came upon the head of a man a great while dead, it was mere bone. Then that man, because he was drunk with beer, asked that head, saying, "What killed you?" The head said, "That mouth of yours will do just this same to you!" Then that man pondered in his heart, "Does a dead man speak?"

And he ran away afraid, and reached the village, and said, "O chief, I have seen the head of a dead man that spoke to me, saying, 'That mouth of yours will do just this same to you!'"

And the chief said, "Lies!" Then the chief told his people, saying, "Go with this man, if the head of that man does not speak, kill him!"

And they went with him, and found that head, and said, "Head, speak!" But the head wouldn't speak. Then they asked him, saying, "Where is the speaking head? You just lie!"

And they killed him. Afterwards, as they were going away, the head said, "Stand still, see the man you have killed! This person came here, and said, 'What killed you?' And I said, 'That mouth of yours will do just this same to you!' And see, he is dead!"

XCVI. THE STORY OF THE SON-IN-LAW AND HIS MOTHER-IN-LAW.

One day a man came to marry her daughter. When morning came, his mother-in-law said, "Let him plant some peanuts for me in the burned patch.¹" Then indeed he set out with the peanuts. On reaching the burned patch, he ate all the peanuts; and in the burned patch he sowed castor-oil. On its growing, however, his mother-in-law went to the burned patch, and found only castor-oil. His mother-in-law said, "But where are the peanuts?" That son-in-law replied, "My dear, things change into castor-oil beans; that burned patch I sowed with peanuts only, they have certainly changed!"

¹ The burned patch is where timber has been felled and burned, and the ash hoed in to enrich the soil.

XCVII. ICISIMIKISYO CA WĀŃGULUŴE.

Awantu ne ku singulusye'wata ne luwao; popele ne kwisa umulongo wa yguluwe: ilume umukulu ne ku cika-mo umutwi mu mulando. Popele umwana umo ka pula ati: Swe! na pula ne mwana-Singwa! Na umbi ati: Na pula ne mwana-Singwa! Na umbi ati: Na pula ne mwana-Singwa! Ne mukasi ati: Na pula ne muka-Singwa! Popele na ye umwine, ati: Na pula ne Singwa! Ne ku lu kú lya lye lye lye. Pa kú ca ne ku bwelela, ne ku cika-mo umutwi, ne ku suntula umulando. Umwana umbi ne ku pula ati: Na pula ne mwana-Singwa! Na umbi ati: Na pula ne mwana-Singwa! Na umbi ati: Na pula ne mwana-Singwa: Ne mukasi ati: Na pula ne muka-Singwa! Ná ye umwine ne ku pula ati: Na pula ne Singwa!

XCVIII. ICISIMIKISYO ICA WĀPWELE NE WĀWYAŴO.

Wapwele wa lile ili wa pitana mwiwala. Pa kwewa ati uko wa pitile Wapwele, wambi awawyaawo wa li sangile ni ku nteygute. Popele wa lu kwita awawyaawo ati: Pwele, Pwele, ta tú lye inteygute. Popele Wapwele awawyaawo wa li fikile ati: Pwele, sompola, tú lye. Ati: Mba kani ci mfumpule? Ati: Na ku kwifunwina! Popele awawyaawo wa lile Wapwele ati tu sompole, ca li wa fumpile. Kumfwa ati: Te we na lu kwewa? Ka li imine, lomba ka lu kú ya. Wapwele ne kú fwa wambi.

XCIX. ICISIMIKISYO ICA MUNTUNSI NE ŃKALAMU.

Umuntunsi wa li lawile ati: Muno mu musi mwesu ndu ku fuma-mo. Popele icine wa lile ne ku teme'milando. Popele pa ku bwelo'lucelo, ku sangana Wankalamu kále wa iwaka; ná ye ne ku kankamana ati: Mba ni nani uyu uwa njiwakile'ganda? Ná ye ne kwikala, uku lu ku fundo'lusisi, ne ku lú sya ne manggo. Pa ku bwelo'lucelo, ku sangana kále wa wanga. A li wele ne mwenso ukwakuti, ati: Mba cindo ici lelo? A lile mu cani, ne ku leta ne ku tula, ne ku bwelela ku musi ne ku linsya. Pa kwiso'lucelo kawili, ku sangana kále wa fimba. A li kankamene kawili, ne ku bwelela. Kawili ulucelo ne ku celela ati: Ńka pose' ciwi; ku sangana kále wa posa; ne ku bwelela ku musi. Ati' Mailo Ńka kuka.

Popele icine wa li kukile ne wakasi. Lomba wa lu kú ya. Pa ku palamina ku ganda, wa li sangile ni ku mulilo u lu ku futumuka, na

XCVII. THE STORY OF MR. RIVER-HOG.

People encircled the garden with a fence; then there came a line of river-hogs: the big male wedged his head under a log. Then one young one went through saying, "Swe! I, the child of Whip-Top, have got through!" Then another saying, "I, child of Whip-Top, have got through!" And another saying, "I, child of Whip-Top, have got through!" Then his wife, saying, "I, wife of Whip-Top, have got through!" Then he himself, saying, "I, Whip-Top, have got through!" Then they ate and ate and ate. At dawn they returned, and he wedged in his head, and raised the log. One young one went through saying, "I, child of Whip-Top, have got through!" Then another saying, "I, child of Whip-Top, have got through!" And another, saying, "I, child of Whip-Top, have got through!" And his wife saying, "I, wife of Whip-Top, have got through!" And then he himself went through saying, "I, Whip-Top, have got through!"

XCVIII. THE STORY OF MR. THRUSH AND HIS MATE.

Mr. Thrush went walking in the garden. Then where another Mr. Thrush his mate passed, he found some caterpillars.¹ So he called his mate, saying, "Thrush, Thrush, let us eat some caterpillars." Then Mr. Thrush, his mate, came and said, "Thrush, snatch them out and let us eat!" He replied, "But, what if it falls on me?" (The other) said, "I shall uncover you!" Then Mr. Thrush, his mate, went to snatch, and (the stone of the trap) fell on him. The other said, "Is it not you I told (to do it)?" And he got up and went away. The other Mr. Thrush died.

XCIX. THE STORY OF THE MAN AND THE LION.

A man said, "I am going to leave this village where I am." So indeed he went and cut poles. Then on returning in the morning, he found that Mr. Lion had built (the house) already; and he was amazed, saying, "Whoever is this that has built my house for me?" And he sat down and stripped bark-rope, and left it and withies. On returning in the morning, he found that he had already fixed the bonds. He became frightened, and said, "What is this today?" He went to the grass, and brought it, and threw it down, and returned to the village, and stayed over a day. On coming the next morning, he found that he had thatched already. Again he was astonished, and went back. Again in the morning he came early, saying, "I shall make a door;" and he found that already he had made it; and he returned to the village. He said, "Tomorrow I shall move house."

Then indeed he and his wife moved house. And off they went. On nearing the house, they found that there was a fire sending forth

¹ Set as bait in a trap.

wō ne ku fika: ku sangana ni Wāṅkalamu wā likele. Ná ye ne kwinjila ne wūlo bwakwe. Wāṅkalamu ne ku fitwo'kwakuti, ne ku mwipusya ati: Mba wa fuma kulipi wewō? Ná ye wa li asukile ati: Mba wewō wa fuma kulipi? Iyanda ne mwine na lisile ka nteme'milando, ku sangana wewō kále wa iwaka! Wā li lawīle Wāṅkalamu ati: U ka tina! Na wō wā li asukile ati: Na wewō u ka tina! Pa kú co'lucelo, Wāṅkalamu wā li fumine, ne kú ya kwikata wāwisi umuntunsi uyo. Lomba wā lu ku leta. Pa ku fika pa luwānsa, ati: Suṅkulu, suṅkulu, ne ntule'mitembo ya nama ne ya wāntu! Fuma, we mwame, u pampe inama! Pa ku fumo'yo muntunsi, ku sangana ni wāwisi. Popele a lineme lukoso, ne ku lu ku lile'minsosi. Wāṅkalamu wā li lawīle ati: To ḡga pampe'nama? A li asukile ati: Ndu ku pampa. Popele ná ye icine wa li pampile, ne ku mu pela-po Wāṅkalamu. Popele ye ne ku kana ati: Koku. Pa kú co'lucelo, ná ye wa lile ku musi wa Wāṅkalamu, ne ku sangana wānyinawō Wāṅkalamu, ne ku wēpaya, ne ku pinta, ne ku fika pa luwānsa. Ná ye ne ku lawīla ati: Suṅkulu, suṅkulu, ntule'mitembo ya nama ne ya wāntu! Fuma, we mwame, u pampe inama. Wāṅkalamu ne kwipusya ati: Isa nama, we mwame? Popele ná ye wa li asukile ati: Mba wewō, isa nama iyo i mwa ipeye mailo? Popele Wāṅkalamu wā li fumine. Wā li sangile ni wānyinawō; ná wō lomba wā lu ku lila yeyke'minsosi. Popele a li lawīle umuntu ati: Ta u ḡga pampa inama? Ati: Ndu ku pampa. Popele icine wā li pampile, ne muntunsi ne ku wūla-po fimbi, ne ku wā pela Wāṅkalamu. Popele Wāṅkalamu ná wō ne ku kana.

Pa kwewā pa kú co'lucelo, wā li imine Wāṅkalamu, lomba wā lu kú ya ku musi kwawō umuntunsi, ne kwipaya wānyina, ne ku pinta, lomba wā lu kú ya. Pa ku fika ku ḡanda, ati: Suṅkulu, suṅkulu, ntule imitembo ya nama ne ya wāntu: we mwame u fume, u pampe! Uyo muntunsi, pakuti a lisiwīle, wa li umfwile insoni ukwakuti, ne ku fuma ne ku pampa. Wāṅkalamu ati tu mú pe-po; ne ku kana. Popele pa kwewā ati bwá co'lucelo, ná ye lomba a lu kú ya kwawō, ne ku sangana wāwisiwō Wāṅkalamu, ne ku wēpaya, ne ku pinta. Pa ku fika ku ḡanda yaawō, ne ku tula ati: Suṅkulu, suṅkulu, ntule imitembo ya nama ne ya wāntu: we mwame u fume, u pampe! Wāṅkalamu, pa ku fuma, wā li sangile ni wāwisiwō; popele wā li itile umukasi, ati: Twende, tu lu kú ya. Popele icine Wāṅkalamu wā li tinine fyopelē fyo.

C. ICISIMIKISYO CA WĀKALULU NE WŪCINḠA BWAŴO.¹

Sombi kakalulu ukwipaye'nama kaka. Popele kambi kaswā ka li umfwile awakasi wā li lawīle ati: Ukú lya-po inama! Kakalulu, pa kumfwe'fyo, ati: E fi wā lawīle'fyo awakasi. Lekenī ḡka tule wūwucinḡa!

¹ Cf. the Subiya tale "Za ndaru ni sulwe"; Textes Soubiya, by E. Jacottet, p. 1.

smoke; and they arrived and found that it was Mr. Lion sitting down. Then he (the man) entered with his bed. Mr. Lion was very wroth, and asked him, saying, "Where have you come from?" And he rejoined, "And where have you come from? I have come to my own house. I cut the poles, and found that you had already built!" Mr. Lion said, "You will fear!" And he replied, "And you too will fear!" At dawn Mr. Lion went out, and went and caught that man's father. And then he brought him. On reaching the courtyard, he said, "Crash, crash, I who throw down the loads of animal meat and of people! Come out friend, and cut up the meat!" When that man came out, he found that it was his father. Then he just bowed himself and cried bitterly. Mr. Lion said, "Haven't you cut up the meat yet?" He replied, "I am cutting it up!" Then indeed he cut it up, and Mr. Lion gave him some. And he refused saying, "No." When morning dawned, he went to Mr. Lion's village, and found Mr. Lion's mother, and killed her, and carried her, and reached the courtyard. And he said, "Crash, crash, let me throw down the loads of animal meat and of people! Come out, friend, and cut up the meat." Mr. Lion asked, "What meat, friend?" Then he answered, "What about you? What meat was that you killed yesterday?" Then Mr. Lion came out. He found that it was his mother; and then he began to weep with bitter tears. Then the man said, "Haven't you cut up the meat yet?" He said, "I am cutting it up." Then indeed he cut it up, and then the man took some and gave to Mr. Lion. Then Mr. Lion too refused.

When morning dawned however, Mr. Lion arose, and off he went to the village of that man's home, and killed his mother, and carried her, and off he went. On reaching the house, he said, "Crash, crash, let me throw down the loads of animal meat and of people: friend, come out, and cut it up!" That man, because he knew, felt very sad indeed, and came out and cut it up. Mr. Lion would have given him some, but he refused. When morning dawned, he went away to his (Lion's) home, and found Mr. Lion's father, and killed him, and carried him away. On reaching his house, he put him down, saying, "Crash, crash, let me throw down the loads of animal meat and of people: friend, come out and cut it up!" Mr. Lion, on coming out, found that it was his father; then he called his wife, and said, "Come let us go!" So indeed Mr. Lion became afraid in that way.

C. THE STORY OF MR. LITTLE-HARE AND HIS GAME-PIT.

But Little-Hare was not in the habit of killing animals. And one day he heard his wife saying, "Oh, to eat some meat!" Little-Hare, on hearing that, said, "Is that what the wife is saying? Wait a bit and I shall dig a game-pit!"

Cine ka ká ya, ne ku tulo'wúcinga, ne ku wamba bwino ne wúcinga bwa-kako uwo. Lomba pakati pa wúcinga pa li ne muti, ne ku patika ne mpompwe ya-kako kwiulu lya muti uyo. Popele apo ne ku pama-mo ne mwima ati: Ta mwenda wantu muno! Uku li Wansongo ka lu wa leko'luwilo, pakutu pakutu pakutu! Ka wa fika, ka wa sangana ni kakalulu; ati: Nindo, we mwame Kalulu, u lu ku lila? Ati: Te mpompwe yanji wa mpatikila kwiulu lya muti Wansofu? Lomba Wansoygo ati: Kani u lu ku fwaya ati newo yku patwile? Ná ko ati: Inya Sikulu, mpatwileni-ko, pakuti mwe watali. Imakaneni popele apa, Sikulu! Ka lu ku sonta pa wúcinga.

Na wo Wansoygo ati lino tu nyante-po lukoso, ka wa wundumukilamo mu wúcinga. Olo! Kakalulu ati: Na ipaya! Wansoygo ati: Wi njipaya we mwame! Ati: Wa wépa, ndu ku kwipaya! Popele kakalulu ka ka temala-mo ne mafumo, ka ka fumya-mo mu wúcinga, ne finani ka ka twala buisidya bwa culu ku mutanda wa-kako. Kawili ka ka wamba bwino, ka ka pama-mo ne musowa, ati: Ta mwenda wantu muno!

Olo! Uku li Wansya, ka wa wundumuko'luwilo, puluku puluku puluku! ku sangana ni kakalulu. Ati: Nindo u lu ku lila, we mwame Kalulu? Ati: Te mpompwe yanji wa mpatikila peulu Wansofu? Ati: Kani u lu ku fwaya ati yku patwile-ko? Ná ko ati: Inya, mwe wame Wansya, mwe watali, mpatwileni-ko. Iminineni popele apa! Olo! Wansya ati tu nyante-po lukoso, a! ka wa wila-mo mu wúcinga. Kakalulu ka ka wula, ka ka twala ku mutanda wa-kako. Kawili ka ka bwela, ka ka wamba liwili, ka ka pama-mo ne mwima.

Uku li Wankalamu, ka lu wa leko'luwilo, mfwe mfwe mfwe! Ku sangana ni kakalulu. Ati: Nindo u lu ku lila, we mwame Kalulu? Ati: Ni mpompwe yanji Sikulu, wa mpatikila Wansofu kwiulu; mu patwile-ko, ne kalume wenu. Imakanineni popele apa, Sikulu! Wankalamu ati wa tontomeke pansi, wa sangane ni ku wúcinga. Ati: Kansi Kalulu, wati u ntumpaika! Pa li wúcinga! Ati: E-po wu li Sikulu, ndekeni, wi njipaya! Twendeni, tu kawane ifinani fya nsongo!

Pa ku ya ku mutando'ko, Wankalamu ku sangana ifinani fya nsongo enka mafuta; popele wo ne ku kakatisya ati: Pano wa wépa Kalulu, teti u fi dye-po, fyànji! Lomba kakalulu ne ku fuma-mo, ati: Mba ncite-po syani? Ifinani fyanji wa mpoka ku ykalamu! Na ku ya mu ku poke'fimbolo ifinji, fise, fi mpokele-po ifinani fyanji.

Cine ne ku fika ku fimbolo ifinji. Ati: Mwe wame, ka mwisa bwangu, mu mpokolwele-po ifinani fyanji! Wa ykakatisya ku ykalamu. Mu lu kwisa ili mwimbe'nyimbo ati: Tu ka lye'ykalamu amala, kalulu e mutoygolo! Popele apo kakalulu ne ku bwelela kuli Wankalamu, ne ku leta ne matipa, ne ku masa kwisiko mu mutanda. Lomba

Sure enough he went and dug a game-pit, and carefully covered that game-pit of his. Now over the middle of the game-pit was a tree, and he hung up his little ornamental axe on top of that tree. Then he started to wail, "People don't travel in here!" From where Mr. Eland was, he started running, thud thud thud! And he arrived and found that it was Little-Hare, and said, "Friend Little-Hare, what are you crying about?" He said, "Isn't it my little axe that Mr. Elephant has hung on the top of the tree?" Then Mr. Eland said, "Do you want me to get it down for you?" And he said, "Yes Sir, get it down for me, because you are tall. Stand right here, Sir." And he pointed to where the game-pit was.

Then Mr. Eland thinking he would just tread there, fell headlong into the pit. Ah! Little-Hare said, "I've killed!" Mr. Eland said, "Don't kill me, my friend!" He said, "You lie, I am going to kill you!" Then Little-Hare speared him again and again, and took him out of the pit, and carried the meat to the further side of an anthill to his zareba. Then he covered it again, and began to wail crying, "People don't travel in here!"

Ah! Where Mr. Duiker was, he began to run quickly, trip trip trip! and came upon Little-Hare. He said, "What are you crying for, friend Little-Hare?" He said, "Is it not my little axe that Mr. Elephant has hung up?" The other said, "Do you want me to take it down for you?" He said, "Yes, friend Duiker, you tall one, do take it down for me. Stand right here." Ah! Mr. Duiker went just to tread there, and, lo he fell into the pit. Little-Hare took him out, and took him to his zareba. Then again he returned, and covered it again, and began to wail.

Where Mr. Lion was, he raced along, swish swish swish! and found it was Little-Hare. He said, "What are you crying about, friend Little-Hare?" He said, "Tis my little axe, Sir, that Mr. Elephant has hung up. Please get it down for me, your slave. Stand just here, Sir!" Mr. Lion glanced down, and found that there was a game-pit. He said, "Oh, Little-Hare, you'd deceive me, would you? There is a pit!" The other said, "Yes there is, Sir; but leave me, don't kill me! Come, let us divide that eland meat!"

When they went to the zareba, Mr. Lion found that the eland meat was all fat; and he held on to it, and said, "Now you lie, Little-Hare, you won't eat of it, it is mine!" Then Little-Hare went out, saying, "What am I to do? The lion has taken all my meat! I shall go and fetch a lot of hyaenas, that they may come and take back my meat for me."

Sure enough he reached many hyaenas. He said, "Friends, come quickly and take away my meat for me! A lion has held on to it. You come singing this song, 'Let us eat the lion's entrails, Little-Hare is our tooth-pick!'" Thereupon Little-Hare returned to Mr. Lion, and brought mud,¹ and smeared it on the hearth in the zareba.

¹ The mud was to induce the lion to slip, and so get the bigger fright, thinking that something had tried to catch him.

ati ŵa kutike-po Ŵaykalamu, ŵomfwe fimbolo fi lu kwisa ili fimba ati: Tu ká lye iykalamu amala, kalulu e mutongolo!

Ŵaykalamu ati: Umfwa Kalulu! Findo ifyo? Ati lino twime, tu nyante kwisiko, ka ŵa nyanta ku matipa ne ku fuma, lomba ŵa lu kú yo'luŵilo. Ukwise'fimbolo ati: To bwene, we mwame, ifi twa cíta fweŵo? Twa tamfyo'ŵulwani. Pano nga twaŵane ifinani! Cine ne kwaŵana.

Lomba ifimbolo ati fi dye ne kwikuta, lomba fi lu kú ya. Kakalulu ka ka syala ne fya-kako ne fya nsya ifiŵululŵulu.

CI. ICISIMIKISYO ICA ŴAWISI NE MWANA WAŴO.

Kambi kasuŵa ŵawisi ka ŵá ya-mo, ka ŵá lyo'ŵuci. Ati: Mwá lya-po uŵuci? Ŵawisi ne ku laŵila ati: I, nsi lile-po neli kanini. Pa ku ŵa cencentá akana kaŵo ku sangana uŵuci ŵu li ku mwefu. Umwana waŵo ne ku laŵila ati: Tata uŵufi ŵu li ku mwefu!

CII. ICISIMIKISYO ICA MUNTU UWA LI NE SISO NE MWANA WAKWE.

Kambi kasuŵa ŵa lile ili ŵa teye'fifu. Ka ŵa fika, ka ŵa teya, ka ŵa teya. Uyo mwana ne kwita ati: Tata we'siso mwa pita? Ŵawisi ta ŵa iteŵe-ko. Ka ŵa bwelela na ku musi. Kaŵili ulucelo ka ŵa bwelelako ati tu ka laŵule imbeŵa. Kaŵili pa ku silo'ku laŵula, ne kwito' mwana ati: Tata we'siso, twendeni. Ŵawisi ukwitaŵa i. Ka ŵa bwelela ku musi. Pa kweŵa ati ŵa fika ku musi, umwana ne kwipusya ŵanyina ati: Mama, Ŵatata ndu ku ŵeta ati: Tata we'siso, twendeni; ukwitaŵa, ŵaŵa. Kumfwa ati: U ka ŵete lukoso ati: Tata, twendeni; u komfwe ŵa itaŵa. Popele icine ulucelo wa li imine na ŵawisi. Umwana ne kwita ati: Tata! Ŵawisi ne kwitaŵa ati: Ni neŵo ŷku. Popele icine a li langulukile ati fyèlwe ifya mbula Ŵamama.

CIII. ICISIMIKISYO ICA NSOKA NA ŴAŴOMBWE.

Insoka e i nga sanga ŵombwe ku bwina, popele ne ku laŵila ati: Na ipaya ŵombwe lelo! Na ku tumo'mwana ati: Bwelela kuli ŵanoko, u ka laŵile ati lelo wiso wa ipaye'nama. Kumfwa kaŵombwe ati: Ala, ta ŵa twala uwa ŵufi, ne fi li-ko kuno ta pa li-po uwa ku fisiŵa. Popele insoka ati ŷkekate ŵombwe ku bwina, ne ku pulililo'kwinjila, ne kwi ikata. Popele Ŵansoka minasyale minasyale minasyale; popele ne kú fwe'nsoka. Kulya wa ile umwana ati: Mama twendeni, tu ka pinte ifinani, ŵatata ŵa ipaye'nama. Olo, koti lwè ŵanyina ne

Then when Mr. Lion listened, he heard the hyaenas coming singing, "Let us eat the lion's entrails, Little-Hare is our tooth-pick!"

Mr. Lion said, "Listen Little-Hare! What is that?" When he tried to start out and step on the hearth, he trod in the mud, and went out, and sped away. When the hyaenas arrived, (Little-Hare) said, "Don't you see, friends, what we have done? We have driven off a fierce beast. Now let us divide the meat!" And so they divided it.

Then the hyaenas ate and were sufficed, and went away. Little-Hare remained with his, and the whole duiker.

CI. THE STORY OF THE FATHER AND HIS CHILD.

One day the father went out and ate some honey. (The child) said, "Have you eaten some honey?" The father said, "No, I did not eat even a little bit." His little child, on looking at him carefully, saw some honey on his beard. His child said, "Father, the lie is on your beard!"

CII. THE STORY OF THE MAN WITH THE ONE EYE AND HIS CHILD.

One day they went to set some traps. They arrived and set and set. That child called out saying, "Father with the eye, have you gone past?" The father did not answer. They returned to the village. Again in the morning they went back to take out the mice. Again, when they had finished taking them out, the child called out, "Father with the eye, let us go!" The father didn't answer. They returned to the village. On reaching the village, the child asked his mother, "Mother, I call Father saying, 'Father, with the eye, let us go;' but he won't answer." She said, "You just call saying, 'Father, let us go;' and you will hear him answer." Sure enough, in the morning he set out with his father. The child called, "Father!" And the father answered, "'Tis I, here." Then indeed he thought that what his mother had told him was proper.

CIII. THE STORY OF THE SNAKE AND MR. FROG.

The snake found a frog in a hole, and said, "I have killed a frog today!" And sent his child saying, "Go to your mother and tell her that your father has killed an animal." Then the little frog said, "Ah, don't take false news, what is here there is no one that knows." Then the snake made to catch the frog in the hole, entered straightway and was caught. Then Mr. Snake wriggled round and round and round; and then the snake died. Where his child went he said, "Come mother, let us carry the meat, father has killed an animal." And away they went, mother and child, and found a heap at the mouth

mwana, w̄a saṅgo'mupili pa kanwa ka bwina, w̄a fwa akale W̄ansoka. Kumfwa w̄anyina ati: Kansi w̄a sya w̄awiso w̄a fwa? Kumfwo'mwana ati: I, ifyo w̄ombwe wa law̄ila ati: Ne ú fwa ta pa li-po u mwisi! Popele w̄a lu ku bwelela.

CIV. ICISIMIKISYO ICA W̄ACISAMBWE NA W̄AWOMBWE.

Kambi kasuwa W̄acisambwe w̄a lile mu mpaṅga ne ku saṅgana w̄ombwe, ne ku twala ku musi, ne kú lya. Popele kambi kasuwa ka w̄a ya-mo, ne ku saṅgana w̄ombwe, ne kwikata. Kaw̄ili kambi kasuwa ka w̄a ya-mo. W̄a li imine W̄acisambwe ne w̄ana w̄atatu. Pa kwenda w̄a li mu saṅgile w̄ombwe; ka w̄a tatiko'luw̄ilo, ka w̄awuka kanika. Umwana waw̄o W̄acisambwe ne ku law̄ila ati: Na katala! Ne ku syoloka W̄acisambwe ati: Kó ya kuli w̄anoko, u ka w̄a w̄ule ati inama i li apepi ukwikata, ya lema; ka w̄a samfye'noṅgo!

Popele W̄awombwe, pa kumfwe'fyo, ati: Mwandì, mwi w̄epa! U w̄a w̄ule ati W̄awombwe na W̄acisambwe pa ci li tasya! Ka w̄a tatika uku w̄utuka. Kaw̄ili ne kwaw̄uka kanika. Umbi ná ye umwana waw̄o W̄acisambwe ati: Ndu ku bwelela, na katala! W̄a li law̄ile W̄acisambwe ati: Ko w̄a w̄ula w̄anoko ati w̄a samfye inoṅgo, inama i li apepi ukwikata pano! Ne kwasuka w̄ombwe ati: Koku, u w̄a w̄ule ati: W̄awombwe na W̄acisambwe pa ci li tasya!

Ka w̄a tatika uku w̄utuka. Umbi ná ye umwana wa W̄acisambwe ati: Na bwelela! Ne ku mu w̄ula W̄acisambwe ati: Ko w̄a w̄ula w̄anoko ati: Pano w̄atata w̄a lu ku lete'nama. Ne kwasuka W̄awombwe ati: Koku, u w̄a w̄ule w̄anoko ati: W̄awombwe na W̄acisambwe pa ci li tasya!

Popele cine umwánice uyo wa lile ku law̄ila ati: Sombi w̄atata w̄a law̄ila ati: Ndu ku lete'nama! sombi inama ná yo ya asuka ati: Ko w̄a w̄ula w̄anoko ati: W̄awombwe na W̄acisambwe pa ci li tasya!

Popele cine uko w̄a syele, W̄ombwe ne kwinjila. W̄acisambwe ná w̄o ati twinjile, ne ku w̄ekata ku mutwi. Popele W̄acisambwe ne kú fwa. W̄ombwe ne ku fuma, lomba a lu kú ya.

CV. ICISIMIKISYO ICA W̄AWISI-FYALA NE MUKO WA W̄O

W̄awisi-fyala w̄a li law̄ile ati mailo tu ká ya ku tula maciṅga. Popele w̄a lile ne ku tula. Sombi uyo muko waw̄o wa li talile icifunda, ati na new̄o uw̄uciṅga bwanji uw̄u. Popele W̄awisi-fyala w̄a li mwipwisye ati kani mailo mu kesa ku tula-po. Umuko ne ku kana ati: Koku, fypelé fi. W̄awisi-fyala ne ku mwipusya ati: Mbe'fi inama i ká fwe

of the hole, Mr. Snake was already dead. Then the mother said, "Did you leave your father dead then?" But the child said, "No, that is what the frog said, 'There is none who knows who is to die!'" And they returned home.

CIV. THE STORY OF MR. SPOTTED-SNAKE AND MR. FROG.

One day Mr. Spotted-Snake went into the bush, and found a frog, and took it to the village and ate it. Then another day he went out, and found a frog and caught it. Again another day he went out. Mr. Spotted-Snake started off with his three children. On going some distance they found a frog; they began to run, and they crossed a stream. One of Mr. Spotted-Snake's children said, "I am tired!" Mr. Spotted-Snake looked round and said, "Go to your mother, and tell her that the animal is almost caught, it is tired out; let her wash the cooking-pot!"

Thereupon Mr. Frog, on hearing that, said, "Don't believe it, don't tell a lie! You tell her that there is still a doubt between Mr. Frog and Mr. Spotted-Snake!" And they began to run. Again they crossed a stream. Another of Mr. Spotted-Snake's children said, "I am going back, I am tired!" Mr. Spotted-Snake said, "Go and tell your mother that she must wash the cooking-pot, the animal is very nearly caught now!" And Frog answered, "No, tell her that there is still a doubt between Mr. Frog and Mr. Spotted-Snake!"

And they began to run. Yet another child of Mr. Spotted-Snake said, "I am going back!" And Mr. Spotted-Snake told him, "Go and tell your mother that father is bringing the animal now!" And Mr. Frog answered, "No, you tell your mother that there is still a doubt between Mr. Frog and Mr. Spotted-Snake!"

Then indeed that youngster went and said, "But father said, 'I am bringing the animal!' but the animal itself answered, 'Go and tell your mother that there is still a doubt between Mr. Frog and Mr. Spotted-Snake!'"

Then sure enough where they remained, Frog entered. Mr. Spotted-Snake made as though to enter, and was caught by the head. Then Mr. Spotted-Snake died. Frog emerged and went his way.

CV. THE STORY OF THE FATHER-IN-LAW AND HIS SON-IN-LAW.

The father-in-law said: "Tomorrow we shall go and dig some game-pits." So they went and dug. But that son-in-law of his marked out a plan, saying: "And this is my game-pit." So his father-in-law asked him whether he was coming the next day to dig it. The son-in-law denied, saying, "No, just like this." His father-in-law asked him,

syani? Umuko ne kwasuka ati: Mu ka li bwena mwe wene. Popele lombwa lu kú ya ku musi.

Ulucelo pa kú ca wa li itile ati: Twendeni, mwe wame, ka tú ya ku maciŋga. Popele icine lombwa lu kú ya. Pa ku fiko'ko ku maciŋga, a li sangile inama i limakene popele apo pa cipinda: umwine ne ku laŵila ati: Teteni-ko uluŵondo, lu syala popele apa. Popele wa li tetele-ko. Ne ku twala inama, ka wá ya, ka wá lya. Kawili, pa kú co' lucelo, ati: Twendeni, ka tú ya ku maciŋga. Pa ku fiko'ko ku maciŋga wa sangane inama i limakene popele apo, ne kwipaye' name'yo: ne ku laŵila ati: Teteni-ko uluŵondo, lu syale popele apa. Popele a li laŵile kuli Wawisi-fyala ati: Nangati mwa isa mwenka, te kwikata-po apa, yo. Wawisi-fyala ná wo wa li sumine.

Pa kú co'lucelo Wawisi-fyala wa li fumine wenka, ne ku lu kú ya. Wa sangana ne nama i limakene popele apo; ne kwipaye ne luŵondo ka wa tetela popele apo. Pa ku silo'ku tetela, wa likele ne ku laŵila ati: Mba-po inama si lu kú fwa syani? Ná wo ne kwikatwa. Popele aŵa-wyaŵo aŵa syele ku musi wa li laŵile ati: Mwe wame twendeni ku maciŋga. Pa ku fiko'ko ku maciŋga, a li sangile umuko wawisi-fyala wa ikatwa. A li laŵile ati: Mwe na lu ku wula, nindo mwa ikatilua-po iminwe. Popele a li laŵile ati: Uwulema ili wu ci li wuce, nga tu sembe-ko ilyala, li syale popele apa! Wawisi-fyala ne ku kana ati: Koku, u mfumye-po lukoso! Olo, ne munwe ne ku pela mwilundo. Umuko ne ku laŵila ati: Uwulema ili wu ci li wuce, nga ntete-ko umunwe. Wawisi-fyala ne ku kana ati: Koku, ntuleni lukoso, mwe wana wangi. Awana, pa ku tatiko'ku tula wa li bwene iminwe yonse ya injila. Umuko ne ku laŵila ati: Uwulema ili wu ci li wuce; nga ntete-ko icipanta. Wawisi-fyala ne ku kana ati: Koku, u mfumye-ko lukoso. Popele ukuwoko ne ku pela mu mboye. Umuko ne ku laŵila ati: Nga tu tete-ko ukuwoko wukumo. Popele wa li sumine wawisi-fyala ati: Nteteni-ko. Popele icine wa li mu tetele-ko, ne ku wa fumya-po; na woyo umuko waŵo ne ku mu tamfya.

CVI. ICISIMIKISYO ICA WAMANUNGA NA WATONDO.

Kambi kasuwa fya li kumene na Watondo, lombwa lu kú ya ili wambala woŵilo. Pa kweŵa ati wa fika ku mbali ya nsila, wa li bwene Tondo wa cile'nsila. Kumfwa Manunga ati: Mwe wame Tondo, ncisye nsila, uŵucisya-nsila ta wu li kuli umo. Watondo ne ku kana ati: Koku, mba na weŵo ifi u ka cita kuli neŵo uku cisya nsila. A li alukile Manunga, lombwa lu ku bwelela pa numu.

"How shall the animals die like this?" The son-in-law replied, "You will see for yourself." And then they went to the village.

When morning dawned, he called saying, "Come, mates, let us go to the game-pits." And so it was that they went. On arriving there at the game-pits, he found an animal standing right on the marked-off portion. The owner said, "Cut off the hoof, and let it stay right there." And they cut it off. And they took the animal, and went away and ate it. Again, when the morning dawned, he said, "Come, let us go to the game-pits." On arriving at the game-pits there, they found an animal standing just there, and they killed that animal; and he said, "Cut off the hoof, and let it stay right there." Then he said to his father-in-law, "Even if you come alone, don't catch hold there!" and his father-in-law agreed.

At dawn his father-in-law went out alone, and departed. He found an animal standing right there; and he killed it, and cut off its hoof just there. When he had finished cutting it off, he sat down and said, "How then do these animals die?" and he too was caught. Then his companions who had remained in the village said, "Mates, let us go to the game-pits." On reaching the game-pits there, the son-in-law found his father-in-law caught by the fingers. So he said, "You whom I told, why are you caught by the fingers?" Then he said, "The maimed part, while it is still small, let us cut off the nail, and let it remain just here!" His father-in-law refused saying, "No, just take me away!" Ah! And the finger went in as far as the knuckle. The son-in-law said, "The maimed part, while it is still small, let us cut off the finger." His father-in-law refused, saying, "No, just dig me out, my children!" The sons, on beginning to dig, saw the whole hand sink in. The son-in-law said, "The maimed part while it is still small; let me cut off the hand." His father-in-law refused saying, "No you just take me out." Then his arm went in as far as the elbow. The son-in-law said, "Let us cut off the arm now." And his father-in-law agreed saying, "Cut it off." And so sure enough, they cut it off, and took him out; and that son-in-law of his he drove away.

CVI. THE STORY OF MR. LITTLE-SHREW-MOUSE AND MR. GREAT-SHREW.

One day they met (Mr. Little-Shrew-Mouse) and Mr. Great-Shrew and they both went along talking. When they reached the edge of a path, behold Great-Shrew crossed the path. Then Little-Shrew-Mouse said, "Friend Great-Shrew help me across the path, helping over the path is not to one only." Mr. Great-Shrew refused saying, "No, what can you do to me to cross the path?" Little-Shrew-Mouse turned round, and went back.

CVII. ICISIMIKISYO ICA MUNTU NA WAWISI-FYALA.

Kambi kasuwā wawisi-fyala wā li wūsisye umulandu ku wantu wambi, ne ku lawila ati: Ndu ku fwayo'kwapula imbusi yenu. Umuko waŵo ne ku sumina ati, Ciweme. Ne ku pite'nsiku isinji. Pa kweŵa ati kambi kasuwā, pa ku wone'mbusi ta wā mu pele wawisi-fyala, a li tatikile pa ku wungana ukwambala; ne ku konone'fiti, ne ku lu kwesya maseygo a mbusi mu mutwi mvakwe; ne ku fuma-po. Kawili kambi kasuwā, pa ku wungana uku lu kwambala, kawili ne kwisa ne fiti, ne ku lu kwesya maseygo a mbusi mu mutwi wakwe. Popele, pa ku fuma-po umuko waŵo, wawisi-fyala ne kwipusya ku wawyaŵo ati: Mba nindo umuko wanji a lu kwikalila fidya? Popele awawyaŵo ne ku lawila ati: Imbusi mu li mu pele? Wawisi-fyala ne ku kana ati: Nsi ŷga mu pela. Awawyaŵo ne ku wā wūla ati: Pano mu mu pele, a ka ci leka fidya ifi a lu kwikala. Popele icine wā li wūlile uŵuŵoni: popele a li bwene a ci leka.

CVIII. ICISIMIKISYO ICA MUNTU UMBI NA WAWISI-FYALA.

Uyo muntu wa lisile kupa. Popele wā li mu sumine. A li mupalu wa nama. Pantangile ne ku fuma, ne kwipaye'nsonggo, ne kwisa kuli wawisi-fyala ati: Na ipaye'nama: mwite awantu, tu ka lete. Wawisi-fyala ne ku lawila ati: Koku, te ku lawila ku wantu, tumfwe. Ati: Ka tū ya fweŵilo, tu ka lete. Ná ye umuko ne kwasuka ati: Pakuti insonggo ikulu, tu pinte syani fweŵilo? Ná ŵo ne ku kana ati: Koku, twa ku leta. Lomba wā lu kú ya. Pa ku fiko'ko ku nsonggo, wawisi-fyala ne ku fisulula ifukuta, ne ku posa-ko; ná ye umuko ne ku kankamana lukoso. Popele ne kú ya ne kú lya ŵeyka wawisi-fyala insonggo. Kawili ulucelo a li fumine ne kwipaye'mbowo, ne kwisa ku wūla wawisi-fyala ati: Na ipaye'mbowo, mu fwaye awantu, tu ka pinte. Wawisi-fyala ne ku kana ati: Koku, we muko, na kú ya ne mwine ŷka pinte. Popele icine lomba wā lu kú ya, ne ku posa kwifukuta. Lomba wā lu kwisa ku musi, ne ku fika, ne kú lya ŵeyka. Umuko ne ku mu tana.

Kambi kasuwā ne kú ya kawili, ne kwipaye'nsofu, ne ku fika kuli wawisi-fyala, ne ku lawila ati: Na ipaya lelo insofu, mu lete awantu, tu ka pinte. Wawisi-fyala ne ku kana ati: Koku, na ku pinta ne mwine. Popele icine lomba wā lu kú ya. Pa ku fiko'ko ne ku posa-ko kwifukuta, lomba wā lu kú ya ku musi. Pa ku fika ku musi, umuko ne ku mu tana.

Kawili ulucelo a li fumine umuko, ne ku sangana akanama kanini, ne ku ka laso'mufwi, ne ku kango'kú fwa. Popele akanama ka li asukile ati: Weŵo, we muntu, lawila ati: We kanama u li Itasyamba, ukwipaya ŷga ŷkwipaye. Itasyamba lya kú wā pa ku ku tula! Popele icine

CVII. THE STORY OF THE MAN AND HIS FATHER-IN-LAW.

One day the father-in-law contracted a debt with some people and said, "I want to borrow your goat." His son-in-law agreed saying, "All right." And many days passed by. But one day, when he saw that his father-in-law did not give him the goat, he began (to take action) when they gathered together for a chat; and he broke off some sticks, and imitated a goat's horns on his head; and went away. Again another day, on gathering together to chat, again he came with the sticks, and imitated the horns of a goat on his head. Then, when the son-in-law went away, his father asked his companions, "Why does my son-in-law act like that?" Then his companions said, "Have you given him the goat?" His father-in-law denied saying, "I have not yet given it to him." His companions then said to him, "Now you give it to him, and he will leave off that behaviour of his." Then sure enough he took some possessions (and gave to his son-in-law); and he saw that he left off (his behaviour).

CVIII. THE STORY OF A CERTAIN MAN AND HIS FATHER-IN-LAW.

That man came to marry. And they agreed to him. He was a hunter. After a while he went out, and killed an eland, and came to his father-in-law and said, "I have killed an animal, call the people, and let us bring it." His father-in-law said, "No, don't tell the people, listen." And he said, "Let us two go, and let us bring it." And the son-in-law replied, "Because an eland is a big (animal), how shall we two carry it?" And he refused saying, "No, we shall bring it." And off they went. When they reached the eland there, his father-in-law disclosed a bag, and threw it in; and his son-in-law was simply amazed. Then the father-in-law went and ate it alone. Again in the morning he went out and killed a buffalo, and came and told his father-in-law saying, "I have killed a buffalo, find some people, and let us carry it." His father-in-law refused saying, "No, son-in-law, I shall go and carry it myself." Then sure enough he went and threw it into the bag. And then he came to the village and arrived and ate it alone. His son-in-law he denied any (food).

Another day he went again, and killed an elephant, and reached his father-in-law and said, "I have killed an elephant today, bring some people, and let us carry it." His father-in-law refused saying, "No, I shall carry it myself." And sure enough then off they went. On arriving there, he threw it into his bag and off they went to the village. On reaching the village he denied his son-in-law.

Again in the morning the son-in-law went out, and came upon a little animal, and wounded it with an arrow, and it would not die. Then the little animal spoke saying, "You, O man, say, 'Little animal, you are Impossibility, please let me kill you. An impossi-

ná ye umuntu wa li laŵile fyopelé fyo. Iicine akanama ne kú fwa. Ne ku pinta. Pa ku fika ku mbali ya musí, ati ntule, ne ku kanga. Ka li asukile akanama ati: We muntu laŵila ati: We kanama u li Itasyamba, ukutula nga nku tule. Itasyamba lya kú ŵa pa ku ku tula. Popele icine a li laŵilé fyo, ne ku ka tula. Ne ku fika na ku musí uyo muko waŵo, ne ku ŵula ŵawisi-fyala ati: Na ipaya-po akanama. Ŵawisi-fyala ŵa li ŵulile ifukuta, lomba ŵa lu kú ya. Pa ku fiko'ko, ŵa li eŵele ati tu ŵule tu ŵike kwifukuta; ne ku kanga. Popele umuko ne ku laŵila ati: We kanama u li Itasyamba, ukwinjisy nga ŵa kwinjisy. Itasyamba lya kú ŵa pa ku ku fumya-ko. Popele icine ŵa li injisy. Pa ku fika ku nda, wa li laŵile fyopelé fyo ati: we kanama u li Itasyamba, ukwipika nga tu kwipike. Itasyamba lya kú ŵa pa ku ku teula. Popele icine ŵa li ipikile. Pa kweŵa ati pa ku teula, wa li laŵile ati: We kanama u li Itasyamba, ukuteula nga tu ku teule. Itasyamba lya kú ŵa pa ku kú lya. Popele icine ŵa li tewile. Pa kweŵa ati pa kú lya, munda ne kwimakana; popele aŵo ŵantu ŵa li fwile.

Popele ne ku mwikato'yo muko waŵo, ne ku mu twala ku mfumu, ne ku laŵila ati: Sombi ŵatata-fyala aŵa na lipeye inama sitatu isi-kulu, ka ŵá lya ŵenka. Popele lelo eli na ipaya Itasyamba; popele e lya ŵepaya ŵatata-fyala. Imfumu ne ku laŵila ati: To kwele iceŵo.

CIX. IFYA CITILE AKANTU.

Popele ne ku fyalo'mwanakasi umo ne mwalalume. Umwalalume umufyala wakwe ne kupo'mwanakasi; popele maŵo ne ku lu kú ya mu mpanga. Uyo wisi-fyala uwa tangile ne kú fwa, ne ku syala na nyina-fyala. Kambi kasuŵa umbi umuntu ne kwisa, ne ku laŵila ati: Ndu kupa ŵanoko-fyala, we muko wanji. Kumfwo'yo muko wakwe ati: Upa, mba nkanye ŵamama-fyala? Cine ná ye ne kwisa ne kupa ŵanyina-fyalaŵo.

Kambi kasuŵa ne ku laŵila ku muko ati: Twende, we muko, tu celele mu mpanga, tu ká lye uŵuci. Olo, ne kú ya naŵo mu mpanga ne muko. Kumfwa ŵa lu ku pitila ŵawisi-fyala ati: We muko wanji, insimu nsino! Pa kweŵa ati á ye umuko, ne ku sangga insimu si li mu lutende. Kumfwo'muko ati: Ŵatata-fyala mba ŵà syani aŵa, aŵa lu ku njitile'nsimu mu lutende? Ne ku panda ne uŵuci umo mu lutende. Kumfwa wisi-fyala ati: Lya-po weŵo uŵuci uŵu wa panda. Umuko ne ku kana ati: Nsi ngá lya-po uŵuci ubwa mu lutende. Ne kú lya-po ŵawisi-fyala ŵenka.

bility will come on putting you down!" And sure enough the man said just that. Then indeed the little animal died. And he carried it. On reaching the outskirts of the village, he wanted to put it down, and it baffled him. The little animal spoke saying, "Oh man, say, 'Little animal, you are Impossibility; please let me put you down. An impossibility will come when you are put down!'" Then sure enough he said that, and put it down. And that son-in-law of his reached the village, and told his father-in-law saying, "I have killed a little animal." The father-in-law took up his bag, and off he went. On reaching the place, he made as though to take it up and put it in the bag; and it baffled him. Then the son-in-law said, "Little animal you are Impossibility, please let him put you in. An impossibility will come on taking you out." Then sure enough he put it in. On reaching the house, he said similarly, "Little animal you are Impossibility, please let us cook you. An impossibility will come on dishing you up." Then sure enough they cooked it. Then, on dishing up, he said, "Little animal you are Impossibility, please let us dish you up. An impossibility will come on eating you." Then sure enough they dished it up. But while he (the father-in-law) was eating, it stood still in his stomach; then that man died.

Then they caught that son-in-law of his, and took him to the chief, and he said, "But my father-in-law here, I killed three huge animals, and he ate them alone. Then it was today that I killed Impossibility; and it was that that killed my father-in-law." And the chief said, "You are innocent."

CIX. WHAT A LITTLE THING DID.

And one daughter and a son were born. And a man, her cousin, married the girl; and on the morrow he went hunting. His first father-in-law died, and his mother-in-law remained. One day a certain man came and said, "I (want) to marry your mother-in-law, my son-in-law." And that son-in-law of his said, "Marry, am I to deny my mother-in-law?" And sure enough he came and married his mother-in-law.

One day he said to his son-in-law, "Come, son-in-law, let us go into the bush, that we may eat some honey." Ah, and the son-in-law went with him into the bush. Then as they went along, the father-in-law said, "Son-in-law here are bees!" When the son-in-law had gone, he found the bees in a grass-stalk;¹ and the son-in-law thought, "What sort of a father-in-law is this, who calls me to bees in a grass-stalk?" And he cut out the honey from the grass-stalk there. Then his father-in-law said, "Eat the honey that you have cut out." The son-in-law refused, saying, "I have not yet eaten honey from a grass-stalk." And his father-in-law ate alone.

¹ An impossible place in which to find a nest of bees.

Popele kaĩwili ka fi pita. Kaĩwili ka wa pepele'nsimu mu muĩwanga ukwakuti uĩwutali. Kaĩwili ne ku mwito'muko; ne kwiso'muko ati: Insimu nsi ku muĩwanga. Kumfwa ati: Neĩwo nine-ko uko ukutali ukwakuti? Popele wisi-fyala ne kweĩwa ati, Kó ya. Umuko ne ku nino' ko kwiulu, ne nsimu ne ku pando'muko, ne kwita ati: Tata-fyala, pano na pando'ũuci; mpeni-po ulusisi ųkakisyemumukwa. Ná ye wisi-fyala ne ku funda ne cikako ca lusisi, ne ku tambika wisi-fyala kwiulu, ne mukwa ne ku kaka. Kumfwa ati: Pano pokeni uũuci tata-fyala na kaka. Wawisi-fyala ná ųo ne ųuci ne ku poka, ne ku tula pansi, ne muko ná ye ne ku seluka kwiulu. Ne ku mu tumo'muko ati: Lya-po uũuci we muko! Umuko ne ku kana fyopelé fyo ifi a citile pa kutayga pa ųuci ubwa mu lutende. Popele ne ku pinta ne ųuci. Lomba wa lu kú ya ku musi; ne ku lala.

Kaĩwili pa kweĩwa ati bwá co'lucelo, ne ku celela ku muko. Kumfwa ati: We muko, na lelo twende, tu ka pande-ko uũuci. Ná ye umuko ne ku fuma, lomba wa lu kú ya ųoũwilo na wisi-fyala. Kaĩwili fyopelé fi a taygile wa li citile ųawisi-fyala, ne ku pepela liĩwili mu lutende; kaĩwili ne kwita ati: Tata, ka mu pande'nsimu nsino. Ne kwiso'muko, ná ye ne ku si sangya mu lutende mopele. Umuko ne ku lu ku tamba lukoso, ati: Watata-fyala wa lu ku ųkatasya; insimu wa lu ku pepela mu lutende insiku syonse; wa lu ku cita koti fipa wa kwete. Kumfwa ati: We muko, ko pande'nsimu! Ná ye umuko lomba a lu ku panda mu lutende, ne ku fumya-mo umukwa. Kumfwa ųawisi-fyala ati: Ka tú lyo'ũuci tata. Ne ku kana umuko ati: Nsi lya ubwa mu lutende uũuci. Kumfwa ųawisi-fyala ati: Pinta, tu lu kú ya ili twenda; ne ku kumbuluka, lomba wa lu kú ya ne muko waĩwo. Kumfwa uko wa lu ku pitila ati: Na simbi nsino insimu! Kaĩwili ati á ye umuko, ne ku si sangya mu muĩwanga mopele. Kumfwa ati: Nina, we muko! Kumfwa ati: Watata-fyala wa mpikila, wa lu ku fwaya ati sombi umuko á fwe. Ná ye umuko ne ku nina kwiulu ukwakuti uĩwutali ku muĩwanga; ne ųuci ne ku panda uko kwiulu umuko. Kumfwa ati: Pano na pando'ũuci, leteni ulusisi! Ne lusisi ka funda wisi-fyala uwa syele munsu. Ne ųuci ná ye ne ku kaka uyo uwa li kwiulu. Kumfwa ati: Pano pokeni uũuci na kaka. Popele ná ye wisi-fyala ne kú ya mu mbali ya muti, ne ku teye'minwe, ati mu fikile umukwa mu minwe; ne ųuci ne ku poka wisi-fyala; ne ku tulila na pansu. Ne muko ná ye ne ku seluka

And again they went on. Again he located bees in a tremendously high Wanga¹ tree. Again he called his son-in-law; and when the son-in-law came he said, "Here are bees in the Wanga tree." And he replied, "Am I to climb right high up there?" And his father-in-law said, "Go!" And the son-in-law climbed up above, and the son-in-law cut out the bees, and called saying, "Father-in-law, now I have cut out the honey; give me some bark rope that I may tie up the bark dish." And his father-in-law stripped a bundle of bark rope, and his father-in-law hoisted it up above, and he tied the bark plate. Then he said, "Now father-in-law, take the honey that I have tied." And his father-in-law took the honey, and put it down, and the son-in-law came down from above. And he ordered his son-in-law saying, "Eat up the honey, son-in-law!" And the son-in-law refused even as he had done at the first over the honey from the grass-stalk. Then he carried the honey. And off they went to the village, and slept.

Again when morning dawned, he went early to his son-in-law. And he said, "Son-in-law, let us go today also, and let us cut out some honey." And the son-in-law came out, and off they both went, he and his father-in-law. Again his father-in-law did the same as he had priorly done, and again located it in a grass-stalk; and he called saying, "Father, cut out these bees here." And the son-in-law came, and found them just in the grass-stalk. The son-in-law just stared, saying, "My father-in-law is a worry to me; he is always locating bees in a grass-stalk; he is acting as though he has tricks." Then he said, "Son-in-law, cut out the bees!" Then the son-in-law began to cut them out from the grass-stalk, and took out a bark-plate. Then his father-in-law said, "Father, let us eat the honey." And the son-in-law refused, saying, "I don't eat honey from a grass-stalk." Then his father-in-law said, "Carry it, and let us go on walking;" and they departed, and off they went, son-in-law as well. Then as they passed along, he said, "There are some more bees here!" And when the son-in-law went, he found them even in a Wanga tree. And he said, "Climb up, son-in-law!" And the other said, "My father-in-law compels me, he wants his son-in-law to die." And the son-in-law climbed up above to a great height in the Wanga tree; and the son-in-law cut out the honey up there. Then he said, "Now I have cut out the honey, bring the bark rope!" And his father-in-law, who remained below stripped off the bark rope. And he who was above tied up the honey. And he said, "Now take the honey that I have tied up." And then his father-in-law went to the foot of the tree, and held out his hands, that the plate might come into his hands; and the father-in-law received the honey; and placed it on the ground. And the son-in-law descended from above

¹ The *Muwanga* is a tree of such hard wood, that natives seldom attempt to cut out a nest of bees located in it.

kwiulu a li. Kumfwa wawisi-fyala ati: We muko, ka tú lyo'wuci. Umuko ati: I, teti ndye-po! Ne ku kana. Kumfwa ati: Lomba pinto'wuci, tu lu kú ya ku musu. Na ku musu ne ku fika, ne ku lala.

Pa kwewa ati lucelo wawisi-fyala ati: Twende, we muko, na lelo mu mpanga, tu ka pande-po uwuci. Kawili ne ku pepele'nsimu, ati: We muko insimu nsino mu lutende. Umuko ne kwisa, ne ku si sanje'nsimu mopele mu lutende, fyopelé fyo ifi a citile akale. Kumfwa umuko ati: Insimu uku pepela mopele mu lutende insiku syonse, watata-fyala, mba nindo mu lu ku citile'fi? Kumfwa wawisi-fyala ati: Ko pande'nsimu we muko! Umuko lomba a lu ku pande'nsimu mu lutende, ne mukwa ne ku sukula, ne wuci ne ku wula. Kumfwa wawisi-fyala ati: We muko ka tú lyo'wuci. Umuko ne ku kana. Kumfwa ati: Walo'wuci, tu lu kú ya lomba ili twenenda. Umuko na pa mukwa wa wuci ne ku pinta. Lomba fi lu kú ya na wawisi-fyala. Kawili uko wa lu ku pitila wawisi-fyala, ne ku si pepela mu muwanga kwiulu; ilyo pa ku lu kwito'muko ati: Ko pande'nsimu nsino. Ne kwisa ná ye umuko; lomba a lu ku si tamba mu muwanga ati: Mbati uwtali wa lu ku ntuma watata-fyala mu ku pande'nsimu. Ne ku nina ná ye umuko kwiulu, ne wuci ne ku panda.

Kumfwa ati: Lelo teti njite-po umukwa munsu, ndu ku sukulo'mukwa pa mupandi panji: ne mukwa ne ku sukula-po pa mupandi pakwe, ne lusisi e pa ku funda penyka pa mupandi; ne ku kaka pa mukwa ne lusisi ulu a fundile pa mupandi popele. Kumfwa wawisi-fyala ati: Ponya uwuci, we muko. Kumfwa ati: Teyeni iminwe, mu poke uwuci. Ne wuci ne ku poka wawisi-fyala. Kumfwa wawisi-fyala ati: Mbo'lu lusisi, we muko wanji, wa lu funda kulipi? Lomba wa lu kú ya ku musu ili wa lawila mu mutima wawisi-fyala ati: Uyu muko wanji wa cite'fipa. Ne ku fika na ku musu, ne ku lala.

Pa kwewa ati lucelo, ne ku celela ku muko wakwe. Kumfwa ati: Na lelo twendeni ili twenenda. Kulyo'ko wa ile wawisi-fyala wa li sangile iwumba lya mbowo. Kumfwa umuko ati: Lekenitata-fyala, nsi wembe. Ne ku kana wawisi-fyala, ati: Leka, ne wo nje-ko, nka sipaye. Ne ku wula-po umufwi umo, ne ku koweka na mu lusinga lwa wuta, ne ku sipulo'mufwi, na mu nama ne kwinjila, muli yiyi ne ku pula, na muli yiyi ko pula, ké fwa, na muli yiyi ko pula, ké fwa, na muli yiyi ko pula, ké fwa; na imbi iya pelele-ko ná ye ne kwinjila ne mwine uwa posele umufwi ne kwinjila na mu nama. Kumfwo'muko ati: Mba watata-fyala awa ipaye'si inama wa ya kulipi? Ne kú ya pa nama iya tangile, ati: Tata-fyala fumeni! Uku fuma woyu. Ne ku fika na pali imbi ati: Tata-fyala fumeni! Uku fuma woyu wisi-fyala. Na

where he was. Then his father-in-law said, "Son-in-law, let us eat the honey." And the son-in-law said, "No, I shall not eat it!" and he refused. Then the other said, "Carry the honey then, and let us go to the village." And they reached the village, and slept.

When it was morning, the father-in-law said, "Come, son-in-law, today also into the bush, and let us cut out some honey." Again he located bees, saying, "Son-in-law, here are some bees in a grass-stalk." The son-in-law came and found the bees even in the grass-stalk, even as he had done before. And the son-in-law said, "Every day you are locating bees right in a grass-stalk, father-in-law; why do you do this?" But his father-in-law said, "Cut out the bees, son-in-law!" And so the son-in-law began to cut out the bees from the grass-stalk, and removed a bark plate, and took the honey. Then his father-in-law said, "Son-in-law, let us eat the honey." His son-in-law refused. Then he said, "Take the honey, and let us go walking on." And the son-in-law took the plate of honey, and carried it. Then off he went with his father-in-law. And then where his father-in-law passed, he located them on the top of a Wanga tree; and then he called his son-in-law saying, "Cut out these bees here." And his son-in-law came; and he stared at them in the Wanga tree, saying, "To what a height my father-in-law sends me to cut out bees!" And the son-in-law climbed up, and cut out the honey.

And he said (to himself), "Today I won't call for a bark plate from below, I will remove a plate from the side of my leg." And he removed a plate from the side of his leg, and it was just there on his leg that he stripped off the string; and he tied the plate with the string that he stripped off from his very leg. Then his father-in-law said, "Lower the honey, son-in-law." And he said, "Hold out your hands, and take the honey." And his father-in-law received the honey. Then his father-in-law said, "What about this string, son-in-law, where did you strip it off?" Then his father-in-law went to the village, saying in his heart, "This son-in-law of mine is a man of tricks." And he reached the village and slept.

When morning came, he went early to his son-in-law. He said, "Today also let us go out walking." Where they went his father-in-law came upon a herd of buffalo. And the son-in-law said, "Wait, father-in-law, let me stalk them." And his father-in-law refused saying, "Stop, let me go, and let me kill them." And he took one arrow, and set it in the bow-string, and shot the arrow, and it went into an animal, and went through this one, and went through that one and it died, and it went through that one and it died, and it went through that one and it died; and the last one also it entered, and he who shot the arrow also entered the animals. Then the son-in-law said, "My father-in-law who killed these animals, where has he gone?" And he went to the first animal, and said, "Father-in-law come out!" He did not come out. And he reached another, and said, "Father-in-law come out!" But his father-in-law did not come out.

pali imbi, sombi uku fuma woyu. E pa ku fika pa ya pelele-ko, ati: Tata-fyala fumeni, tu lu kú ya ku musu! E pa ku fuma wawisi-fyala ne wuta bwawo mu minwe. Lomba wa lu kú ya ku musu; ná ye umuko ili a languluka ifya fipa fya wawisi-fyala. Ne wantu ka wesa mu ku poke'finani ifyo mu ku twala ku musu.

Kawili kambi kasuwa wa lile mu mpanga mu kwipaya-po inama ne muko na wawisi-fyala. Kulyo'ko wa ile ne ku sanje'nsonggo isinji. Kumfwa wawisi-fyala ati: Ndu kú ya, nka sipaye! Kumfwo'muko ati: Na newo lelo nje-ko, ndisi ukwipaye'nama. Ná ye umuko ne ku wula-po umufwi umo, ne ku sipula na mwiwumba lya nsonggo. Ko pula muli yiyi, ké fwa; ko pula muli yiyi, ké fwa; ko pula muli yiyi, ké fwa; pa kwewa ati iya pelele-ko, umufwi ne ku pulilila ne kwinjila mwisimbilili. Isimbilili na pa menda, ne ku mine'ngwena isimbilili. Ná yo imfuwu ne ku mine'ngwena. Wisi-fyala ne kú ya ku nama, ne ku lawila ati: We muko fuma! Uku fuma woyu. Ne ku fika na pali imbi ati: We muko fuma! Uku fuma woyu. Na pali imbi, sombi uku fuma woyu. Na pa ya pelele-ko, uku fuma woyu. Kumfwa ati: Mbo'muko wanjí, wá ya kulipi? Inama syonse na silo'kwipusya! Lomba a lu kú ya ejka ku musu wisi-fyala.

Pa kwewa ati lúcelo, a li lawile ati: Mbo'muko mu bwene kulipi? Lelo ndu kú ya mu ku tulo'wucinga mu musesyo wa nika. Uwucinga ne ku sepa wisi-fyala, ne kú sya a wamba, ne ku fuma-po. Ulucelo ati ncelele, wa sanja mwá fwe'mfuwu. Ne kú ya ku musu ati: Twende, mwe wame, tu ka pampe imfuwu, yá fwa mu wucinga.

Ne mfuwu iyo ne ku tiwula, ne ku patula-mo ingwena mu nda ya mfuwu. Kumfwa ati: Mbo'muko wanjí a li kulipi? Ati: Pano, mwe wantu, tiwuleni ingwene'yi. Ne ku tiwule'ngwena, ne ku wula-mo isimbilili. Kumfwa ati: We muko wanjí, fuma! E pa ku fuma mwisimbilili ne wuta bwakwe mu minwe. Wawisi-fyala ne kwikala ne ku kanykamana, ati: We muko wanjí nindo u lu ku ncitila aya amano, pakuti wa nkatasya, ne nama isinji wa injilila-mo? Ne kú ya ku musu na wawisi-fyala, ne finani ifyo ne ku pinta awantu.

Ne ku celela ne wuko mu ku pando'wuci; ne ku pepele'nsimu liwili mu muwanga ukwakuti utali. Kumfwa ati: We muko, ko pande'nsimu nsino mu muwanga. Ne kwiso'muko ne ku nina na ku muwanga uko, ne wuci ne ku pando'muko. Kumfwa ati: Tata-fyala ka mu poko'wuci mbuno na panda! O, ne wuci ne ku poka; popele umuko ne ku pona pansu leke leke leke leke, ne ku towaika ne ku sansaika, neli ku mu

And to another, but he did not come out. Then it was that he reached the last, and said, "Father-in-law come out, let us go to the village!" Then it was that his father-in-law came out with his bow in his hand. And off they went to the village; and the son-in-law was thinking all the while of his father-in-law's tricks. And the people came to fetch that meat to take it to the village.

Again another day the son-in-law and his father-in-law went into the bush to kill animals. Where they went they came upon many eland. And the father-in-law said, "I am going, let me kill them!" But the son-in-law said, "Let me go today, I know how to kill animals." And the son-in-law took one arrow, and shot it into the herd of eland. It went through this one, and it died; and it went through this one, and it died; and it went through this one, and it died; and when it came to the last one, the arrow went right through, and entered a wild orange. The wild orange (fell) into the water, and a crocodile swallowed the orange. And in its turn a hippopotamus swallowed the crocodile. The father-in-law went to the animals, and said, "Son-in-law come out!" He did not come out. And he reached another, and said, "Son-in-law come out!" He did not come out. And yet another, but he did not come out. And the last one, but he did not come out. Then he said, "But where has my son-in-law gone? I have finished asking all the animals!" And the father-in-law went off alone to the village.

When it was morning, he said, "Where am I to find my son-in-law?" Today I am going to dig a pitfall at the side of the river. And he dug the pitfall, and left it covered over, and went away. In the morning when he went early, he found that a hippopotamus had died in it. And he went to the village and said, "Come mates, let us cut up a hippo, it has died in the pitfall."

And they pierced that hippopotamus, and took out a crocodile from the stomach of the hippopotamus. Then he said, "But where is my son-in-law?" He said, "Now men, pierce this crocodile." And they pierced the crocodile, and took out a wild orange. Then he said, "My son-in-law, come out!" Then it was that he came out of the wild orange with his bow in his hand. His father-in-law sat and marvelled, saying, "Son-in-law of mine, why do you do these wonderful things to me, because you have worried me, and have entered many animals?" And he went to the village with his father-in-law, and the people carried that meat.

And he went out early with his son-in-law to cut out honey; and again located bees in a very tall Wanga tree. And he said, "Son-in-law cut out these bees in the Wanga tree." And the son-in-law came, and climbed that Wanga tree, and the son-in-law cut out the honey. And he said, "Father-in-law, take this honey that I have cut out!" Ah, and he received the honey; and then the son-in-law fell hurtling down, and broke and smashed to pieces, and not even a

wona-po neli panini; ne ku nyonweteka wonse ne kwaluka liloŵa. Wisi-fyala ne kú ŵa ne mwenso, ati: Lelo umuko wanji wá fwa, wa toŵaika. Lomba a lu kú ya ku musu, ne ku fika ku musu ati: Umuko wanji wá fwa, nsi mu bwene-po.

Uko a syele, ne ku ŵuka, ne ku li lunda-lunda, ne kwaluka mwànakasi. Ulucelo ne kwisa ŵawisi-fyala ati: Tange nje-po ukwa fwiŵile umuko wanji. Koti ati ende-po, ne ku sango'mwanakasi uyo. Kumfwa ati: We mwanakasi, mba wa tulila kulipi? Kumfwa ati: Na tulila mopele muno mu calo. Kumfwa ati: Ndu ku kano'mukasi wanji uwa kale, ndu kupa uyu na ŵona uweme — kansi e muko wakwe e wa aluka mwànakasi. Ná ye ati: Ngupeni lomba ni neŵo. Pejka apo ne mutanda ne kwiwaka. Ne ŵusiku ne kwila. Ne mwanakasi uyo ne ku lalika na ku numa. Pa kweŵa ati lúcelo ati tu bwelele ku musu, tu poke aka ku pepa, tu pepe; ne kú ya ku musu. Uko ukwa syele umwanakasi ne kwaluka mwàlalume ifi a li akale. Pa ku bwela, olo ni ku ganda iswetele, a fuma-mo. Lomba ŵa lu kwita ati: We mukasi wanji, wá ya kulipi e? Ukwitaŵa woyu; kansi á ya akale ku musu. Popete apo uko a ile, ne kwaluka mùko fyopelé fyo; e pa kweŵa ŵawisi-fyala ati: Umuko wa ykatasya, pano ndu ku ŵunganya-po aŵantu ŵonse, mba ŵule ifi ŵenda ne ŵako. E pa ku longanisya aŵaŵyakwe ŵonse. Kumfwa ati: Mwe ŵame mulenda ne muko ukwakuti uwa ku cite'fimpelampela insiku syonse? Kumfwa aŵaŵyakwe ati: Mba wa cita syani? Kumfwa ati: Ka mbono'ŵuci pa muŵanga, umuko ká ya mu ku panda, umukwa ka sukula pa mupandi! Kumfwa aŵantu ŵonse ati: Iji a lu ku cito'muko wenu? Ati: E! Kumfwa aŵaŵyakwe ŵonse ati: We muko wakwe londa ifi a laŵila wiso-fyala. Kumfwa ati: Wátata-fyala e ŵa tangile-ko, pa ku lu ku pepelo'lusimu mu lutende. Kambi kasuŵa kaŵili ka ŵa pepete'nsimu mu muŵanga; ka nja ku panda kwiulu. Na neŵo apo apa na ŵukile ati mba wátata-fyala amano ŵa la ŵuka pando? Na ne kambi kasuŵa ka mfisulula amano anji, áyo a ku sukulo'mukwa pa mupandi. Ati: Na ne pa ku pona-po pa muti utali ati wátata-fyala ná ŵo ŵa sangwe-po lelo!

Popete aŵantu ŵonse ne ku laŵila ati: E mwe ŵawisi-fyala e mwa taggile! Popete umuko ne ku laŵila ati: E-po na alukile ndi mwana-kasi; na mweŵo ta mwa njisiŵile, mwa li langulukile ati ndi mwana-kasi, kansi ndi muko wenu. Fyopelé fyo ŵa li fi sololwele.

little bit of him was seen; and he entirely crumbled up, and turned into dust. His father-in-law became afraid, and said, "Today my son-in-law is dead, he has broken to pieces." And off he went to the village, and reached the village and said, "My son-in-law is dead, I don't see him."

There where he remained, he revived, and joined himself together piece by piece, and changed into a woman. In the morning his father-in-law came saying, "Just let me go to where my son-in-law died." When he had gone some distance, he met that woman. He said, "Woman, where have you come from?" She said, "I have come from here in this country." Then he said, "I am going to divorce my old wife, and I shall marry this beautiful one that I have seen." All the time it was his son-in-law who had turned into a woman. And she said, "Marry me then." There and then he built a zareba. And night fell. And he lay with that woman. When it was morning, he wanted to return to the village, to fetch something to smoke; and off he went to the village. Where the woman remained, she turned back into the man that she was before. On the (father-in-law's) return, to his surprise he found the dwelling empty, she had gone out. Then he began calling out, "O my wife, where have you gone?" And she didn't reply; how could she when she had already gone to the village. Then where she went, she turned back into the very son-in-law; and then it was that his father-in-law said, "My son-in-law has bothered me, now I am going to gather all the people together, that I may tell them how sons-in-law behave." Then it was that he gathered together all his companions. And he said, "Friends do you associate with a son-in-law who is always performing wonderful miracles?" And his companions asked, "What has he done?" He said, "I saw some honey in a Wanga tree; my son-in-law went to cut it out, and he peeled off a bark-plate from the side of his leg!" Then all the people said, "Is that what your son-in-law does?" He said, "Yes!" Then all his companions said, "You son-in-law of his, explain what your father-in-law has said." And he said, "It was my father-in-law who began by locating bees in a grass-stalk. Again another day he located bees in a Wanga tree; and I went up above to cut them out. And that was why I started, for why should my father-in-law start his cunning? And so I too one day revealed my cunning, that of peeling a bark-plate off my leg." And he added, "And my falling from a tall tree also was in order that my father-in-law might today be met (by a devil)!"

Then everybody said, "It was you, father-in-law, who began it!" Then the son-in-law said, "That was why I changed into a woman; and you did not know me, you thought I was a woman, and all the time I was your son-in-law." That was how they settled the case.

CX. UTUNYUKAMAFUMO.

Umuntu wa li imine ili a fwaya-fwaya uôwôni ku calo icitali; popele kambi kasuwa a li fikile kwilungu ilikulu, a sangane ne masila a li patukile; popele ne ku ya mopele umo mu nsila. Popele kulya ukwa ile, a li sangile utunyukamafumo utwinji tu likele posonde tonse. Popele, pa ku jika, ne ku mu sekelela ati: Mitende. Ná ye ne kwasuka ati: Mitende. Ili ca isile iciingulo, ne masima ne ku mu teûeta. Pa ku silo'kúlya twa li mwipwisye ati: Wa ku lala kulipi? Ná ye ne kwasuka ati: Mba mweûo, mu la lala kulipi? Ne ku laûila ati: Mu majwasa e-mu tu lala. Popele twa li asukile utunyukamafumo ati: Ukulya wá lya, wa ku fuygukule'paju lyoûe, u lale-mo.

CXI. ICISIMIKISYO ICA MUNTU UWA LU KU LISYE'ŊGOMA.

Umuûyakwe wa li ni ciluûi, popele kambi kasuwa uyo ucenjele wa lile mu ku fukule'ngoma icisungwa. Kumfwa ati: Ingoma yanji isina ya mupelelwa-kumo.

Popele a li fumine kambi kasuwa ulucelo, ne ku lisya ati: Na lisya iya mupelelwa-kumo. Lombo'yo ciluûi wa lu ku lete'fintu fya-kwe uku wa letela. Kaûili kambi kasuwa fyopelé fyo ulucelo, ati: Na lisya iya mupelelwa-kumo. Lomba a lu ku leta ciluûi.

Kumfwa umbi ati: U! Tanje weûo ukutumpa; na weûo lelo kó ya, u ka teme'citi ca ngoma, u fukule, u wambe! Popele cine a lile ná ye ne ku tema, ne ku wamba. Kumfwa ati: Kani umfwe ati ya lila iya mupelelwa-kumo, na weûo u lisye ati: Ukupa ŋku pana.

Popele kumfwo'lucelo kale ya lila, ati: Na lisya iya mupelelwa-kumo. Pa kweûa ati ná ye ne ku fuma ne yakwe ati: Ukupa ŋku pana! Pa kweûa ati wômfwé fyo, wa lile ati: Mba ni nani lelo wa mu wula? Ati: Ni ne mwine, pakuti insiku syonse mu la lisya iya mupelelwa-kumo, na neûo nda lete'fintu kuli mweûo; na neûo eli na ansika iyanji iya kupa ŋku pana.

CXII. ICISIMIKISYO ICA MUNTU UWA LI NE NAMA YE'FUPA.

Pakuti a li kumenye umuûyakwe. Kumfwa ati: Mpele-po akanani. Uyo muyinga ne ku wule'fupa, ne ku mu pele'fupa. Ná ye ne ku kake' fupe'lyo, lomba a lu kú ya. Pa kweûa ati a enda-ko panini, kaûili ne ku kumanya na umbi. Ati: Mwe wame, mpeni-po akanani. Ati: Ta ku li-po icinani, lifupa na pinta, ilya muto: lomba a lu ku pita.

CX. THE PIGMIES.

A certain man took a journey seeking for wealth in a far country; and one day he reached a huge plain; and found the paths well trodden and went right on along the path. Then where he went, he came upon numbers of pigmies, all sitting in the open. And, on his arrival, they greeted him saying, "Greeting!" And he replied, "Greeting!" When evening came, they set porridge before him. When he had finished eating they asked him, "Where are you going to sleep?" And he replied, "What about you, where do you sleep?" They said, "In the ant-heaps, that is where we sleep." Thereafter the pigmies answered him, "Eating you have eaten, unfold your belly and sleep in it!"

CXI. THE STORY OF THE MAN WHO BEAT THE DRUM.

His companion was a simpleton, and so one day the cunning one went and hollowed a drum out of a Sungwa tree. Then he said, "The name of my drum is 'that which is given-to at once.'"

Then one day he went out early, and beat saying: "I have sounded what is given-to at once." Then that simpleton began to bring his things to him. Again another day the same way in the morning, saying, "I have sounded what is given-to at once." And along brings the simpleton (his things).

Then a certain man said, "Oh, what a stupid you are; today you go, and cut down a tree for a drum, hollow it out, and cover it!" Then indeed he went and cut it down, and covered it. And the other said, "If you hear that what is given-to at once is sounded, you too beat, saying, 'Giving I give reciprocally!'"

Then in the morning, lo and behold! it sounds, saying, "I have sounded what is given-to at once." Thereupon he too went out with his, saying, "Giving I give reciprocally!" On hearing that (the first drummer) went saying, "Whoever has told him today?" He said, "I myself, because every day you sound what is given-to at once, and I bring things to you; and that is why I have arranged mine of giving I give reciprocally."

CXII. THE STORY OF THE MAN WHO HAD BONE-MEAT.

And he met a friend. And he said, "Give me a little meat." That hunter took a bone, and gave him the bone. And he tied up that bone, and off he went. When he had gone a little way, he met yet another. (That one) said, "Mate, give me a little meat." He said, "There is no meat, 'tis a bone I am carrying for soup;" and on he went.

Pa kwēwa ati sya pite'nsiku isice, a li mu kumenye uyo mūdyakwe ne finani. Ati: We mwame, mpe-po akanani. Kumfwa ati: Ukutana kwa nsyika, we mwame, kwa li tanisye umunefu. Kalya kasūwa ŷga wa li mpele-ko ifupa, na nēwo ŷga na kú pa-po. Popele uyo lomba a lu ku pita lukoso ne nsoni syakwe.

CXIII. ICISIMIKISYO ICA MUNTU NE MBWA.

Wa lile mu mpanya ne mbwa ya mūdyakwe, ne kwikate'nama; ne ku bwela ku musu; ne kwipusyo'mwine wa mbwa ati: Imbwa yanji syani w̄ukali ku nama? Kumfwo'mūdyakwe ati: M! Ci li ne lūwilo icibwa cenu ici? E pa kumfwa ati: Kansi uku tó li, yōwe te w̄utuka!

CXIV. ICISIMIKISYO ICA W̄AN̄KWASI NA W̄ALYUNI.

W̄a likatene ūwulunda. W̄ankwasi ne ku twale'sāwi kuli W̄alyuni; ná w̄o W̄alyuni ne ku lu ku twale'finani kuli W̄ankwasi; ne ku lu ku temwansyenye ukwakuti.

Popele icilumanya-w̄itondo, pa ku w̄one'fyo, ca li w̄a citile icikani ukwakuti. Kambi kasūwa W̄ankwasi ne kwima ne masāwi: W̄alyuni ná w̄o ne kwima ne finani. Pa ku fika pakati ka mpanya ne ku kumana W̄alyuni na W̄ankwasi; lomba w̄a lu ku pakana, ne ku temwo'kwakuti ne cīwusa cakwe. W̄ankwasi ne ku pinte'finani, W̄alyuni ná w̄o ne ku pinte'sāwi. W̄alyuni lomba w̄a lu kú ya. Pa kwenda-ko panini W̄alyuni, na W̄ankwasi ná w̄o ne ku fuma; ne cilumanya-w̄itondo kāwili ne kwinjila.

W̄ankwasi ne ku fika kwāwo. W̄alyuni ná w̄o ne ku fika. Pa ku pite'nsiku isinini W̄ankwasi w̄a li kakile isāwi, lomba w̄a lu kú ya. Pa ku fika apo popele apa w̄a kumanine, w̄a li umfwile ku numa ati: Tan̄ge imakaneni, mu w̄uleni; sombi uko uku mu lu kú ya, umwana wa Lyuni, pa kú lye'sāwi, wa li fwile ku mungga; popele kani mu ka fika lelo na Lyuni tesi w̄a temwe-po. Popele lomba W̄ankwasi w̄a lu ku bwelela kwāwo; ne ku fika na kwāwo, ati: Mwana wa Lyuni a li fwile! ne ku lu kú li ne nsoni ukwakuti W̄ankwasi.

Ná w̄o W̄alyuni ne kwima ati: ŷka w̄one icīwusa canji. Pa ku fika popele apo ati: Tan̄ge imakaneni, mu w̄uleni: W̄amuka-W̄ankwasi mailo w̄a li fwile kwifupa ilya nama; popele cine kani w̄a mu w̄oneni lelo W̄ankwasi, tesi mu bwele-po; pakuti W̄ankwasi w̄a lu ku fitwo'kwakuti pakuti pa finani īfyo mu lu ku twala. Popele W̄alyuni w̄a lu ku bwelela ne finani fyāwo.

Popele fyopelé fyo ne cīwusa ca li fwile.

When but a few days had passed, he met that friend with meat. He said, "Mate, give me a little meat." The other said, "Stinginess has stopped me up, mate, it has denied (you) some flesh. That day, had you given me a piece of bone, I too would have given you something (today)." And so that one just went on with shame.

CXIII. THE STORY OF THE MAN AND THE DOG.

He went hunting with his friend's dog, and caught an animal; and returned to the village; and the owner of the dog asked him, "What is my dog's hunting ferocity like?" And the other said, "What! Has this great hound of yours got any speed?" Thereupon he said, "Of course, where you are not, yours does not run."

CXIV. THE STORY OF MR. FISH-EAGLE AND MR. VULTURE.

They struck up a friendship. Mr. Fish-Eagle used to take fish to Mr. Vulture; and Mr. Vulture used to take meat to Mr. Fish-Eagle, and they were very happy indeed.

Then the busy-body, on seeing that, was very jealous. One day Mr. Fish-Eagle arose with fish; and Mr. Vulture too arose with meat. On reaching the middle of the bush, Mr. Vulture and Mr. Fish-Eagle met; and they shook hands, and each was very happy with his friend. Mr. Fish-Eagle carried off the meat, and Mr. Vulture carried off the fish. And off went Mr. Vulture. When Mr. Vulture had gone some little distance, Mr. Fish-Eagle too went away; and the busy-body too went in (to his hole).

Mr. Fish-Eagle reached home. Mr. Vulture also arrived. After a few days, Mr. Fish-Eagle tied up some fish, and off he went. When he reached the place where they had met, he heard behind him (a voice saying, "Just stand still, and let me tell you; but where you are going, the son of Vulture, whilst eating fish, died of a fish-bone; and so, if you arrive there today, Vulture will not be pleased." And so Mr. Fish-Eagle went back home, and reached his home, and said, "Vulture's son is dead!" and Mr. Fish-Eagle was terribly upset.

And Mr. Vulture too arose, saying, "Let me visit my friend." On his reaching that same spot, it said, "Just stand still, and let me tell you; Mr. Fish-Eagle's wife yesterday died of a meat bone; and so truly if Mr. Fish-Eagle sees you today, you won't come back; because Mr. Fish-Eagle is in a terrible temper, because of the meat that you take to him." And Mr. Vulture returned with his meat.

And so, in that way, the friendship died.

CXV. ICISIMIKISYO ICA WĀTONDO NA WĀSIWĀKOTA.

Siwākota wa lu kwikate'nsye; ne ku fika bwangu Wātondo, ati: Leta, ndye, ndu ku ku lasa isoyga! Nā ye ne ku wā pela, ne kú lya Wātondo. Kawīli pa kú co'lucelo, Siwākota ne kwikata ulusye, ne kwisa Wātondo ati: Leta, ndye, ndu ku ku lase'soyga! Nā ye ne ku wā pela.

Sombi kambi kasuwā Wātondo ne kú ya mu tulo, na Siwākota ne kwisa uko uku wā lele Wātondo, ne kwikata-ko ku mulomo wa Wātondo, ne ku tinta. Popele a li tatikile uku lila Siwākota: popele na Wātondo ne ku wūka. Siwākota ne kwikata ne lusye. Wā li fikile Wātondo ati: Leta, ndye, ndu ku ku lase'soyga! Popele Siwākota wa li asukile ati: Na tinta-tinta-ko, ta ku li mulomo, likoŵo! Popele Wātondo wā li umfwile insoni ukwakuti; wā li kumbulukile, lomba wā lu kú ya.

CXVI. ICISIMIKISYO ICA WĀMUNḠULUWĒ NE MUFUNḠUFUNḠU.

Wā lu kú ya ili wā pitana Wāmunḡuluwē ati tu ka sepe. Pa kwewā ati wēnde-ko, ka wā tontomeka ku muti, wā sangane lukoso fi lu ku pelekana. Wāmunḡuluwē ne ku lu kwikele ati fi lu ku pona, ntole. Ne kasuwā ka ká wa, umu wēkalile Wāmunḡuluwē. Pa kwewā ati bwá co'lucelo, ne kwima Wāmunḡuluwē, lomba wā lu kú ya; ne ku lawīla ati: Umufunḡufunḡu uwa lalikile Wāmunḡuluwē insala, ati lino ca ku pona, ntole.

CXVII. ICISIMIKISYO ICA MUNTU NE MBWA SYAKWE.¹

Wa lile kwiwāla umuntu, ifyuni ne ku mu katasya. Popele a li bwelele ku musi, ne ku sanḡe'mbwa syakwe, ne ku pama-po imo ati: Teleni, mwe fiwānda, pa li ati mu li wāntu, ḡga ta mwa ḡgoḡwa-ko ukwamina! Ya li fumine iyo imbwa, ne kú ya ku maŵala, ne ku fika, lomba i lu ku kuwa. Pa kwewā ati ya ci leko'ku kuwa, e pa ku lawīla ati: Umuntu ná ye muntu, imbwa ná yo ni mbwa! Lomba i lu ku bwelela kuli wawisikulu. Wawisikulu ati: Ne sine ni mbiko! Imbwa ná syo si lu kwamina? Ne kwi ipaya.

¹ Cf. Story No. XCI.

CXV. THE STORY OF MR. SHREW AND MR. SHIWAKOTA.

Shiwakota (a black-and-white bird) used to catch locusts; and Mr. Shrew would arrive quickly, and say, "Bring them here, and let me eat, or I shall wound you with my dagger!" And he would give to him, and Mr. Shrew would eat. Again in the morning, Shiwakota caught a locust, and Mr. Shrew came, and said, "Bring it here, and let me eat it, or I shall wound you with my dagger!" And he gave it to him.

But one day Mr. Shrew went to sleep, and Shiwakota came to where Mr. Shrew was sleeping, and caught hold of Mr. Shrew's snout, and pulled it. Then Shiwakota began to call out; and Mr. Shrew woke up. Shiwakota caught a locust. Mr. Shrew came and said, "Bring it, and let me eat it, or I shall wound you with my dagger!" Then Shiwakota answered, "I have pulled and pulled at it, there is no beak, it is but a long snout!" Then Mr. Shrew felt deep shame; he took his departure, and off he went.

CXVI. THE STORY OF MR. RIVER-HOG AND THE SAUSAGE TREE.

Mr. River-Hog was going for a walk looking for food. When he had gone some distance, he looked up into a tree, and saw things (the long sausage-shaped fruit) swinging. Mr. River-Hog sat down, thinking that they were about to fall, that he might pick them up. And the sun went down, while Mr. River-Hog was still sitting there. When morning dawned, Mr. River-Hog got up, and off he went; and said, "The sausage tree that made Mr. River-Hog sleep hungry, thinking that perhaps it will fall, and I might pick it up."

CXVII. THE STORY OF THE MAN AND HIS DOGS.

The man went to the garden, and the birds bothered him. Then he went back to the village, and found his dogs, and beat one, saying, "Get out of the way, ye devils, if only you were people, you would help me to scare birds!" That dog went off, and went to the gardens, and arrived, and began to bark. When it had left off barking, it said, "A man is a man, and a dog is a dog!" And back it went to its master. Its master said, "These themselves are ill-omens! Do dogs too do bird-scaring?" And he killed it.

CXVIII. ICISIMIKISYO ICA WALESA NE WAPAŃGA
WAWO WALUFUNYEMBE.¹

Lesa wa lu kú ya ili a pitana, ku sangana ni Wálufunyembe wa lu ku kama ku maũula, ne ku wépusya ati: Iji ifi u peggele u lu ku fwayo'ũwũoni. Kumfwa Wálufunyembe wati: Kwani u nga mu wono' yu u nga ku pela maũoni? Kumfwa Lesa ati: Iji wa laũwila, cĩweme: twende kwanji we mupaŃga wanji. PeŃka ka wema, ka wa lu kú ya. Uko uku wá ya ka wa fika ku musu waũo ukulu. Kumfwa ati: Kuno uku twa fika, u saluhule ifi u lu ku fwaya. Kumfwa ati: I, mfwayé ndo kuno kwipanyá? Tekuti ifi wa ku pela e fyeŃka? PeŃka a nga mu pela wákasi wawĩli ne maombe ne maũelele ne maũrusi ne wásya ne ndalama ne mitumba ya nsalu. Kumfwa ati: Pano kó ya, u kekale pambi pa kanika pakati na pakati.

PeŃka ka wema, ka wenda ende ende ende Wálufunyembe, ka wa fika na ku kaniko'ko. Pa kwewa ati wa fika pakati na pakati, lomba wa lu ku pulililo'ku sompe'sya miteŃge. PeŃka, Mwane, ka wa kwa-sula-mo isya ku kwasula, ka wewaka uwa fyuulu fisanu mukati, ne ku lima ne maũala ka wa lima, ne mbuto syawo ka wa wýala syonse, koti wa kwikala-ko ifi insiku isya wũwuce. PeŃka ne ya li kwĩulu. Olo, Mwane, ne mimeno ka ci mena. Pa kwewa ati fya sanguke'fyakulya fyaũo, ne matala ka wewaka, lomba wa lu ku konona-mo ifyakulye'fyo.

PeŃka kambi kasuwa Lesa ka tuma wasanu ne musya ne ntumbe ne bweya. PeŃká po Wálufunyembe ati: yga tu ka loũe pa cisapa. Ka wa li tesesya-ko ku nika. PeŃká po e kwi twala-po. Koti ati tu fwiũle, kuwona ni kuli ciwombwe, ku mutunta nyaku! na pa wulaka lakwa lakwa. Kumfwa uyo Lufunyembe ati: Ahá lelo twa tulwa! Mba na mwe mwa tulilá pi, mwe mwakuti fimenso nga ku Ńkone? Kumfwa Wawombwe ati: I, ka mu loũa Wasikulu awa li pa numa. E kwi twala-po wũ-liwĩli. Fuwũ! ni ku ntumbe ne bweya. Kawĩli e kwi bwelesya-po wũ-litatu. Koti ati tu nunumanine-mo ni mu luwũlo mu ndya kale. Fuwũ! kuwona ni ku wasanu wa Walesa. Koti uku weka-like'fi. Kumfwa wati: Mitende, isya wene, kani sya tulilá pi ɳgala-mwe, fwe walandá? Kumfwa ati: Twa isa mu kupwa mweũo, pakuti mwa tulika; ati tu ka fwale-po akauo ku wawũle Wálufunyembe, awapanyá wa mfumu. PeŃká po kumfwa ati: Iji ifi mwa fwayo'ku ngupa kani mwa toto'wũne, ka mu yeni, mu kepaye wákasi wenu wõse!

PeŃka Wálufunyembe ne muwĩli ka ú wẽ'ciwẽ, olo, ka wá wa pali cinyinamusako, lomba mbalya wa lu kú ya piku piku. Ka wa fika, ka wa li wũmba mu mulombe; lomba wa lu ku bwela ku cisapa. Ati: Na ipaya wákasi wanji wõse. Kumfwo'yo Wombwe umusya wawũo

¹ Cf. Stories Nos. XVII & CXXXVII.

CXVIII. THE STORY OF GOD AND MR. CHAMELEON HIS FAVOURITE.

God was going for a walk, and he came across Mr. Chameleon, slowly walking on a leaf, and asked him, "Since you are poor like this, do you desire riches?" And Mr. Chameleon said, "At whose village would you find the man to give you riches?" And God said, "What you have said, all right; come to my home, friend of mine." And he arose, and off they went. Where they went, they reached his huge village. And he said, "Now that we have arrived here, you choose what you want." But he said, "No, what should I want here in the King's abode? Isn't what one is given sufficient?" Thereupon he gave him two wives, and cattle, and sheep, and goats, and slaves, and money, and bales of calico. Then he said, "Now go, you shall live by a certain stream in the midst."

Thereupon he arose, and Mr. Chameleon went on and on, and reached that stream. When he had arrived midway, he straightway began to build roofed houses. Then, O Chief, he put up numbers of buildings, and built (a village) with five ant-hills in the midst, and cultivated gardens, and sowed all his seed. When he had lived thus but a few days, then came that which was above (i. e. the rain). Ah, O Chief, and a promising crop grew up. When his food had come to ear, he erected grain-bins, and began to harvest that food into them.

Then one day God despatched his wife and a slave girl, and a basket, and a small hoe. Thereupon Mr. Chameleon said, "Let us go and fish in the pond." And he pushed himself along to the river. And there he cast his (hook). And when he would draw it up, lo and behold! a huge frog, flop on the bank! and it straightway began to gabble and talk. And that Chameleon said, "Oh, today we are attacked! Where have you come from, you with eyes as big as fists?" Then Miss Frog said, "No, fish up my mistress who is behind." And he cast in a second time. Drag! and behold a basket and small hoe. And then he did it again the third time. On making a tug at it, it is into the metal that has already gripped. Drag! and behold! God's wife. And he set her down like this. And he said, "Greeting, (chief) of chiefs, where has the Princess come from, slaves that we are?" She said, "We have come to be married to you, because you are renowned; in order that we may dress in a little calico from the rich man, Mr. Chameleon, the King's favourite." And then she added "Since you want to marry me, if you are pleased with my charms, go and kill all your wives."

Thereupon Mr. Chameleon's body became hot, ah, he caught up his spear, and there off he goes with a swing. And he arrived, and stabbed a Lombe tree; and back he went to the pond. He said, "I have killed all my wives." And the Frog, the slave of the chief's wife,

aŵasanu ati: Koku, ni mu mulombe wa li lasa. Kaŵili ka ŵa bwelela, ka ŵa lasa mu ŷombe; ati: Pano na ŵepaya. Kumfwa ati: Koku, ni mu ŷombe wa li lasa! Olo, ka ŵa pika-mo liŵili, ka ŵa lasa mu mbusi. Kumfwa ŵo ati: Ni mu mbusi wa li lasa. Ka ŵa pika-mo liŵili, ka ŵa lasa-mo mu mbelele. Olo, syonse inama syatu! Uyo mwalalume ati: Ahá, ŷga ŷkepaye aŵakasi ŵanji pano, umutima wa pela. Ka ŵa fika na ku musi. Kumfwa ŵakasi ati: Nindo mwa angalile'fi? Kumfwa ati: Koti lelo wa ku cenaka-po iŷyo, we ciŵanda? Kumfwa ati: Mba lelo twa cite'ndo? Olo, ka li ŵumba mu mukasi mukulu, ka ŵa li sum-pula-mo, ka li tebwa mu mukasi mwánice.

Ná ye Lesa kwiŵulu kumfwa ati: Uyu mpanya wanjí a lu ku ŷwayo'musanu wanjí, ye te ku languluka-po amaŵoni na mu pele, ati: I, nsi lu ku ŷwaya ŵambi aŵanakasi, ŵeŷka aŵo ŵa mpele ku bwalo, ŵeŷji. Uyu kalume kansí ŵtumpile!

Peŷka Ŵalufunyeŷbe, uko ŵa ile kwipayá aŵakasi ku musi, ka ŵa bwelela ku cisapa. Kumfwa ati: Pano imeni, tu lu kú ya, ŵonse na ŵepaya! Kumfwa Ŵombwe ati: Ici wa ipaila aŵakasi, kansí ni ŵamukamfumu u lu ŷwaya! Olo, teti u tu ŵone! Olo, kuŵona lukoso ntumbwi pa menda, ŵonse camumo ne musya waŵo ne ntumbe yaŵo: ŵonse ka ŵa kakana. Ŵeŷka Ŵalufunyeŷbe uko ŵa syele, ka ŵemakana ati ŵa ndeŷgela amalangulusi; ati pano tu kumbuluke, tu lu kú ya ku musi ili tu kuŷkangila. Ka ŷi kumana na Lesa, ne ku mu pala ne ŷkamŷi, ati: Kansí we ciŵanda, wa lu ku ŷwaya ŵakasi ŵanjí! Pano kansí kó ya ku maŵula ili u kamaka. Pano uŵukaŵi ŵoŵe bwà nsiku syonse, ta ŵu ka kaŵuluka-po koku. Lomba ŷyeŷke'ŷyo icine insiku syonse lukoso, ukwenda ka ŵa kamaka lukoso ku muti.¹

CXIX. ICISIMIKISYO ICA MPOFU NE ŴANA ŴAKWE ŴASANU.

Ŵa li syele lukoso ŵeŷka mu masala. Umwana umukulu ŵantu ta lu ku ŵa temwa ŵawisi ati tu lu kwikele naŵo, pakuti a lu ku languluka ati kani tu lu kwikele na ŵatata, ŷwense tu lu kú ŷwa ku nsala, ŷga tu ŵepaye, tu puluke bwino. Aŵakwaŵo ŵa li kene ati: Koku, ŵa ká ŷwa aŵene: ili ŵa ká ŷwe tu ka palangane, tu ka lu kú ya.

Ŵa lu ku ŷuma aŵana ŵakwe, ka ŵá ya mu mpanya, ka ŵa pando' ŵuci, ka ŵa leta, ka ŵa ŷisa. Wiŷiŵo ne ku ŵepusya ati: Mwa lya-po indo mu mpanya? Ati: I, ta tu lile-po. Ati: Mwa leto'ŵuci, mwa

¹ This story was related by a youth, and the vocabulary differs considerably from that used in most of the other stories, many out-of-the-way words and foreign phrases, such as *kwani*, *mwane*, etc. being employed *Peŷka* is used consistently in the place of *popete*, the younger generation ridiculing the excessive use of the latter conjunction by their elders.

said, "No, it is a Lombe tree that you have stabbed." Again he returned, and stabbed an ox and said, "Now I have killed them." She said, "No, it is an ox that you have stabbed!" Ah, back he went again and stabbed a goat. But she said, "It is a goat that you have stabbed." And back he went yet again, and stabbed a sheep. Ah! and all the animals were clean wiped out! And that man said, "Oh, let me kill my wives now, my heart has come to an end!" And he reached the village. Then his wife said, "Why such ferocious joy?" And he said, "Would you talk like that today, you devil?" And she said, "And what have we done today?" Ah, and he stabbed his elder wife, and he pulled out (the spear), and it was thrust into the younger wife.

Then God in heaven said, "This friend of mine wants my wife; he does not remember the riches I gave him, or think, 'No, I want no other women, only those given to me at the King's abode, they are plenty.' Surely this slave is a fool!"

Then Mr. Chameleon, where he went to kill his wives in the village, returned to the pond. And said, "Now arise, let us go, I have killed them all!" But Frog said, "You have killed your wives, surely because you want the King's wife! Ho, you will not find us!" And lo! splash into the water, all together, her slave and her basket and all; they all held together. Where Mr. Chameleon remained alone, he stood still thinking that he was deluded; and then was about to depart, and go to the village crestfallen. And he met with God, and (God) spat chewed food at him, saying, "And so you, devil, desired my wife! Now, go then to the leaves to walk with hesitant gait. Now your poverty is for ever, it will never lose its destitution!" And even so indeed is it always, travelling he just walks with hesitant gait on the tree.

CXIX. THE STORY OF THE BLIND MAN AND HIS FIVE SONS.

They remained alone in the deserted village. The eldest son did not love his father sufficiently for them to live with him; because he believed that should they live with their father, they would all die of hunger, and (wanted) to kill him, that they might be saved. But his brothers refused, saying, "No, let him die of himself: when he is dead, we shall disperse, and go away."

His sons would go out, and would go into the bush, and collect honey, and bring it, and hide it. And their father would ask them, "What have you eaten in the bush?" And they would answer, "No,

teko'ko ku cinsokela! Ná wô awana wákwe ne ku kanykamana ati wisifwe wá mano. Ka wá mu letelo'wuci, ká lya. Kawili ulucelo ka wú ca, ka wá celela-mo awana wákwe, ne kwipaya fimbí utuwundi na wacanga. Ka wá sya, wá fisa. Ne ku wépusya ati: Lelo mwa ipaye'ndo mu mpanga? Ati: I, lelo ta twipeye-po neli kanini. Ati: Mwa ipayo' tuwundi na wacanga, mwa sya, mwa patika-ko. Awana wákwe wonse ne ku kanykamana ati wisifwe uyu ucenjele! Ka wá ya, ka wá leta, ká lya.

Pa kwewa ati lúcelo ka wá palangana awana wákwe. Kulya wá sangane ni nsofu wá lu ku lwisya Wambwela. Ka í wa, ka wá li kopele uko. Ná wô wá li bwelele ku musí. Ne ku wépusya ati: Lelo, mwe wana, mwa leta-po indo? Ati: Lelo twa bwela-mo lukoso. Ati: Ta mu bwelele-mo lukoso, koku; mwa sangana, mwe wana wání, Wambwela wá lu ku lwisye'nsoku. Wambwela wá bwelela kwaúwo mu ku poka awantu. Mu ntembe wuno wusiku wopele, tu lu kú ya. Mú ye mu ka nsike mu mbali ya nsofu! Popelé cine wá li mu pintile wisiwó: ne ku fika, ne cilindi ne ku tula mu mbali ya nsofu, ne ku mu sika-mo wisiwó.

Pa kwewa ati wá mu sika, wá lile ku culu ne ku fisama. Wambwela awene ca li nyemukile: lomba wá lu kwiwake'mitanda. Ná ye, pa kwewa ati a buene-po ifyo, ye a li patukile-mo uwukali iyo mpofu; Wambwela ne ku wutuka-mo iciwutuke-wutuke. Popelé awana wákwe wonse ne ku kanykamana ati uyu wisifwe ucenjele. Ná wô wá li kumbulukile wosanu, lomba wá lu kú ya.

Popelé, pa kwewa ati wende-ko, umukulu wantu ne ku tole'nsongo. Awakwaúwo ati twikale tú lye nakwe ifinani; a li wulumine uwukali, ati: Ka mu yeni, mweúwo mwe wene. Lomba ne ku syala wane, lomba wá lu ku pita. Umbi ne ku tole'mbowo. Awakwaúwo ati twikale, tu tuke nenu ifinani. Ka wulumo'wukali. Lomba wá lu ku pita, ne ku syala-po watatu. Pa kwewa ati wende-ko, umbi ná ye ne ku tola-po imbisi. Ati: Mwe wame, twikale nenu tú lye fwetatu, tu lu kú ya ili tu fwaya na fimbí. E ku wulumo'wukali, ati: Na mweúwo mwe wene, ka mu yeni ili mu fwaye'fyenu. Wá li pitile wówilo. Ati wende-ko ne ku tola umbi ná ye ciwukila. Kumfwa kakaúwinda ati: Úga njikale, ndye nenu inama, mba-po neyka ne mwánice nje-po kulipi? Ati: Koku, kó ya na weúwo, iliú fwaye'fyoúwe. Lomba ná ko ka lu ku pita.

Pa kwewa ati ka enda, ne ku fika mu kanika, ne mutanda ka kewaka, ne kwinjila. Pa kwewa ati bwá co'lucelo ku sangana ni ku musite wa

we have eaten nothing." And he would say, "You have brought honey, and you have put it away in the shrub over there!" And his children would be amazed at their father's wisdom. And they would bring him the honey, and he would eat. Again when morning dawned, his sons went out early, and killed certain small and large galagos. And they left them concealed. And he asked them, "What have you killed in the bush today?" And they said, "No, today we have not killed a bit." And he said, "You have killed some small and large galagos, you have left them, you have hung them up." And all his sons marvelled that their father was so cunning. And they went and brought them, and he ate.

When it was morning his sons dispersed. Yonder they came upon an elephant being hunted by Mbwera¹ people. Down it fell, and they were present. Then back they went to the village. And (the father) asked them, "Today, my sons, what have you brought?" And they said, "Today, we have returned empty-handed." He said, "You have not come back fruitlessly; you met, O my sons, Mbwera people hunting an elephant. The Mbwera people have gone back home to fetch men (to carry the meat). You carry me this very night, let us be off. You must go and bury me at the side of the elephant!" Then indeed they carried their father; and arrived, and dug a pit at the side of the elephant, and buried their father in it.

When they had buried him, they went to an ant-hill and hid. The Mbwera owners came in swarms and set about building zarebas. And noticing that, the blind man trumpeted fiercely; and the Mbweras raced off pell-mell. Then all his sons were simply amazed at their father's cunning. And the five of them departed, and off they went.

Then, when they had gone some distance, the eldest found an eland. His brothers wanted to sit down, and eat meat with him; he raged fiercely saying, "Go along with you, yourselves." Then there remained four, and they passed along. Another found a buffalo. His brothers wanted to sit down and feast on the meat with him. He raged fiercely and they passed along, and there remained three. After some distance, another one found a zebra. And they said, "Mate, let us stay with you, and all three eat, and then we shall go and look for more;" and he raged with ferocity, saying, "You yourselves, go along, and look for your own." And they both passed on. When they had gone some distance, the one found a roan antelope. Thereupon the little youngest one said, "Let me stop and eat meat with you, where am I to go, a mere child and alone?" He said, "No, you go and find your own." And the little one then passed on.

After some distance, he reached a stream and built a zareba and entered. When morning dawned, he found the tracks of black rats.

¹ The Mbwera tribe, living to the southwest towards the Barotse Valley are known to the Lamba people through their elephant hunters, many of whom have settled in Lambaland.

cisye. Ka ka teya-mo ne cifu. Pa kweîwa ati wa teya-mo ifyo icifu, ka ya-ko ulucelo, ku sangana ni ku mwanakasi. Pa kweîwa ati ka bwelele-ko, ku sangana ni ku mwanakasi. Pa kweîwa ati ka bwelele-ko ku sangana ni ku mwalalume. Kaîwili ka ci teya, kaîwili ati ka ye-ko, ku sayga ni ku mwanakasi; kaîwili ati ka bwelele-po ku sangana ni ku mwalalume. Lomba kumbi ci lu kwiwaka, ná co icifu cakwe umu ci letela. Ku sangana lomba imitala ya kumana ponse pa tunika. Lomba Wakaîwinda ni mfumu ya calo.

Pa kweîwa ati wêkalé fyo imfumu pa calo Wakaîwinda, ne fyakulya ne ku lima wõnse. Pa kweîwa ati uyo mukulu uwa syele pa nsongo wa li pwalamukile ku musî upelele-ko, ne misisi cè koti ciŋkuîwaila. Utwânice ne ku mu tina ati: Ta mu ka wõne-po icintu ica isa kulya? Wõne aîwakulu wâ lile-ko uluîwilo, ne ŋanda ne ku mu pyangila, ne fyakulya ne ku mu teîweta; lomba a li fi tontomekele lukoso. Ne kú ya-ko kambi ati: Walya wântu ta wâ lu kú lye'fyakulya, wâ likele lukoso. A lisile-ko imfumu ya musî, ati: Mweîwo ta mu lu kú lye'fi fyakulya? Ne ku laîwila ati: I, mwane, nsi fisi ifi! Kumfwe'mfumu ati: Ka mú lya, fyakulye'fiweme ifi! Icine wa likete-ko uku lu kú lya. Ka wâ lala. Ka wî co'lucelo; kaîwili ka wâ wâ teîweta.

Lomba umbi eli a ŋgá ya ku mfumu mu ku laîwila, ati: Uîwusiku uku ku lisile-po umuntu uwakuti ne misisi cè. Imfunu ya li laîwile ati: Mu ka mu lete, ndu ku fwayo'ku mu wõna. Popele icine wâ lile mu ku mu poka. Popele Kaîwinda, pa ku wâ wõna, a li lilile ne minsosi, ati: Kansi wâkulu wânji, wâ ceseni bwangu. Popele cine wâ li wâ cesele ne misisi; ne mafuta ne ku wâ sufya. Ati: Mwe wâkulu wânji idye'misi mwa fikile-po pesidya, mîsi yenu na mweîwo. Popele cine ná wõ wâ li aîwakulu wâkwe, ne ku fika na pa musî apo, ne kwikala, ne wânakasi ka wõpa, ne wâna ka wâ fyala.

Pa kweîwa ati kambi kasuîwa akana kaîwo ka li lile akanani ka nsofu: wâ li bwene ka lu ku tukuta, lomba amenda a lu ku sasapa ponse ponse. Wâ wõne lomba ne ŋanda kale ya temaykana amenda. Popele wâ li laîwile aîwakulu wâkwe ati: Ka pokele Kaîwinda. Popele cine wâ lile mu ku wâ poka Kaîwinda, lomba ná ye Kaîwinda wa lu kwiso'luîwilo. A sangane umusi lomba wa temaykana amenda. Lomba Kaîwinda ne kwisa, ne ku pama-po akasako, amenda onse ne ko a ile. Ne ku laîwila ku wâkulu wâkwe ati: Te ku bwelesya-po liîwili, mwe wâkulu wânji! Lomba ka lu kú ya kwa-kako.

CXX. ICISIMIKISYO ICA WÂNTU AŴA LI WÂWILI.

Tweŋko'tungulungulu. Pa kweîwa ati ka fika ku musî kambi aka tangile ne ku laîwila ati: Ka mweîwa-ko ako kanggulungulu aka li panuma ati kendesye! Pa kweîwa ati ná ko akawyakwe ka fika, ne ku

And he set a trap. When he had thus set the trap, he went in the morning, and found a woman. And when he went there again, he found (another) woman. And on going there yet again, he found a man. And again he set it, and on going there he found a woman; and on going there again he found a man. Then building went on, the trap bringing the means. And then lo, populated neighbourhoods filled all along the stream. And Mr. Youngest-son became the chief of the country.

When Mr. Youngest-son had thus become the chief of the country, they all cultivated foodstuffs. Then suddenly that eldest son who had remained by the eland, appeared at the end village, with red hair like a goblin. The youngsters were scared of him, and said, "Come and see the thing that has come over there?" All the elders went with speed, and swept for him a house, and set food before him, and he just stared at it. Then one of the youngsters went and said, "That man doesn't eat the food, he is just sitting." The chief of the village came and said, "Don't you eat this food?" And he said, "Nay, O chief, I don't know it!" And the chief said, "Eat, this is good food!" Then he took it and began to eat. And he slept. And morning dawned; and again they set food before him.

Then it was that one went to the chief and said, "Last night there came over there a man with terribly red hair." The chief said, "Bring him, I want to see him." Then indeed they went to fetch him. Then Youngest-son, on seeing him, wept bitterly, exclaiming, "It is my elder brother then, cut his hair quickly." Then indeed they cut his hair; and anointed him with oil. The (chief) said, "My eldest brother, those villages on the other side to which you arrived, are your very own." And indeed he was his eldest brother, and he reached that village, and remained, and married wives, and begat children.

But one day his little child ate some elephant flesh and, lo! he began to perspire, and the water began to bubble out everywhere. And behold the house was already half-full of water. Then the elder one said, "Go and fetch Youngest-son." Then surely they went and fetched Youngest-son, and Youngest-son came with speed. And he found the village half submerged in water. Then Youngest-Son came and struck upon it with his stick, and all the water disappeared. And he said to his eldest brother, "Don't do it again,¹ O my eldest brother!" And he went back to his home.

CXX. THE STORY OF THE TWO PEOPLE TOGETHER.

They were both fools. When the one who was ahead had reached the village he said, "Tell that fool who is behind to hurry up!" Then when his companion had arrived, he said, "Has that fool passed on?"

¹ All their fortunes were founded on the experiences of their father with the elephant, and so elephant flesh must have been a taboo to their clan.

laŵila ati: Ako kangulungulu ka pita? Ne kwasuka ná ŵo aŵa li mu musi ati: Ka pita! Pa kweŵa ati ŵa syala aŵa li mu musi, ne ku laŵila ati: Utu twame twenko'tungulungulu!

CXXI. ICISIMIKISYO ICA MFUMU NE WANTU WA-IKO.

Ya lu kwenda ne wantu ŵa-iyo insiku syonse lukoso. Pa kweŵa ati kambi kasuŵa imfumu ati: Ka mu yeni kuli Walesa, mu ka poke imbuto, wise, tu wŵale. Popele cine ŵa li imine aŵantu ŵa mfumu, lombwa ŵa lu kú ya kuli Walesa. Pa kweŵa ati ŵa fika, ne ku sekela, ka ŵa ŵa sekela, ne ŵanda ka ŵa ŵa langga, ne kulala ka ŵa lala. Pa kweŵa ati bwá co'lucelo, imfumu ya li wŵetile. Kumfwa ati: Mwe wame, iseni kuno! Ne ku ŵa wula ati: Sombi utu tufunda na mu peleni, ici te ku kakulula-po; koti mu lu kú ya lukoso ili mu kakile, mu ka fike, mu ka pele imfumu!

Pa kweŵa ati ŵa ima, ka ŵa lala pa nsila. Kumfwa umbi wa tatika ati: Mwe wame, nga tu wone-po ifi fífunda ya tu pele'mfumu. Popele icine ŵa likele, ne ku lu ku kakulula. Pa kweŵa ati ŵa kakulula akafunda ka lufu, olo, ne ku palangano'lufu. Popele wonse ŵa likele ne mwenso. Ati: Lelo imfumu i lu kú ya ku twipaya, pakuti Walesa ŵa li tu wŵilile ati: Ici cifunda te ku kakulula-po: popele fweŵo twa kakulula-ko. Popele wonse ŵa lu kú ya ne kutina ku mfumu. Pa kweŵa ati ŵa fika ku mfumu, imfumu ya li wŵepwisye ati: Mitende, mwe wame? Ati: Mitende Sikulu ifiwipile; uyu muwyesu wa pulusya akafunda ka lufu. Popele imfumu ya li fitilwe, ne ku laŵila ati: Mwikateni, tu mwipaye! Popele icine ŵa li mwikete, ne ku mwipaya. Popele apo ne lufu lwa li injile.

CXXII. ICISIMIKISYO ICA WUFI WU LA BWELA.

Umuntu wa lisile mu kupa. Popele ne kwipusya ulucelo ati: Kuno kuntu ta ku li-po inama? Aŵo aŵantu ne ku mwipusya ati: Mba mu kepaya kundo, pakuti umufwi ta mu kwete, mu li ne cilumbi? Ná ye ne ku laŵila ati: Copelé ci cilumbi. Popele kambi kasuŵa wanyina-fyala ne ku fuma ati: Tu lu kú ya ili tu fwayo'wowa. Wá sangana ni ku mpelembe. Ne ku bwelela ku musi ku wako, ati: Inama twa sang'o ko ubwinji! Ne ku laŵilo'muko waŵo ati: Ka mu laŵilisya, uŵufi wu la bwela! Na wanyina-fyala ne ku laŵila ati: Cine twa si wona! We mukulu uku laŵila ici to bwene? Popele icine a li fumine umuko waŵo, ne ku lu kú ya kopele uko. Pa ku fiko'ko kopele uku ŵa laŵile, a li sangile amakasa, ne kwimakana, ne ku pose'cilumbi, ati: E-ko syá yo'ko. Ná ye ne ku nina ku muti. Popele uko ca ile icilumbi ca li si sangile, ka ci pula muli yi yi, ka ci pula muli yi yi, ne kwipaye'syakuti

And those who were in the village replied, "He has passed on!" When those who were in the village were left, they said, "These fellows are both fools!"

CXXI. THE STORY OF THE CHIEF AND HIS PEOPLE — THE COMING OF DEATH INTO THE WORLD.

He always used to travel with his people. But one day the chief said, "Go to God and fetch seeds, that we may come and sow them." Then indeed the people of the chief arose, and went to God. When they had arrived, he greeted them, and conducted them to a house, and they slept. When morning dawned, the king called them. He said, "Friends, come here!" And he told them saying, "Of these little bundles that I am giving to you, don't undo this one; you must go with it tied up, and arrive and give them to the chief!"

When they had started, they slept on the road. And then one began saying, "Mates, let us see these parcels that the King has given us." And sure enough they sat down, and began to undo them. When they undid the little package of death, ah, death spread abroad! Then they all sat down with apprehension. They said, "To-day the chief is going to kill us, because God told us saying, 'Don't undo this bundle,' and we have undone it." Then they all went with fear to the chief. When they had reached the chief, the chief asked them saying, "Is it peace, friends?" They said, "Evil peace, Sire; this companion of ours has let escape the little package of death." Then the chief was wrathful, and said, "Catch him, and let us kill him!" And sure enough they caught him, and slew him. Thereupon death entered.

CXXII. THE STORY OF "A LIE RETURNS".

A certain man came to marry. And in the morning he asked, "Are there no animals here?" And those people asked him, "What will you kill them with, since you have no arrow, but only an arrow-shaft?" And he said, "With this very shaft." Then one day his mother-in-law came out, saying, "We are going to look for mushrooms." She came upon some sable antelopes. And she returned to the village to her son-in-law, and said, "We came upon a great herd of animals over there!" And her son-in-law said, "Speak with certainty, a lie returns!" And his mother-in-law said, "Indeed we have seen them! Would an adult speak of what she has not seen?" Then indeed her son-in-law went out, and went right there. When he reached the very place she spoke of, he found the spoor, and stood still, and shot the shaft, saying, "They have gone over there." And he climbed a tree. Then where the shaft went, it found them, and it pierced this one, and it pierced that one, and it killed a very great

ubwinji. Lomba ci lu ku bwela. Pa ku fiko'ko ku muti, ka ci singuluka, eli ci ŋga pona pansi. Ná ye umwine ne ku seluka, ne ku ci ŵula; lomba a lu kú ya ku musu; ne ku ŵa ŵula ati: Ka pokeni ifinani. Lomba icine ŵa lu kú ya, ne ku fika na ku finani aŵo ŵantu. Lomba ŵa lu ku pintala. Pa ku pintala, lomba ŵa lu kwisa; ka ŵa fika na ku musu. Lomba ŵa lu kú lya.

Pa kweŵa ati kambi kasuŵa, umbi umuntu ná ye wa lile ili enenda, a sangane ni ku mbisi. Ná ye ne ku bwela ku musu, ati: Mwe ŵame, imbisi na sangga-po uko lelo! Ne ku laŵila uyo ati: Ka mu laŵilisya, we mwame, uŵufi ŵu la bwela! Ne ku laŵila ati: Cine na si sangga! A li fumine uyo muntu, na pa ŵuta bwakwe; ne ku lu kú ya kopele uko uku ŵa laŵile. Pa ku fiko'ko cine a li sanggile imbisi sya takula; ne kwimakana ne ku pose'cilumbi ati: E-ko sya lola uko! Ná ye ne ku nina ku muti. Ná co icilumbi, pa ku fiko'ko ku nama, ka ci pula muli yiyi, ka ci pula muli yiyi, inama ne kwipaye'sinji. Lomba ci lu ku bwela. Pa ku fika ku muti uko, ka ci singuluka, e pa ku pona pansi. Ná ye e pa ku seluka. Lomba a lu kú ya ku musu. Pa ku fika ku musu, ne ku ŵa ŵula ati: Ka leteni ifinani. Iicine ŵonse ŵa lile mu ku tunta. Lomba ŵa lu ku leta ku musu. Pa kweŵa ati ŵa leta, lomba ŵa lu kú lya; ne finani ifyo ne ku sila.

Popele ŵanyina-fyala ne ku tatika ati: Ŵatata te kú ya-po mu mpaŋga? Ná ye ne ku kana, ati: Koku. Popele, pa kweŵa ati buá co' lucelo, ne kú ya ŵanyina-fyala mu mpaŋga. Pa kweŵa ati kasuŵa, lomba ŵa lu kwisa, ne ku laŵila ati: Tata, na sangane'nama: mú ye-po, mu kepaye-po akanani. Umuko ne ku kana ati: Koku mwane, uŵufi ŵu la bwela; kaŵili ifi ká ŵa-po ŵa ka nsimbule! Ŵanyina-fyala ati: Koku, mba kasuŵa na ŵepele kesa kasuŵa? Ná ye umuko ati: Koku, ta pa li-po inama. Ŵanyina-fyala ati: Koku, mwa kana lukoso! Popele ná ye umuko pa kumfwe'fyo, a li ŵulile uŵuta bwakwe, lomba a lu kú ya, ati: Ŵamama-fyala ŵa ŋkosela. Pa ku fiko'ko a li lemene uku fwaya makasa; ka lemo'ku singuluka mu ku fwaya makasa. A li katele ne kwimakana, e pa ku teka-mo ne cilumbi, ati: E-ko ŵa si simikila uku! Ná ye ne ku nina na ku muti, ne ku lemo'ku pembelele'cilumbi. Pantangile a ŵone ci lu kwisa: ka ci singuluka, ka ci singuluka, olo cine ci lu kú ya! Pa ku fiko'ko kulì ŵanyina-fyala, ka ci pula mu katiŵi: lomba kaŵili ci lu ku bwela. Pa ku fiko'ko ku muti ukwa li wisikulu, ka ci fika, ka ci singuluka; e pa ku pona pansu icilumbi.

Ná ye ne ku seluka, lomba a lu kú ya ku musu. Pa ku fika ku musu, aŵantu ne ku laŵila ati: Mwikateni, mu mwipaye! Popele icine ŵa li mwikete. Aŵantu ne ku laŵila ati: Tangge tu mu twale ku mfumu. Pa ku fika ku mfumu, ne kwi ŵula ati: Neŵo Sikulu ŵa lu ku fwaya'ku njipaya: pakuti pa cilumbi canji. Na li ŵa ŵulile pa kwisa ati: Kani ta mu bwene inama, te ku ntumpaika! popele ŵamama-fyala, Sikulu,

number. Then back it comes. On arriving there at the tree, it circled round, then it fell to the ground. And the owner came down, and picked it up; then he went to the village, and told them, "Go and fetch the meat." Then indeed they went, and these people arrived at the meat. And they carried it in crowds. When they carried it, they came, and arrived at the village. And they began to eat.

And another day another man went out walking, and came upon zebras. And he went back to the village and said, "Mate, such zebra I have come across over there!" And that one said, "Speak sincerely, friend, a lie returns!" And he said, "Truly I came upon them!" That man went out, and took his bow; and off he went to where he said. On reaching there, sure enough he found that zebras had frequently passed; and he stood still, and discharged the shaft, saying, "That is where they headed!" And he climbed a tree. And the shaft, on reaching the animals, pierced this one, and pierced that one, and killed many animals. Then back it came. On reaching the tree there, it circled round it, and then fell to the ground. Then it was that he came down. And off he went to the village. On reaching the village, he said to them, "Go and fetch the meat." Then indeed all went to carry it. Then they began to bring it to the village. When they had brought it; they began to eat it; and that meat came to an end.

Then his mother-in-law began to (worry) saying, "Father, won't you go into the bush?" And he refused saying, "No." Then, when morning dawned, his mother-in-law went into the bush. By midday she came and said, "Father, I have come upon animals: go, and kill a little meat." The son-in-law refused saying, "No, lady, a lie returns; and if anything happens they will blame me!" His mother-in-law said, "No, the day that I have lied, what day is it?" And the son-in-law said, "No, there are no animals." His mother-in-law said, "No, you are just refusing!" Thereupon the son-in-law, on hearing that, took his bow, and off he went saying, "My mother-in-law is too importunate for me." On arriving there he wearied with looking for spoor; he wearied with circling about looking for spoor. He was tired out, and stood still, and then he set his shaft, saying, "This is where she reported them!" And he climbed a tree, and wearied with waiting for the shaft. After a while he saw it coming. It circled round and round again, ah! and sure enough off it goes! When it reached his mother-in-law, it pierced her breast: and then back it comes again. On reaching the tree where its master was, it arrived and circled round; and then the shaft fell to the ground.

And he came down, and went to the village. On his arrival at the village, the people said, "Catch him, and kill him!" Then sure enough they caught him. And the people said, "First let us take him to the chief." On reaching the chief he said to him, "Sir, they want to kill me because of my arrow-shaft. I told them on my arrival, saying, 'If you haven't seen any animals, don't deceive me!' then my mo-

eli w̄a isile kuli neŵo, ka w̄a w̄one'nama, ká nja, ka njipaya. Kaw̄ili kambi kasuŵa ka w̄a bwela, eli ni ŷga kana, ati: Ta mu si bwene-po inama. Popete w̄amama-fyala ati: Koku, na si w̄ona. Eli na ile, Sikulu, mu ku pose'cilumbi canji. Eli ci ŷga w̄epaya, pa ku w̄ulo'ku w̄one'nama. Na neŵo eli w̄a lu ku fwayo'ku njipaya. Popete imfumu ne ku kana ati: Koku, kó ya kwenu, to kwete mulandu, pakuti wa li w̄a cenjesye. Popete icine a li imine ili a lambile imfumu.

CXXIII. ICISIMIKISYO ICA W̄ALUW̄AFWA NA LUCELE.

Pakuti pa kutanga W̄aluw̄afwa w̄a li w̄a pele akanwa akelelwe. Pa kweŵa ati w̄a ikala insiku simbi, W̄aluw̄afwa ta w̄a fwaile akanwa akace; ne kú ya kuli Lucele, ati: Sikulu nciteni, akanwa kanji ka cepa. Popete Lucele wa li sumine, ne ku w̄ule'ciw̄esi, ati: Palamineni. W̄a li palamine W̄aluw̄afwa, ne ku cenama W̄aluw̄afwa. W̄a li w̄a kopwele-ko; popete iciw̄esi ne ku pitilila, lomba akanwa ka W̄aluw̄afwa ne ku telemuka, ne ku pela mu matwi.

CXXIV. ICISIMIKISYO ICA MUNTU UWA LI NE MAKUŶKUTA.

Kambi kasuŵa a li imine uhwendo, ati: Tanje nje-po kwa w̄aliw̄e. Ne kufika ka fika kopele uko ukwa lu ku fwayo'kú ya. Pa kweŵa ati a lale'nsiku, kumfwa ati: Pano ndu kú ya kwesu. Popete ne kwaluka, lomba a lu kwisa. Ka fika na kwaŵo. Pa kweŵa ati a fika kwaŵo, kumfwa ati: Neŵo we mwame uko na ile e ku pame'li ifi! Kumfwa aŵaŵyakwe ati: I li filipi? Ati: Uyo u ta ceŵele-ko mwine!

CXXV. AKASIMI KA CUMBI.

Umuntu wa li lonjele aŵantu mu cumbi; popete ulucelo ati: Pano ndu ku fwayo'ku lima. Popete ká ya pa musili uwakuti uŵukulu, popete ka lu kwita aŵana w̄akwe ati: —

*Mwe mu li e . . . , Mwe mu li mu cumbi,
Mwe mu li e . . . , Mwe mu li mu cumbi,
Kamwale kakwasu, e mwe mu li e . . . , mwe mu li mu cumbi,
Fumeni tu kule, mwe mu li e . . . , mwe mu li mu cumbi e . . . !*

Lomba w̄a lu ku fuma aŵanakasi aŵa ita. Kaw̄ili ka bwela ati: —

*Mwe mu li e . . . , Mwe mu li mu cumbi,
Mwe mu li e . . . , Mwe mu li mu cumbi,
Kalombe kakwasu, e mwe mu li e . . . , mwe mu li mu cumbi,
Iseni tu kule, mwe mu li e . . . , mwe mu li mu cumbi e . . . !*

ther-in-law, Sir, came to me, and saw some animals, and I went and killed them. Again another day she came back, and then I refused saying, 'You have not seen any animals.' And my mother-in-law said, 'No, I have seen them.' Then it was that I went, Sir, and discharged my shaft. Then it slew her, when it failed to find the animals. And that is why they want to kill me." Then the chief refused saying, "No, go to your home, you are innocent, because you warned her." Then indeed he arose, after he had done obeisance to the chief.

CXXIII. THE STORY OF MR. NIGHT-JAR AND THE CREATOR.¹

For in the beginning Mr. Night-Jar was given a suitable mouth. But when he had passed some days, Mr. Night-Jar did not want a small mouth; and he went to the Creator, and said, "Sire, fix me up for my mouth is too small." Then the Creator agreed and took a knife and said, "Come near." Mr. Night-Jar came near, and Mr. Night-Jar opened his mouth. He made him a slit; and the knife slipped past, and then Mr. Night-Jar's mouth stretched, and ended in his ears.

CXXIV. THE STORY OF THE MAN WHO WAS MAIMED.

One day he undertook a journey saying, "Just let me go to so-and-so's place." Then he arrived just where he wanted to go. When he had spent some days, he said, "Now I am going home." And he turned round, and came. And he arrived home. When he had reached home, he said, "Friend, where I went, they cooked as much as that!" And his companions said, "As much as what?" He said, "He who didn't look, it is his fault!"

CXXV. THE CHORIC STORY OF THE MOUND.

A certain person gathered her people into a mound; and in the morning she said: "Now I want to hoe." And she went to a huge patch of ground, and called her children, singing: —

"Ye who are. . . Ye who are in the mound,
Ye who are. . . Ye who are in the mound,
Maiden little sister, aye, ye who are. . . ye who are in the mound,
Come out, let us hoe, ye who are. . . ye who are in the mound!"

Then the girls she called came out. And she went again, singing: —

"Ye who are. . . Ye who are in the mound,
Ye who are. . . Ye who are in the mound,
Youth little brother, aye, ye who are. . . ye who are in the mound,
Come, let us hoe, ye who are. . . ye who are in the mound!"

¹ Cf. another rendering of this story under Sec. II, 1621.

Popele ne ku fuma ne w̄alalume; ne ku lu ku kula t̄ututu t̄ututu.

Popele nyinaŵo ne ku nina pa culu, aŵana ŵa lu ku kula. Kaŵili pa kweŵa ati pano pa kulya, ne ku tatiko'lwimbo ati: —

*Mwe mu li e . . . , Mwe mu li pa cumbi,
Mwe mu li e . . . , Mwe mu li pa cumbi,
Iseni, tu lye-po e . . . !*

Popele ŵonse ne ku lu k̄u lya. Pa ku silo'k̄u lya e pa kwimba.

*Mwe mu li e . . . , Mwe mu li pa cumbi,
Mwe mu li e . . . , Mwe mu li pa cumbi,
Imeni tu kule, pano mw̄a lya.*

Kaŵili lomb̄a ŵa lu ku kula. Ne ku lu kwimba pa ku lala.

*Mwe mu li e . . . , Mwe mu li pa cumbi,
Mwe mu li e . . . , Mwe mu li pa cumbi,
Kalombe kakwasu, e mwe mu li e . . . , mwe mu li pa cumbi,
Iseni mwinjile, mwe mu li e . . . , mwe mu li pa cumbi e . . . !*

Aŵalalume ne ku tan̄go'kwinjila. E pa kwita ŵanakasi ati:

*Mwe mu li e . . . , Mwe mu li pa cumbi,
Mwe mu li e . . . , Mwe mu li pa cumbi,
Kamwale kakwasu, e mwe mu li e . . . , mwe mu li pa cumbi,
Iseni mwinjile, mwe mu li e . . . , mwe mu li pa cumbi e . . . !*

Lomba ne kwinjila aŵanakasi. Na mailo f̄yopel̄e f̄yo.

Kambi kasuŵa ne ku ŵa tuluka ku mfumu: pa kweŵa ati yá ya ku mus̄i, ne ku laŵila ati: Ŵalya aŵanakasi ŵa li elelwe, ŷká ya ku poka neŵo. Popele icine ne kwisa aŵantu aŵenji, ne ku mu sanḡo'yo mwana-kasi ta ŷga f̄umya aŵana. Pa kweŵa ati ŵa isa aŵantu ne f̄ita ifinji, e pa ku f̄umya aŵana ŵakwe mu cumbi. Pa kweŵa ati i bwene-po f̄idya imfumu, kaŵili ne ku lu kwimba, popele ŵonse ne ku lu kwinjila pa cumbi.

Kaŵili imfumu ne ku bwelela ne ŵantu ŵa-iȳo aŵenji. Ulucelo ne kwima imfumu ati nsanḡe aŵana a f̄umya. Ne ku lu ku ŵeta uku lu kwimba ati ŷga ŵenjile, uku tine'mfumu ya isa. Kaŵili ke bwelela imfumu.

Kambi kasuŵa ne ku celelo'lucelocelo, ku sanḡa a f̄umya kale aŵana, ŵa lu ku kula. Popele ne ku li ŵundula-po ifita f̄ya mfumu ukwikatala aŵanakasi. Pa ku ŵone'f̄yo nyina ati aŵana ŵanji ka ŵa twala, ká ya ka pokolola ŵonse, ne ku ŵa bwesya pen̄ka pa cumbi. Imfumu ne ku lu k̄u ya minwe lukoso kwa-iȳo ku mus̄i. Kumfwa ati: Mailo, tu ka tan̄ge ŵanyina tu ka ŵekate.

Ulucelo ta ya sanḡile aŵana; a isalila. Popele ŷga masosi ne ku ŵa sanḡa ŵa lu ku kula. E-po ne ku pulililo'kwikatala aŵana ŵakwe ŵonse, umwine ne ku mu leka; aŵana ne ku twala.

Then youths also came out; and they began to hoe tap tap tap. Then their mother climbed on an anthill, and the children went on hoeing. Again when it was food time, she began the song: —

“Ye who are. . . Ye who are on the mound,
Ye who are. . . Ye who are on the mound,
Come, and let us eat!”

Then they all began to eat. When they had finished eating, then she sang: —

“Ye who are. . . Ye who are on the mound,
Ye who are. . . Ye who are on the mound,
Arise let us hoe, now you have eaten.”

Then again they began to hoe. And she sang when they went to sleep: —

“Ye who are. . . Ye who are on the mound,
Ye who are. . . Ye who are on the mound,
Youth little brother, aye, ye who are. . . ye who are on the mound,
Come and go in, ye who are. . . ye who are on the mound!”

The youths entered first. And then she called the girls, singing: —

“Ye who are. . . Ye who are on the mound,
Ye who are. . . Ye who are on the mound,
Maiden little sister, aye, ye who are. . . ye who are on the mound,
Come and go in, ye who are. . . ye who are on the mound!”

Then the girls entered. And the same thing the next day.

One day they were seen by a chief; and, when he had gone to the village, he said, “Those girls are fine, I shall go and fetch them.” Then indeed many people came, and found that that woman had not yet taken out her children. When people had come, and many soldiers, that was when she took her children out of the mound. When the chief saw that, she sang again, and they all entered the mound.

Again the chief came back with a great number of his people. In the morning when the chief arose he found that she had taken her children out. And she called them with a song to go in, because she feared the chief who had come. And the chief returned.

One day he came very early in the morning, and found that she had already taken out the children, they were hoeing. Then the soldiers of the chief made a rush to catch the girls wholesale. When their mother saw that they were taking off her children, she went and took them all away, and restored them to the mound. And the chief went empty-handed to the village. And he said, “Tomorrow, we shall first of all catch the mother.”

In the morning he did not find the children; she had shut them in. Then on the following day, he found them hoeing. (First he secured the mother), then he straightway caught all her children, and left her alone; and took the children away.

CXXVI. ICISIMIKISYO ICA MUNTU UWA FYELE
AŴANA.

Popele pa kweŵa, ati ŵa kula, ŵonse ne ku mwalukila, ne ku mu kana, ne ku mú sya mu masala. Popele nyinaŵo ne ku laŵila ati: Mu lu kú nsya lukoso neŵka mu mpanga? Ta ŵa mvasukile-po neli umo, ŵa lu kú ye'cisinsi ŵonse. Muka-Kaŵinda e wa lu ku bwela-ko mu ku ŵona ŵanyina-fyala, e wa lu ku ŵa lama bwino impindi yonse.

Pa kweŵa ati kambi kasuŵa kuŵona ŵa tole'nsongo; a likele ne ku lu ku ŵofwa-ko uku pampa; ne lutala ne ku ŵa fikila; fimbí ne ku pinta-po ifinani, uku twala kopele uko ukwa ile. Pa ku fiko'ko ne ku laŵila ati: Insongo iyi i tolele ŵanyinenwe. Aŵana ne ku laŵila ati: Sombi a tole'ciŵanda! Ni ŵani ŵa kú ya-ko mu kú lya nakwe? Kaŵili kambi kasuŵa a li bwelele umuko wakwe kuli ŵanyina-fyala, kusangana ŵanyina-fyala ŵa li ne pafu. Ŵanyina-fyala ne ku mu ŵulo'muko ati: Sombi tata, ŵuno ŵukumo ipafu lyanji li li koti mekalilo a muntu mukati. Ná ye umuko wa li kaŵkamene ne ku laŵila ati: Mba nindo ŵukumo mwa lile'nsongo? Popele a li imine kaŵili, ne ku bwelele. Uko uku ŵa syele ŵanyina-fyala ne mwana ne ku fyala. Pa ku pite'nsiku isice, kaŵili a li bwelele umuko waŵo, kusangana ŵanyina-fyala ŵa li ne mwana. Ná ye ne kwikala ne kulanguluko'kwakuti. Kaŵili ne ku bwelele, ne ku laŵila ati: Ŵanyinenwe na ŵa sangga ŵa li ne mwana ulucece. Ná ŵo ŵa li mu welele lukoso.

Pa ku pite'nsiku isice wa li kulile umwánice uyo, ne ku lombe'se kuli ŵanyina, ati: Mpeni-po ise, ŵka teye icifu. Ná ŵo ŵanyina ŵa li mu pele. Ne ku teye'cifu. Ŵa li umfwile mpú! kusangana ca ipaya katemo. Kaŵili ne ku teya, kaŵili ukumfwa mpú! kusangana ca ipaye'se. Ne ku bwesya mu ŵanda. Ne kwipusya ŵanyina ati: Ta ku li imitala ya ŵantu uko? Ná ŵo ŵanyina ne kwasuka ati: E-ko i li.

Popele ulucelo wa li fumine, ne ku lu kú ya kopele uko. A li fikile ná ko ku misi ya ŵantu; ne ku lombe'myuŵa ne tutemo ne nondo. Popele fyonse ŵa li mu pele; ne ku mwipusya ati: Mba mwa fuma kulipi? Ati: Na fuma mu masala umo umu tu syele na ŵamama. Popele cine, pa ku silo'kwansiko'tutemo twakwe, a li ipwisye ati: Ta pa li-po imiti apa? Aŵantu ŵa li laŵile ati: Yenke'yi miti mwa ŵona. Popele ka lile kuli ŵanyina, ati: Mama, mailo tu ka kuke, tu ká ye uko uku na ŵone'miti: ŵa lá ya mu ku lu kwambala-po ne ŵaŵyenu. Popele cine, pa ku fiko'ko ne mutanda a li iweke. Ulucelo ne ku lapukila-mo mu mpanga, ne kwipaye'finani fya nsongo ne mpelembe ne mbowo, ne ku bwela ku musi. Ati: Ta mu ngojwa-ko uku pampe'finani? Popele ŵonse ŵa li tolele ati: Kwa iso'mupalu kuno kwesu. Ne kú ya ka ŵa ji lete'finani fyonséfyo. Lomba ne ku ŵa pelaiika aŵaŵyakwe ŵonse. Pa kweŵa ati ŵúsiku kusangana ne ŵa tema ŵambi, ne ŵa iwaka ma-ŵanda.

CXXVI. THE STORY OF THE PERSON WHO GAVE BIRTH
TO CHILDREN.

Then, when they had grown up, they all turned against her, and denied her, and left her in the deserted village. Then their mother said, "Are you leaving me alone in the bush?" Not one of them answered her, they all went away without a word. The husband of the youngest was the one who used to go back to see his mother-in-law, and always looked after her well.

Then one day, behold! she found an eland; and he sat down, and helped her cut it up, and erected a drying-stand for her, and carried away some of the meat, to take it where he went. On arriving there, he said, "This is an eland that your mother found." Her children said, "But she has picked up a devil! Who will go to eat with her?" Again on a certain day her son-in-law returned to his mother-in-law, and found that his mother-in-law was with child. His mother-in-law said to the son-in-law, "But father, my womb is as though it had a man within." And the son-in-law was amazed, and said, "Why have you eaten eland?" And he arose again, and returned. Where his mother-in-law remained she gave birth to a child. Then, after a few days, her son-in-law came back again, and found his mother-in-law with a baby. And he sat down deep in thought. Again he went back, and said: "I found your mother with a baby child." And they laughed him to scorn.

After a few days, that child grew up, and begged for a hoe from his mother, saying, "Give me a hoe that I may set a trap." And his mother gave it him. And he set the trap. They heard snap! and found that it had killed an axe. Again he set it, and again was heard snap, and, lo! it had killed a hoe. And he restored it to the house. Then he asked his mother, "Are there no habitations of people over there?" And his mother replied, "There are."

Then in the morning he went out, and went right there. And he reached villages of people, and begged for bellows and axes and a blacksmith's hammer. And they gave him all; and asked him, "Where have you come from?" He said, "I have come from the deserted village where mother and I remain." Then indeed, when he had finished doing his axes, he asked, "Are there no trees here?" And the people said, "Only these trees that you see." Then he went to his mother, and said, "Mother, tomorrow let us move house, let us go to where I have seen trees; that one may go and talk with one's companions." Then, sure enough, on reaching there, he built a zareba. In the morning he went out hunting, and killed eland and sable and buffalo, and returned to the village, and said, "Won't you help me to cut up the meat?" Then all were glad, and said, "A hunter has come here to our home." And they went and brought all that meat. Then he gave it out to all his companions. When it was evening behold, there were some who cut trees, and some who built houses

Pa kweŵa ati bwá co'lucelo, ne mulamu wakwe ne kwisa, uyo muka-Kaŵinda, ne ku kwipusya ati: Mba nindo weŵo u mu sile enko'yo mama? Muka-Kaŵinda ná ye ne ku kana ati: I, ta ci li iceŵo canji, ŵène aŵana ŵaŵo e ŵa ŵa kene. Popele ne ku laŵila uyo ati: Ŋga ŵese; na neŵo ŷumfwe-po ifi ŵa kene ŵamama. Popele cine a lile umulamu wakwe, ne ku ŵa leta ŵonse. Pa kweŵa ati ŵa isa, popele ŵa likele; ta ŵa bwelele liŵili koku. Wa li ŵa patile uyo mwalalume indume yaŵo; lomba ŵonse ne kwikala ne kutemwa kopele uko.

CXXVII. ICISIMIKISYO ICA MUNTU UWA LI MU
MASALA NE ŴANA ŴAKWE ŴAŴILI AŴAKUTI UŴUNE.

Kambi kasuŵa ne kwisa umbi ati: Ndu ku fwayo'kupo'yo. Ne ku sumina aŵene aŵanakasi ati: Inya ta tu kwete aŵakulu aŵa ku sumina. Pa kweŵa ati a upa uyo mwalalume, ne kwipusya ati: Mweŵo mwe ŵanakasi mu li mweŵilo lukoso, ta mu kwete-po na umbi umuntu muno mu masala? Ne ku laŵila aŵo ŵanakasi ati: Na ŵamama e-po ŵa li; sombi ŵamama te ku ŵa ŵona mweŵo koku; kani mu ka ŵa ŵone, ŷwense akasuŵa ka kú ŷwa. Popele cine a li sumine uyo muko waŵo, ne kumfwe'fyo ifi ŵa laŵile aŵakasi ŵakwe. Kani twá ya mu ku lima, te ku bwela weŷka ku musi koku; pakuti ŵamama e mpindi ŵa pitana muno mu musi, lomba twa ŷuma-mo. Popele cine ŷjonse wa li umfwiile, ati: Koku nsi ka lu ku bwela-mo neŷka.

Pa kweŵa ati sya pite'nsiku isinji, wa lisile umbi ná ye umwalalume ati: Ndu ku fwayo'kupo'yu mwanakasi. Ná ye uyo mwanakasi wa li sumine ati: Ciweme. Ne kupwa. Pa kweŵa ati a upa, ati: Sombi, mwe ŵalume, ŵamama ta ŵa ŵonwa; nangaŵa ati twá ya mu ku lima, te ku bwela weŷka kuno ku musi. Ne kwipusyo'muko ati: Mba ŵanyinenwe ŵa li syani, ta ŵa ŵonwa? Ne mukasi ne ku laŵila ati: Cine ŷyopelé ŷyo. Ne kwisa uyo mwalalume uwa tangile ukupa, ne ku laŵila ati: Kani, we mwame, u li mupupa, u bwelele kwenu, pakuti ŵamama-ŷyala ta ŵa ŵonwa. Kani u ka cite icitala ati mba ŵone, impindi ya kú ŷwa ŷwense yopelé yo. Kani mu musi mwa tanta, te ku bwela-mo weŷka koku! Ná ye ne ku sumino'ŵufi ati: Na umfwa!

Ka ŵa ŷuma kambi kasuŵa, ka ŵa ya mu ku lima, kaŵili ka ŵa bwela. Kaŵili ka ŵa ŷuma kambi kasuŵa, ka ŵa ya, ne ku silo'mwensi umo. Pa kweŵa ati kambi kasuŵa, ne kú ya ku maŵala uyo mukamwánice-ŵantu. Pa kweŵa ati a fike ku maŵala, kaŵili ka bwela ku musi. Lomba a likele ku mulyanŷo ku ŷanda yakwe. Popele a ŵone ni ku matwi enka ŵeku! Wanŷina-ŷyala uku ŷuma enka matwi a lu ku ŷuma. Popele pa ku ŵone'fyo ne ku kumukila mu tuseko. Ná ŵo, pa kumfwe'fyo, ŵa li umfwiile insoni ukwakuti, ati: Umuko wa mbona! Lomba ŵa lu ku loŷgela ifintu ŷyaŵo ifiweme.

When morning dawned, his brother-in-law came, the husband of the youngest, and he asked him, "Why was it that you left this my mother alone?" And the husband of the youngest denied, saying, "No, I am not to blame, her own children themselves refused her." Then the other said, "Let them come; and let me hear why they refused mother." Then indeed his brother-in-law went, and brought them all. When they had come, they sat down. They did not go back again. And that boy, their brother, scolded them. Then they all lived, and were happy just there.

CXXVII. THE STORY OF THE PERSON WHO WAS IN THE DESERTED VILLAGE WITH HER TWO BEAUTIFUL DAUGHTERS.

One day a certain man came and said, "I want to marry this one." And the woman herself agreed saying, "Yes, we have no elders to do the agreeing." When that man had married, he asked, "You, women, are (there) just the two of you, haven't you another person here in the deserted village?" And that woman said, "Mother too is here; but you cannot see mother; if you will see her, that will be the day of the death of us all." Then indeed that son-in-law of her's agreed and heeded what his wife said. "If we have gone to hoe, don't come back alone to the village; for that is the time that mother walks about here in the village, when we have gone out." Then indeed he heeded all, saying, "No, I shall not return alone."

After many days had passed, another man came and said, "I want to marry this woman." And that woman agreed, saying, "All right!" and was married. When he had married her, she said, "Husband, my mother is not seen; even if we have gone to hoe, don't return alone here to the village." And the son-in-law asked, "What is your mother like, that she is not seen?" And his wife said, "Indeed that is so." Then came the man who had married first, and said, "Friend, if you are a scamp, go back to your home, because my mother-in-law is not seen. If you are persistent to see her, the time of our death will be that very one. If there is no one in the village don't you come back alone!" And he pretended to agree saying, "I hear!"

One day they went out, and away they went to hoe, and then they came back. Again another day they went out, and went, and completed one month. But on a certain day, that husband of the younger one went to the gardens. When he had reached the gardens, he returned to the village again. And he sat in the doorway of his house. Then suddenly he saw only ears. It was his mother-in-law coming out, just ears. And, on seeing that, he just broke out into laughter. And she, on hearing that, felt deep shame, and said, "My son-in-law has seen me!" And she began to gather together her valuables.

Pa kwēwa ati ukwa li umwana wāwo umukulu-w̄antu ku māwala, ne kwipusya ati: Kāwinda, āwalume w̄ōwe e-ko w̄a li uko? Ati: I, nsi w̄a bwene-po ne-ko w̄a ya. Ati: Twende, w̄amama kale w̄a fwa! Lombe' cine w̄a lu kú yo'lūw̄ilo ku musí. Pa ku fika ku musí, kusanga kale w̄a ya w̄anyināwo, ná wo ne ku lu kú yo'lūw̄ilo umwa ile w̄anyināwo. Pa kwēwa ati uyo muko uwa tangile ukupa ati: We mwame, wa w̄a w̄ona, we na kenye. Nati nje ku poke'mbokoma ku musí, eli na sangga w̄a fuma. Lomba w̄a lu kú lwa na woyo umūw̄yakwe. Ati: Ka tú ya mopele umo w̄a ya, fwense tu ká fwe nāwo. Popete cine w̄a li pekukilemo ulūw̄ilo. Pa kwēwa ati w̄a fika ku cisīw̄a icikulu, kusangana w̄anyina-fyalāwo w̄a likele ne w̄akasi w̄āwo. Pa kwēwa ati w̄a pelo'ku w̄a w̄ona, w̄a li imine w̄anyina-fyalāwo, ne ku li pyutula pesīw̄a, ne w̄ana w̄akwe w̄ōw̄ilo, ne w̄ako w̄akwe w̄ōw̄ilo ná wo.

CXXVIII. ICISIMIKISYO ICA W̄AKOLWE NA W̄AKALULU.

W̄a lile ku bwensu. W̄a li fikile; ne nsima ne ku w̄a tēweta. Lomba Kalulu wa li lāw̄ile ati: We kolwe iminwe ya fita, ka sambeni ku nika! Lomba W̄akolwe w̄a li imine, ne kú ya ku nika. Lomba ka kema kakalulu, pa ku w̄ona ati w̄a ya ku nika W̄akolwe, ne koca kasompe mu musesyo wa nika. Lomba W̄akolwe olo ne ku fika mu lupya; lomba mu lupya ne ku nyanta ne minwe yāwo. Wa w̄one iminwe kusanga ni bwi. Lomba W̄akolwe ne ku lāw̄ila ati: Umūw̄yanji wa ntuma ati ka sambe, lomba na nyanta mu milale, nká lye lukoso, koku! Lomba W̄akolwe ne ku bwelela pa menda mu ku samba līw̄ili. Kāwili ka w̄a tuntuka, ka w̄a nyanta pa lupya, ka w̄a bwelela līw̄ili pa menda. Lomba w̄a li katele pa ku bwela līw̄ili līw̄ili pa menda. Ati: Pano ndu kú ya lukoso ku musí. Ne ku fika ku musí, kusanga insima W̄akalulu w̄a lya akale. Lomba W̄akalulu w̄a lu ku patila ati: Tangge wēwo wa tumpa; fikorwe ta fi cenjela. Ukú ya ku nika, wa lu ku samba, wa lu ku samba; lomba ne nsima wa sangga twa ku tana. Ifintu ifi lu kwenda ku molu na ku māwoko kulipi? Lomba Kolwe wa li tembukile ku nsala, pa ku mu tane'nsima.

CXXIX. ICISIMIKISYO ICA W̄AKALULU NA W̄AKOLWE.

W̄akalulu w̄a lu ku lōwe'nama syonse, ne ku si twala ku yanda ya Sisimukulu; ne kwisusya pà. Popete pa ku bwela umwine wa fya-kulya, lomba ne kwipaya bwangu inama syonse, ne ku si posa posonde. Kambi kasūwa W̄akalulu ne ku lōwa w̄akolwe, ne ku w̄enjisyu mu

Now, where her eldest daughter was in the gardens, she asked saying, "Younger child, is your husband over there?" She said, "No, I didn't see where he went." She said, "Let us go, mother's dead already!" Then, sure enough, they sped off to the village. On reaching the village, they found that their mother had already gone and they too hastened off whither their mother had gone. Then the son-in-law who had first married said, "Mate, you have seen her, and I forbade you." (He said), "I wanted to go to fetch my pipe at the village and then I found that she had come out." Then he and his companion began to fight. One said, "Let us go where they have gone; and let us all die with them." Then sure enough they raced along with speed. When they reached a huge pool, they came upon their mother-in-law sitting with their wives. Just when they had seen them, their mother-in-law arose, and threw herself into the pool, and both her daughters, and both her sons-in-law also.

CXXVIII. THE STORY OF MR. MONKEY AND MR. LITTLE-HARE.

They went visiting. They arrived and porridge was set before them. Then Little-Hare said, "Monkey, your fingers are dirty, go and wash them in the river!" So Mr. Monkey arose and went to the river. Then Little-Hare arose, on seeing that Mr. Monkey had gone to the river, and burned the strip of grass along the river bank. Then Mr. Monkey came onto the burnt patch; and trod on the burnt patch with his fingers. And he saw that his fingers were black. Thereupon Mr. Monkey said, "My companion has sent me to wash, and now I have trodden in the soot, am I to eat like this, no!" Thereupon Mr. Monkey went back to the water to wash again. Again he landed and trod on the burnt patch, and again he went back to the water. Afterwards he grew tired with going back repeatedly to the water. He said, "Now I am just going to go to the village." And he reached the village and found that Mr. Little-Hare had already eaten the porridge. Then Mr. Little-Hare began to scold saying, "How foolish you are; monkey things have no common-sense. On going to the river, you wash and wash; and then you find that we have denied you the porridge. Where are there things that walk on feet and hands?" Then Monkey grew faint with hunger, when he denied him porridge.

CXXIX. THE STORY OF MR. LITTLE-HARE AND THE MONKEYS.

Mr. Little-Hare used to bewitch all the animals, and take them to the house of an Ogre; and fill it full. When the owner of the food returned he would quickly kill all the animals, and throw them outside. One day Mr. Little-Hare bewitched some monkeys, and

ηanda pà, ne ku lawila ati: Ifyakulya ifi ka mú lya. Sombi wàkolwe wà li cenjele, ne ku pusyo'tumbeluka mu mutenge, ne ku pembelela ukubwela kwa mwine wa ηanda. Popele ne kumfwa lomba a lu kwisa. Popele, pa kwinjila Sisimunjuku, wõnse ne ku fyuka.

CXXX. ICISIMIKISYO ICA W̄ACIMBOLO NE W̄ANTUNSI.

Pa ku fike'cingulo, ne w̄usiku ka bwila, umbi ne ku lawila ati: Insima ne ku lu ku nanya, lombe'cimbolo cá nya! Kumfwa apa li cimbolo, ati: Wa lawila nyene-kale!

CXXXI. ICISIMIKISYO ICA W̄ANTUNSI NE ηKALAMU.

Kambi kasuwa wà li fumine mu kwenda. W̄a saygane ni ku cana ca ηkalamu ci likele. Kumfwa w̄ambi ati: ηga tu ipaye. Kumfwa w̄ambi ati: Koku, ηga tu twale ku musì, ηga tu i teke. Popele icine wà li kulikile ne ku pinta. Kulya ka wà fikila ku musì, ne ku kakila ku muti. Pa kwewa ati insiku sya pite'sinji, ηkalamu iyo ya li kulile ne kukula. Pa kwewa ati ya kule'fyo, awaawyakwe ne ku fuma-po mu kwenenda: ye ne ku syala-po enka, ne kwi imina, ne kwi putula ku muti, ne ku w̄ika-mo ne lusisi ná ye, lomba a lu ku fwayo'ku lu kwensya ifi ensye' mbwa. Ná yo ya li mu fukukile, lomba i lu ku mú lya. Pa ku bwela awaawyakwe mu mpanga, wà li saygile ηkalamu ne mo yá ya; ne muntu ne po á ya. Wa li fikile ati: Ya mú lyo'muwyesu, ne ηkalamu yá ya.

CXXXII. ICISIMIKISYO ICA MWÁNICE UWA ILE MU KU NOηKA.

A li imine ulwendo lwakwe, na koko a lu ku fwaya a li fikile, ne w̄uwõni ne ku noηko'bwini. Pa kwewa ati a noηke'fyo w̄uwõni ubwini, a li imine ati pano mbwelele kwesu. Pa kwewa ati pambi pa nsila apo a lele, ne ku w̄uka-po lucelo, ne ku fika na ku musì wa w̄antu; ne fyakulya ka ula, ne ηanda ka wà mu lagga. Pa kwewa ati w̄usiku, wà li loŋganine awantu awenji, ati: Mba we, aya maõni, we mwánice, ni kwisa wa fumisye? Ati: Na lile ili noηka ne mwine. Kumfwa w̄ambi ati: Mwipayeni! Ná ye ne kwasuka ati: Mwi njipaya! Pokeni wõnse uuwõni bwanji na mu peleni ne mwine. Popele cine wõnse wà li lawile ati: Ciwemé fyo, mu lekeni, mwi mwipayaya! Cine wà li pokele. wõnse amaõni akwe, lomba wà lu ku twala.

Pa kwewa ati bwá co'lucelo, ka lile na ku mfumu, ne kwi laya ati: ηga lu syale-po, mwe mfumu. Ná yo ati: ηga lu ka fike, we mwame. Lomba ka lu kú ya, ne mfumu pa mulõgo. Pa nsila, ili wà mwipusya, ati: Fyopelé fyo, we mwame, u lu kú ya insila ilungeme. Imfumu ná

put them into the house filling it; and he said, "This food you eat." But the monkeys were cunning, and they pierced small holes through the roof, and waited for the return of the owner of the house. Then, behold! he came. Then, when the Ogre entered, they all escaped.

CXXX. THE STORY OF MR. HYAENA AND THE PEOPLE.

When it was evening, and night had fallen, one of them said, "You begin to cook the porridge, when the hyaena has excreted!" Thereupon, where the Hyaena was, he said, "You speak after the dung has been deposited!"

CXXXI. THE STORY OF THE MEN AND THE LION.

One day they went out for a walk. And they came upon a lion-cub lying down. Some said, "Let us kill it." But others said, "No, let us take it to the village, and tame it." Then sure enough, they tied it up, and led it away. Then they reached the village, and tied it to a tree. When many days had passed, that lion grew big. When it had thus grown, a man's companions went out hunting, and he remained alone, and rose up towards (the lion), and cut it loose from the tree, and also put some bark-rope onto it, and then he wanted to lead it off as one leads a dog. And it sprang onto him, and ate him up. When his companions came back from the bush, they found that the lion had gone and that the man had gone. They arrived, and said, "It has eaten our companion, and the lion has gone."

CXXXII. THE STORY OF THE YOUNGSTER WHO WENT TO AMASS WEALTH.

He undertook his journey, and where he desired he arrived, and amassed great wealth. When he had thus amassed great wealth, he arose to return home. When he had slept somewhere on the road he awoke in the morning, and reached a village of people, and bought his food, and was shewn a house. At night time many people gathered together and said, "Child, all this wealth, where has it come from?" He said, "I went to amass it myself." Then some said, "Kill him!" And he replied, "Don't kill me, take all my goods, I myself give them to you." Then, sure enough they all said, "That is all right, leave him, don't kill him!" Indeed they all took his goods, and off they took them.

When morning dawned, he went to the chief, and bade farewell to him saying, "That it may remain, O chief!" And he said, "That it may arrive, friend!" Then off he went, and the chief in the line. On the road, asking him, they said, "Just so, mate, keep a straight

yo ya li bwelele-ko. Pa kweûa ati ka enda-ko keŋka, ka li laûwile ati: Na kú ya ku ûa loûwela, mba maûwoni anji apo ûa a pisya, pakuti nsi iûwile-po neli kwiûa konse i. Popele cine ka li fikile na ku mfumu, ati: Na isa, Sikulu, ati mu ka ngofwe-ko, pakuti amaûwoni anji ûa sala, na neûo ne mwine wati ûepaye. Cine fya li imine ifita ku mfumu. Wá li fikile, wónse ne ku ûekatala. Ati: Ni pando mwati mu ka mwipaille-po umwánice pa maûwoni akwe? Kumfwa ati: Mwine wa tu pele. Ati: Koku, pakuti mwati mu ka njipaye, na li nakile umumbulu mu iûuci-ŋga. Kani mba tane uûwûwoni bwanji ûa ka njipaya, e kumupeleni na mu peleni. Wónse ne ku ûa twala kwipayga; wambi ne ku ûa posaila, wambi ne ku bwelela kwaûo. Ne maûwoni a-kako ne ku ka pela.

CXXXIII. ICISIMIKISYO ICA WAMIMBULU NA WANSYA.

Wamimbulu wá li wusisye insya. Popele Wamimbulu ati: Ŋga twikate inama, tú lye. Ne nsya ne kú ya ku fika ku wantu. Kumfwa aûanakasi ati: Ele insya! Popele aûalalume wá li fumine wónse uluûwilo, lomba i lu ku pito'luûwilo insya. Mimbulu ne ku bwelela.

Popele uko uku ya ile, insya ne ku wusya Wacifitisi. Popele Wacifitisi ne kú yo'luûwilo kwinjila ku bwina kwa Tondo. Ná ye Tondo, pa ku wone'yo insoka, ne ku fumo'luûwilo, ne kú ya ku nina pefwasa apa ikele wakolwe. Ná wo wakolwe, pa ku wone'fyo, ne ku wundumuko'luûwilo, ne kú ya ku nina ku muti umwa ikele insofu. Ná syo insofu, pa ku wone'fyo, ne ku wundumuko'luûwilo, ne kú ya mu ku toûwala amasana a Wáluwafwa. Ná wo Wáluwafwa, pa ku wone'fyo wá we-paila aûana, wá li imine, ne ku lu ku lila. Mutenggu, pa kumfwe'fyo, ati: Kale bwá ca! popele ná ye ne ku lu ku lila Mutenggu. Pa kweûa ati Muŋomba omfwe'fyo, ná ye ne ku lu ku lila. Pa kweûa ati uko ukwa li Kombolwe ku musi, ná ye ne ku li tukumuna ne kulila. Pa kweûa ati Wamukolo wá li wukile, ati: Pakuti ndi ne milimo iûwili, tanŋe wuno wukumo mpose icilukwa, eli na kú ya, ŋka pume'ŋkule.

Wá li wulile icilukwa uku lu ku pasila. Olo ne ku li tiûwule'siso; lomba wá lu ku lila. Pa kweûa ati imfumu ya umfwe'fyo, ya li ipwisye ati: Nindo u lu ku lila? Ati: Na li tiûwule'siso, pakuti na umfwa Kombolwe a lu ku lila, eli na eûa ati wûsiku bwá ca.

Popele imfumu ne ku wuka, ne kwikata Wakombolwe, Ná wo Wakombolwe ne ku laûwila ati: Ta u li mulandu wanji, Sikulu; mulandu wa Wamuŋomba! Imfumu ne kú ya kuli Wamuŋomba, ne ku ûekata. Wamuŋomba ne kwipusya ati: Nindo mwa njikatila, Sikulu? Ati:

road." And the chief went back. Now when he had travelled alone he said, "I shall go and betray them. Why have they taken my goods, since I never stole anything?" Then indeed he reached the King, and said, "I have come, Sire, that you may help me, because they have taken away my goods, and would have killed me myself." Then indeed soldiers from the king arose. They arrived, and caught them all. They said, "Why did you want to kill the child because of his wealth?" They said, "He himself gave it to us." But he said, "No, because you wanted to kill me, I became soft-hearted like a wild-dog in a game-pit. (I knew that) if I refused them my wealth, they would kill me, and that is why I gave it to you." And they took them all to the king's court. Some of them they cast away as (slaves), some of them returned home; and his goods they gave to him.

CXXXIII. THE STORY OF MR. WILD-DOG AND MR. DUIKER.¹

Mr. Wild-Dog aroused a duiker. Then Mr. Wild-Dog said, "Let us catch the animal, and eat it." And the duiker went and reached some people. Then the women said, "There's a duiker!" And the men all hastened out, and the duiker sped away. Wild-Dog went back.

Then where it went, the duiker aroused Mr. Mamba. And Mr. Mamba sped off and entered Shrew's hole. And Shrew, when he saw the snake, came out quickly, and went and climbed an ant-heap where some monkeys were sitting. And the monkeys, when they saw that, rushed off, and went and climbed a tree, under which were some elephants. And the elephants, on seeing that, rushed away, and went and smashed Mrs. Night-Jar's eggs. And Mrs. Night-Jar, on seeing how they had killed her children, arose and began to cry. Lark, on hearing that, said, "It is dawn already!" And so Lark too began to cry. When Ground-Hornbill heard that, he too began to cry. Then, where Cock was in the village, he too shook himself and crowed. Thereupon the Chief's wife awoke saying, "Because I have two jobs, first I must weave the basket now, then I shall go and break up the clods."

She took her basket to sew. Ah, and she pierced her eye; and she began to weep. When the chief heard that, he asked her, "Why are you crying?" She said, "I have pierced my eye, because I heard Cock crow and thought that the night had dispersed."

Then the chief arose, and caught Mr. Cock. And Mr. Cock said, "It is not my fault, Sir; it is Mr. Ground-Hornbill's fault!" The chief went to Mr. Ground-Hornbill, and caught him. Mr. Ground-Hornbill asked, "Why have you caught me, Sir?" He said, "Because

¹ The following is the only Lamba story known, in which the wild-dog plays a part, though a very minor one.

Pakuti weŵo, we Muŵomba wa ŵusya Wakombolwe, pakuti e we wa tango'ku lila. Popete Wākombolwe, pa kumfwa weŵo, ná ŵo eli ŵa lila, popete umukasi wanji wa tiŵuke'siso! Popete Wamuŵomba ne kwasuka ati: Koku, nsi li ni neŵo na tanga, Sikulu, sombi Wasimuteŵgu e ŵo na umfwa ná ŵo ukulila. E ŵene ŵa ceŵo aŵo!

Lombe'mfumu ná yo i lu kú ya. Pa ku fika kuli Wasimuteŵgu, ati: Weŵo Simuteŵgu e wa tango'ku lila; popete ne ŵaŵyoŵe ŵa lila; umukasi wanji wa tiŵuke'siso! Simuteŵgu ne ku kana ati: Koku Sikulu, nsi li ni neŵo, sombi Waluŵafwa e ŵo na umfwa ukulila; na neŵo eli na lu ku lila!

Lombe'mfumu i lu ku pita; ne ku fika kuli Wāluŵafwa, ati: Mwe Wāluŵafwa e mwa tango'ku lila, ná ŵo aŵaŵyenu ne ku lila, ne mukasi wanji ku musi ne ku tiŵuke'siso. Wāluŵafwa ne ku kana ati: Koku Sikulu, ta tu li ni fweŵo, sombi Wānsofu ili ŵa isa e ŵa tu toŵa-wila aŵana; na fweŵo eli twa lu ku lila, pa ku ŵona aŵana ŵesu ŵa fwa!

Lombe'mfumu i lu ku pita, ne ku fika kuli Wānsofu, ati: Mwe Wānsofu, e mwe mwa ŵusya Wāluŵafwa. Popete Wāluŵafwa ŵa lila, ne ŵaŵyaŵo ŵonse ŵa lila. Umukasi wanji ku musi wa tiŵuke'siso! Wānsofu ne ku kana ati: Koku Sikulu, sombi ŵakolwe; pakuti fwe ŵene twa li mu citi; ŵakolwe ne kwisa, ne ku nina, na fweŵo eli tu nga tina!

Lombe'mfumu i lu ku pita ukú ya ku fika kuli ŵakolwe, ati: Mwe ŵakolwe e mwe mwa ŵusisye Wānsofu. Wānsofu ná ŵo ne kú ya ku ŵusya Wāluŵafwa. Wāluŵafwa lomba ŵa lu ku lila, lomba ŵonse aŵaŵyaŵo ne ku lila, umukasi wanji ne ku li tiŵule'siso! Wākolwe ne ku kana ati: Koku Sikulu sombi Wātondo! Pa ku ŵona umufwi waŵo, na fweŵo eli tu nga tina ŵe nga tu lasa, eli tu ngá yo'luŵilo. E ŵene ŵa ceŵo Wātondo.

Lombe'mfumu i lu ku pita, ne kú ya ku fika kuli Wātondo, ne ku ŵekata ati: Mwe Wātondo e mwe mwa ipaisyo'mukasi wanji, pakuti umukasi wanji wa tiŵuke'siso! Wātondo ne kwasuka ati: Koku Sikulu! Kani mweŵo insoka ya injila mu ŵanda, te ku tina-po? Pakuti na neŵo ni Wācifitisi e ŵa nyinjilile mu bwina, na neŵo eli ni nga tina ukú yo'ko uku ŵa li ŵakolwe. Sombi mūlandu wa Wācifitisi!

Lombe'mfumu i lu kú ya. Ne ku sanga Wācifitisi, ne ku ŵekata, ati: Mwe Wācifitisi e mwe mwa njipaisisye umukasi, pakuti mweŵo e mwe mwa ŵusisye ifintu fyonse! Popete umukasi wanji, pa kumfwe'fintu ifyo fya lila, a li ŵukile, ne ku li tiŵule'siso. Wācifitisi ne ku kana ati: Koku Sikulu, nsi li ni neŵo; sombi Wānsya. Pakuti na neŵo ŵati ŵa ka mpusye uluŵondo mu mutwi; na neŵo eli na tinine!

Lombe'mfumu i lu kú ya kuli Wānsya. Ati: Mwe Wānsya mu li ne ceŵo ici mwa ipaisyo'mukasi wanji! Sombi Wānsya ná ŵo ŵa li kene ati: Koku Sikulu, sombi Wāmbulu, na neŵo ŵati ŵa ká ndye, eli na tinine. Nsi kwete umulandu neŵo!

you, Ground-Hornbill, woke up Mr. Cock, because you were the first to cry. Then Mr. Cock, on hearing you, cried out too, and my wife pierced her eye!" Then Mr. Ground-Hornbill replied, "No, I wasn't the first, Sir, but it was Mr. Lark whom I heard crying. He is the guilty one!"

Then the chief went. On reaching Mr. Lark, he said, "You, Lark, were the first to cry; thereupon your companions cried; and my wife pierced her eye!" Lark denied, saying, "No, Sir, it is not I, but it was Mrs. Night-Jar I heard crying; and then I began to cry!"

And the chief passed on; and reached Mrs. Night-Jar, and said, "It was you, Mrs. Night-Jar, who began to cry, and then your companions cried, and my wife at the village pierced her eye." Mrs. Night-Jar denied saying, "No, Sir, it is not we, but it was Mr. Elephant, when he came, who smashed our children for us, and then we cried, when we saw that our children were dead!"

And the chief passed on, and reached Mr. Elephant, and said, "It was you, Mr. Elephant, who aroused Mrs. Night-Jar. Then Mrs. Night-Jar cried, and all her companions cried. And my wife at the village pierced her eye!" Mr. Elephant denied saying, "No, Sir, but the monkeys; for we ourselves were under a grove of trees; the monkeys came and climbed; and then we were afraid!"

And the chief passed on to go and reach the monkeys, and said, "It is you, monkeys who aroused Mr. Elephant. And Mr. Elephant went and roused Mrs. Night-Jar. Then Mrs. Night-Jar began to cry, and all her companions cried; and my wife pierced her eye!" The monkeys denied, saying, "No, Sir, but Mr. Shrew! When we saw his arrow, we were afraid he would wound us, and we rushed off. It is Mr. Shrew who is to blame."

And the chief passed on, and went and reached Mr. Shrew, and caught him, and said, "It is you, Mr. Shrew who have wounded my wife, because my wife has pierced her eye!" Mr. Shrew replied, "No Sir! If a snake were to come into your house, wouldn't you be afraid? Because it was Mr. Mamba who came into my hole to me, and then I was afraid, and went where the monkeys were. But Mr. Mamba is to blame."

Then the chief went. And he came upon Mr. Mamba and caught him, and said, "It is you Mr. Mamba who have wounded my wife for me; on hearing those things crying, she awoke, and pierced her eye." Mr. Mamba denied, saying, "No, Sir, it is not I, but Mr. Duiker; for he was about to tread his hoof through my head, and then I was frightened!"

Then the chief went to Mr. Duiker. He said, "You, Mr. Duiker, are guilty of having wounded my wife!" But Mr. Duiker too denied saying, "No, Sir, but Mr. Wild-Dog; he was about to eat me, and then I was frightened. I am not to blame."

Lombe'mfumu i lu ku pita ukú ya kuli Wamimbulu. Ati: Mwe Wamimbulu e mwe mwati mu ká lye insya, popele Wansya ne ku úusya ifintu fyonse! Popele Wamimbulu ne kwasuka ati: Koku Sikulu, sombi aúwantunsi aúwene e úa tamfisyé insya. Popele aúw aúwene úa li ne ceúwó.

Popele cine lombá i lu kú ya. Ati: Mweúwó mwe úwantunsi e mwe mwa ipaisya umukasi wanji; pakuti mweúwó e mwe mwa tamfisyé insya! Sombi ná úw aúwantunsi ne ku kana ati: Koku, sombi úwanakasi!

Imfumu ya li imine ukú ya ku úwanakasi, ne ku fika, ne ku laúwila ati: Mwe úwanakasi e mwe mwa bwene insya. Insye'yo aúwalalume ne kwi tamfya, popele ya li úwusisyé ifintu fyonse, popele umukasi wanji a li fúwile! Aúwanakasi ne ku laúwila ati: Inya Sikulu twa li bwene inama fweúwó, pa ku fuma mu mpanga, na fweúwó e pa kwita aúwalalume!

Popele imfumu ne ku laúwila ati: E mwe úwene úa ceúwó! Lomba úa lu ku úa pa maúwoni. Popele imfumu ya li twite kwa-iyó.

CXXXIV. ICISIMIKISYO ICA MUNTUNSI NE CIÚWANDA.

Umuntunsi wa li fúmine ati úka tule uúucinga, ne kweúwá aúwá-úwyakwe ati: Mwe úwame, twendeni, mu ka úgofwe-ko. Aúwáúwyakwe ne ku kana; ne kú yo'mwíne. Ne ku fika, lombá a lu ku tula. Pa kweúwá ati a tatike uku fúmye'loúwá, a li bwene iciúwanda ca swalamukíla mumbi; ne kwipusye'cíúwanda ati: We mwame, to kwete aúwá ku kofwa-ko? Ati: Ne waswe, Sikulu. Iciúwanda ca likele: ati: Na ku kofwa-ko neúwó. Ca likele, lombá ci lu ku poke'loúwá. Pa kweúwá ati úwá sila, ne úucinga ka úwá úwamba. Iciúwanda ne ku laúwila ati: We mwame, inama i ka losyo'mutwi uku e yanji; i ka losyo'ku umutwi e yoúwé. Popele lombá úwá lu kú ya.

Pa kweúwá ati úwá celele ulucelo, úwá sangane inama ya ponena-mo; umutwi ya losya ku nsila ya cíúwanda. Ne kwínjila-mo aúwantunsi, ne ku yalula. Ná co impindi yopelé yo ca li fikile, ati: We mwame, wa úgalwíle'nama, pakuti ne mwíne yánji; umutwi ya losya ku nsila yanji: mba we mwame ici u ka úwona, te ku tina! Aúwantunsi ne kwasuka ati: Mba cíndo ici u ka lenya?

Lombe'cíúwanda ci lu ku ye'cisinsi. Kawíli ulucelo ka úwá celela-ko, kusangane'nama ya ponena-mo, umutwi ya losya ku cíúwanda. Aúwó ne kwínjila-mo, ne ku yalula, ne ku losya kwaúwó; ne cíúwanda ná co ne ku fika. Ne ku laúwíle'cíúwanda ati: We mwame, na lelo wa úgalwíle'nama.

And the chief passed on, and went to Mr. Wild-Dog. He said, "You, Mr. Wild-Dog, were about to eat the duiker; then the duiker aroused everything!" Then Mr. Wild-Dog replied, "No Sir, but it was the men themselves who chased the duiker. So they themselves are to blame."

Then sure enough he went. He said, "It is you men, who have wounded my wife, because it was you who chased the duiker!" But those people denied, saying, "No, but it was the women!"

The chief arose to go to the women, and arrived, and said, "It was you, women, who saw the duiker. That duiker the men chased, then it aroused everything, and my wife is sorely wounded!" And the women said, "Yes, Sir, we saw the animal, when we came from the bush, and then we called the men."

Then the chief said, "You are the guilty ones!" Then they gave him goods. Then the chief took them to his home.

CXXXIV. THE STORY OF THE MAN AND THE DEVIL.¹

A man went out to dig a game-pit, and said, to his companions, "Mates, come along and help me." His companions refused, and he went himself. And he arrived, and began to dig. When he had begun to take out the earth, he saw a devil appear suddenly from elsewhere, and the devil asked, "Friend, have you none to help you?" He said, "Not I, Sir." The devil sat down, and said, "I will help you." It sat down, and began to receive the earth. When they had finished, they covered over the game-pit. Then the devil said, "Friend, the animal that points its head here will be mine; the one that points its head there, yours." And away they went.

When he came early in the morning he found that an animal had fallen in. It pointed its head towards the path of the devil. And the man went in, and turned it round. And at that very moment, the (devil) arrived, and said, "Friend, you have turned round the animal for me, because it is my own; it pointed its head towards my path; and so friend what you shall see, don't you fear!" The man replied, "What is it that you will create?"

Then the devil went off in silence. Again in the morning he went early, and found that an animal had fallen in, its head it had pointed towards the devil; and he went in, and turned it round, and faced it his way; and then the devil arrived. And the devil said, "Friend,

¹ There is another version of this story, which describes how the man eventually saved his mother-in-law's life. The devil commands him to enter the game-pit and cut out her heart himself. The man makes the excuse that he has left his hunting-knife at the village and runs back to get it. Once there, he slays a goat, takes out the heart and hides it beneath his calico. He then returns to the game-pit and, jumping in, flourishes his knife, pretends to kill the woman and cunningly produces the goat's heart. The devil snatches this up, and makes off with it giving the man the opportunity to take out his wretched mother-in-law and save her.

Awântunsi ne ku kana ati: Koku, yànji ne mwine. Lomba ci lu kú ye'ciwanda.

Pa kweîa ati bwá co'lucelo, wanyina-fyala umuntunsi ne ku fuma, ati tange nje-po ili mpitana. Olo, ne ku ponena-mo mu wucinga. Umuko waîo ná ye ati tange nje-po ku wucinga; kusayga wanyina-fyala wa ponena-mo mu wucinga. Ná ye ne kwikala lukoso, lomba a lu ku tutuma. Iciwanda ná co ne ku fika, ati: We mwame, yá fwe'nama yesu? Uyo muko waîo lomba a lu ku lila yenje'minsosi. Pa kweîa ati ya fike'ciwanda, ati: Mpele imitima yanji; umuntunsi ne ku lawila ati: Koku, we mwame, ni wamama-fyala. Iciwanda ne ku kana. Impindi yopelé yo ca li injile mu wucinga, ne ku fumya-mo umutima. Lomba ci lu kú yo'tuîwilo.

CXXXV. ICISIMIKISYO ICA WÂNTUNSI AWA TULILE UWUCINGA.

Pa ku tule'fi uwucinga, kambi kasuwa kusayga yá fwa-mo insongo. Wa li logganine awantu ati tu ka pampe inama yesu. Wa li fikile ati: Ka tu pampila mu wucinga mukati. Na Soyko ne kwisa, ne ku lawila ati: Ulu, inama mu lu ku pampila mu wucinga? Ta wa i fumya-mo, ka mu pampilo'kutali? Awantunsi ne ku lawila ati: Ya kanga. Soyko ne ku lawila ati: Tange fumeni-po! Popele cine wonse wa li fumine-ko, ne kwimya Soyko, ne ku twala fidya. Popele apo ná po Soyko ne ku lawila ati: Fumyeni-po apo ná po! Awantu ne ku kana ati: Ya kanga, tesi twimye-po. Kawili ne kwisa liwili Soyko, ati: Tange fumeni-ko. Pa ku fuma-po, lomba a li imisye, ne ku wika ku mafusi. Popele wa wona a ina, a lu kú ya mwiulu; lomba ne ku tatika ne kwimba ati: —

*Soyko ka li mwitete, kana ka nama na twala!
Soyko ka li mwitete, kana ka nama na twala!*

Popele ne kwilibila. Awantu ne ku syala, lomba wa lu ku la langa-langa lukoso: ati: Inama yesu a twala Soyko.

CXXXVI. ICISIMIKISYO ICA WAKASIMBA.

Pa li umwanakasi umo. Wansoygo ati tu kope; ne ku wa kana. Wambowo ati tu kope; ne ku wa kana. Wansofu ati tu kope; ne ku wa kana. Wakakwele na Wakantanta wonse awo kweyko'ku wa kana. Kambi kasuwa ne kwisa Wansimba ati: Twa isa mu kupa. Wa li mu sumine Nsimba ati: E Wakasimba, e mwalalume twa lu ku fwayo'yu. Popele Wansofu na Wakakwele na Wansongo ati: Kasimba e wa upo'yu mwanakasi, fweîo wa li tu kene. Wa li fitilwe ukwakuti; ne kwiso'wusiku Wakakwele, ne ku tulo'wucinga ubwakuti uîutali, ne

today too, you have turned round the animal for me." And the man denied, saying, "No, it is my own." And off went the devil.

When morning dawned, that man's mother-in-law went out, intending just to go for a walk. Ah, and she fell into the game-pit! And her son-in-law too went to go to the game-pit; and found that his mother-in-law had fallen into the game-pit. And he just sat down and began to tremble. And the devil too arrived, and said, "Friend, has our animal died?" And then that son-in-law wept bitter tears. When the devil arrived, it said, "Give me my hearts."¹ The man said, "No, friend, she is my mother-in-law." The devil refused. And at that very moment it entered the game-pit, and took out her heart. And off it sped.

CXXXV. THE STORY OF THE PEOPLE WHO DUG A GAME-PIT.

When they had thus dug the game-pit, one day they found an eland had died in it. The people gathered together to cut up their meat. They arrived, and said, "Let us cut it up in the pit." And Pull-Out came, and said, "What, are you cutting up an animal in the game-pit? Take it out, and cut it up at a distance!" The people said, "It baffles us." Pull-Out said, "Just get away!" Then they all moved away, and Pull-out lifted it and took it over there. Thereupon Pull-Out said, "Take it away from there also!" And the people refused, saying, "It baffles us, we cannot pick it up." And Pull-Out came again, and said, "Just get away." When they had moved away he picked it up, and put it on his shoulders. Then they saw him rise, and go up into the sky; and he began to sing: —

"Pull-out, it was in the reeds, a young animal I have taken!
Pull-out, it was in the reeds, a young animal I have taken!"

And he went right away. The people remained simply staring. They said, "Pull-Out has taken away our animal."

CXXXVI. THE STORY OF MR. LITTLE-GENET.

There was one woman. Mr. Eland wanted to marry her; and she refused. Mr. Buffalo wanted to marry her and she refused. Mr. Elephant wanted to marry her; and she refused. Mr. Rhinoceros and Mr. Sable, all of them she simply refused. One day Mr. Genet came and said, "We have come to marry." She accepted Genet saying, "Yes, Mr. Little-Genet, this is the man we want." Then Mr. Elephant, and Mr. Rhinoceros and Mr. Eland said, "It is Little-Genet, who has married this woman, and she refused us!" They were very angry; and Mr. Rhinoceros came by night, and dug a very deep pitfall, and

¹ The plural is here used to indicate the heart and all the other vitals.

kuwamba ka wa wamba uwusiku uwo wopele. Pa kwewa ati tu fume Wakasimba ulucelo, ka wa ponena-mo mu wucinga. Pa kwewa ati Wamuka-Wakasimba ati: Mba Wakasimba cindo ca ipaya wukumo apa? Pa kwewa ati wa ceve mu wucinga, kusanga wa li pansu Wakasimba. Popele lomba wonse wa li umfwile insoni ukwakuti, ne ku wulo'wulungu, ne ku wika-mo; lomba wa lu kwimba ati:

*Kasimba wa tu sya, kalakasa! kalakasa!
Kasimba wa tu sya, kalakasa! kalakasa!*

Lomba wonse wa lisile awakwawo Kasimba, ati: Ni mwewo mwa ipaisye umukwaesu. Wa li wulile ama woni aenji, ne ku wa pela.

CXXXVII ICISIMIKISYO ICE'SANDASANDA NE WONA.¹

Umuntu umbi wa li mu sile mu masala, a li mulwele wa filonda. Popele awakwawo wonse ne ku mu kana. Popele a lile fidya ku muti ne ku lala. Kambi kasuwa a li fumine mu muti umo, ati: Tange ndu ku ya ili ndo wa-po utusa wi. A li fikile, na pesiwa ne ku posa-po indo wo. Ne kwa wula-po Isandasanda. Popele a likele ku mutunta. Kawili ne ku mu tuma ati: Bwelesya-po! Ne kwa wulo'musya ne ntumbe. Popele a li asukile uyo Sandasanda ati: Ka tu yen. Ne ku la wila ati: Nsi kwete ukwa ku ya ne wo. Ati: Ka tu ya kopele uko u lala. Ati: Nda lala mu lupako. Ati: Ka tu ya kopele uko ku lupako. A li imine ne ku tangila-ko; ne ku fika na ku lupako uko ukwa lala. Wa li fikile ne kwikala. Pa kwewa ati bwa ilo'wusiku, ca li lele mu tulo ico cilema; popele ne wantu awenji ne kwisa, ne mananda ne kwiwaka; ne ku mu fwika na bwino.

Pa kwewa ati pa ku wuko'lucelo, a li sangile umusi uwakuti wuwukulu; na ye umwine wa mu fwika bwino. Popele umukasi wakwe wa li mu wulile ati: We mulume wanji, te ku bwelela kwisiwa uko wa mfumisyey, pakuti ku li syele Iwona. Na ye ati: Koku, mba findo njka konka-po kawili, kawili ne na wila?

Pa kwewa ati sya pite'nsiku isice, wa li imine umulume, ati: Tange nje-po uko ili mpitana. A li wulile indo wo yakwe. Popele umukasi wakwe wa lisiwile ati awalume wa lu ku bwelela kopele uko uku na wa kenye. Ka fika, ne ndo wo ka posa-po. O! ne ku fuwula Iwona. A li la wile ati: Bwelesya-po. Kawili ne ku bwelesya-po. Kawili ne ku lowa umusya we'Wona. Popele ne ku la wilo'mwalalume ati: Ka tu yen ku musi. Kumfwom'wanakasi ati: Koku, nsisi uku ya ku musi, pakuti awakasi wenu e-po wa li pa luwansa, wa lu ku pose'filukwa. Tange mu ye, mu ka wipaye, ilyo na ne wo ngise ku musi. Popele wa lile uluwilo, ne ku kome'fumo mu mulombe. Ati: Koku, ni mu citi mwa lasa! Kawili wa li bwelele, ne ku koma mu mbusi. Ati: Koku, ni mu mbusi mwa lasa! Lomba eli a ngá ya ku musi, ne ku sangá ne mukasi wakwe, ne ku mu lasa panini ifumo. A li bwene lomba a ima, ne musya wakwe ne ku pela ne cilukwa. Lomba a lu ku ya ku nika.

¹ Cf. Nos. XVII & CXVIII.

covered it over that very same night. When Mr. Little-Genet came out in the morning, he fell into the game-pit. Then Mrs. Little-Genet said, "What has killed Mr. Little-Genet here now?" When she looked into the game-pit, she saw Mr. Little-Genet at the bottom. Then they all became very sad, and took beads, and put them in; and began to sing: —

"Little-Genet you've left us, tread! tread!
Little-Genet you've left us, tread! tread!"

Then all Little-Genet's relations came and said, "It is you who have killed our brother." And they took much riches, and gave to them.

CXXXVII. THE STORY OF SANDASANDA AND IWONA.

A certain man they left in the deserted village, he was suffering with sores. And all his relations deserted him. And he went like that to a tree, and slept. One day he came out of that tree, and said, "Just let me go and hook some little fish." He arrived, and cast his hook into the pond. And he drew up Sandasanda. And she sat on the bank. And she ordered him, "Do it again!" And he drew up a slave-girl and a basket. Then that Sandasanda spoke saying, "Let us go." And he said, "I have nowhere to go to." She said, "Let us go to where you sleep." He said, "I sleep in a cleft." She said, "Let us go to that very cleft." He arose, and led the way, and reached the cleft where he slept. They arrived, and sat down. When night came, that lame man went to sleep; thereupon many people came, and built houses; and clothed him well.

When he awoke in the morning, he found a huge village; and he himself they had clothed splendidly. Then his wife told him, "Husband, don't go back to the pond, from which you took me, because Iwona remains there." And he said, "No, what should I go there for, seeing that I am rich?"

When a few days had passed, the husband arose saying, "Just let me go over there for a walk." He took his hook. And his wife knew that her husband was returning to the very place she had forbidden him. He arrived, and cast his hook. Ah! and he landed Iwona. She said, "Do it again." And he did it again. And he hooked Iwona's slave. Then the man said, "Let us go to the village." But the woman said, "No, I cannot go to the village, because your wife is there in the court-yard making a basket. First, go and kill her, and then I will come to the village." And he went with speed, and stuck his spear into a Lombe tree. She said, "No, it is a tree you have pierced!" Again he returned, and wounded a goat. She said, "No, it is a goat you have wounded!" Then it was that he went to the village, and found his wife, and gave her a little wound with the spear. And he saw that she arose, and gave her slave the basket. And off she went to the river.

Popele akasuŵa ako ne ku mu bwesya; popele ne ku laŵila ati: Mwe ŵalume, kani mu ka bwelesye-po liŵili, ŷká ya. Popele aŵalume ati: Nsi ka cita-po liŵili, koku.

Popele, pa kweŵa ati sya pite'nsiku isinji, wa li imine, lomba a lu kú ya; ne ku fika popele apo pesiŵa, ne ku posa-po, ne ku li loŵa Iŵona. Kaŵili ne ku laŵila fyopelé fyo ati: Tangge wipaye umukasi woŵe, ilyo na neŵo mfike ku musí. Popele a lile fyopelé fyo ku mukasi wakwe, ne ku mu lasa panini. A li longele ne cilukwa, ne ku pelo'muntu wakwe. Pa kweŵa ati a fika ku mbali ya nika, ŵa likatene mu mukosi ŵoŵilo ne Wona, ne kwinjila pa menda. Popele wa li syele uyo mwalume, ne ku bwelela ku musí mu ku lala. Pa kweŵa ati wa lalo'ŵusiku, ifintu fyonse fya li bwelele, ne ku syala mu lupako mopele umo umu wa li.

CXXXVIII. ICISIMIKISYO ICA ŴACIMBOLO AŴEPWA ŴA ŴAŅKALAMU.

Kambi kasuŵa ŴaŅkalamu ŵa likete inama; ne ku tuma ŴaŅkalamu umwana waŵo ati: Ka mu yení, mu ka ŵete Ŵacimbolo. Pa kweŵa ati ŵa isa Ŵacimbolo, kumfwa ati: Mwe Ŵacimbolo ŵuleni iciso ca mbowo, mu ká lye-po. Popele Ŵacimbolo, pa ku ŵono'mutwi ifupa ŵa pampa-ko wa kula, popele ŵa li imine uluŵilo Ŵacimbolo, ne ku sompolo'mutwi uyo, ne ku lu kú yo'luŵilo. Popele ŵonse ŵa li ŵa sekele ati: Umwine ní Cimbolo a li tinamine amafupa.

CXXXIX. ICISIMIKISYO ICA ŴAWISI NE MWANA.

Kambi kasuŵa fya lu kwikala na ŵawisi, ŵawisi ŵa li kosele, umwana e ca li cilema. Kambi kasuŵa ne ku lu kwipusya ŵawisi ati: Mba tata, pa kú fwa mweŵo, ŵatata aŵa ku ndama ŵambi ŵalipi? Ati: U ka salulula we mwine, we mwana wanji. Popele cine kambi kasuŵa ŵawisi ŵa li fwiŵe. Popele ico cilema ca likele ne nsoni, ati: Mba ncite syani? Ne ku langguluka ati sombi uko ku ŵakwaŵaŵo ŵatata ŵalya aŵa lu kwisa-po. Popele cine ca li ŵulile umumpo, lomba ci lu kú ya.

Pa kweŵa ati ca fiko'ko ukwa li ŵawisi, ne ku ci sekelela bwino, ne ku ŵula aŵana ŵaŵo ati: Mukwaŵenu woyo, mwansikileni bwino, ne nsumbi ne ku mwipaila. Pa kweŵa ati bwá co'lucelo, ati: Syaleni ne mukwaŵenu woyo, twá ya mu ku lima. Pa kweŵa ati uko ŵa syele, ne ku cipusya ati: Fweŵo tu lu kú ya mu ku samba. Kumfwa ná co ati: Na neŵo nje nenu, ŷka ŵone-po. Pa ku fika ku nika ŵonse aŵaŵyakwe ne kwinjila pesiŵa, ná co ca li fikile ku mbali ye'siŵa ne kwikala. Impindi ice ŵa li bwene kàle ca injila pa menda. Aŵánice ne ku suswo'kwakuti, ati: Ka pokeni ŵatata, umukwaŵesu uwa isile maŵilo, wá fwa pa menda! Popele ná to utwánice twa lile uluŵilo. Pa ku ŵa ŵula

And that day he brought her back; and she said, "Husband, if you do it again, I shall go." And her husband said, "I shall not do it again."

Afterwards, when many days had passed, he arose, and off he went; and arrived right there at the pond, and cast in, and hooked up Iwona. Again she said the same, "First you kill your wife, and then I will reach the village." And he went in the same way to his wife, and wounded her slightly. She gathered her things into her basket, and gave it to her servant. When she reached the edge of the river, she and Iwona caught one another by the neck, and entered the water. And that man remained, and went back to the village to sleep. When he was asleep at night, everything returned, and he was left in the cleft where he had been.

CXXXVIII. THE STORY OF MR. HYAENA, THE NEPHEW OF MR. LION.

One day Mr. Lion caught an animal; and Mr. Lion sent his child, saying, "Go and call Mr. Hyaena." When Mr. Hyaena came, (Lion) said, "Mr. Hyaena, take a leg of the buffalo, and eat it." Then Mr. Hyaena, when he saw how big the skull from which the meat had been cut was, Mr. Hyaena sprang up, and snatched that skull, and rushed off. Then everyone laughed at him, saying, "It is Hyaena himself, he chose the bone."

CXXXIX. THE STORY OF THE FATHERS AND THE CHILD.

One day they lived together father and (son), the father was well, the son was a cripple. One day he asked his father, "But, father, when you die, where are the other fathers to take care of me?" He said, "You shall choose for yourself, my child." Then, sure enough, one day his father died. Then that cripple was broken-hearted, and said, "What am I to do?" And he thought, "But there are some from my father's relations who used to come." Then sure enough, he took his crutch, and off he went.

When he had arrived where his father's brother was he greeted (the cripple) well, and told his children saying, "This is your brother, make good arrangements for him, and kill for him a fowl." When morning dawned, he said, "Stay with this your brother, we are off to hoe." When they had thus remained there, they put it to him saying, "We are going to bathe." Then he said, "Let me too go with you, and let me watch." When they reached the river all his companions entered the pool, and he reached the bank of the pool and sat down. After a little while they saw that he had already entered the water. The youngsters were scared, and said, "Go and fetch father, our brother who came yesterday is drowned!" Then the youngsters sped off. When they told their father, he came speedily

wawisiwo, awo wa lisile uluwilo ne wantu wambi, ati: Palipi a injila? Ati: Popele apa. Ati: Uga twinjile-po, tu lu ku ya ili tu kuwula, kani twa ku mumfwa. Wa li injile-po, ka wa lemo'ku kuwula, i. Ati: Twendeni, mwe wakwasu, tu lu ku ya, ni mfwa a konka. Popele cine wa li fumine-po wonse, lombwa wa lu ku ya ku musu. Pa kwewa ati wa fuma-ko lukoso, ca li awukile, ne ku lola kumbi kuli wawisi.

Pa kwewa ati kambu kasuwa ca li fikile kuli wambi wawisi awa pakati. Ne ku mu sekelela bwino, ati: Umwana wanji! Ne yanda ne ku mu pyangila, ne nsombi ne kwikatila-mo. Ati: Mwe wakwa wo mu lu ku mu lama bwino. Pa kwewa ati bwá co'lucelo, ati: Twa ya mu ku lima, syaleni ne mukwa wenu ili mwikele. Pa kwewa ati wa ya awa-kulu mu ku lima, awanice ati: Pano fwe wo tu lu ku ya mu ku samba-po. Kumfwa ná co ati: Ka tu yeni, nje nenu. Lomba ci lu ku ya nawo panuma. Ne ku fika awawyakwe, na pa menda ka wenjila, lombwa ci likele ná co aperi ku mbali ya nika. Olo, ne mpindi ice lombwa ka cala-mukila-po. Popele utwanice tonse ne ku fuma-po uluwilo, ati: Ka pokeni watata, umukwa wesu wa fwa pa menda. Popele cine ne ku ya mu ku wa poka. Lomba wa lu kwisa wonse ne fiti. Kumfwa ati: Palipi a injilila? Ati: Ka tu yeni ili tu samba ili tu sokola, kulenga twa ku mumfwa apo a fwila. Ná co, pa kumfwe'fyo, ca lile ku fisama. Impindi ice wa li fumine-po, ati: Twendeni, tu kesa ku wona-po mailo. Popele icine wa li fumine-po, lombwa wa lu ku ya.

Ná co ca li imine, lombwa ci lu ku ya kumbi kuli wawisi; na koko ca li fikile. Wawisi awo ne ku ci pokedela bwino ukwakuti, ne ku ci papa, ne ku ci fisya ku musu. Ná co ne kwisiwa ati: Kopele kuno ykekata. Ati bwa ilo'wusiku, ne ku ci pela ne nsima. Pa ku co'lucelo, ne ku lawila ati: Ka mwikele ne mukwa wenu uyu. Popele na wawo wanice cine wa li syele. Ne ku lawila awanice ati: Pano fwe wo tu lu ku ya ku samba-po. Ná co ca li lawile ati: Ka tu yeni, nje nenu. Pa kwewa ati wa ya ku nika, awawyakwe ne kwinjila pa menda. Impindi ice ná co ne kwalamukila mu menda. Utukwa wo ne ku lawila ati: Mwe wame, icilema ca fwa mu menda, ka mu ya mu ka poka watata, ka mu wutuka. Pa kwewa ati wa ya ku wa poka, wa lu kwiso'luwilo ne wakasi wawo. Ati: Ka poka ututundu ku musu, ka mwenda, tu pile umwana wesu. Ná co, pa kumfwe'fyo, ca li temenwe ukwakuti, ati: E watata awa! Popele ca li fisulukile. Wawisi ne ku cimya bwangu. Lomba wa lu ku ya ku musu uluwilo. Kopele uko ca likele. E-po pa ku wula wawisi ati: Sombi uko na tulile kuli watata wambi, ukunteweta ka wa nteweta bwino, sombi ili na ile pa menda, ka wa lu ku mfwaya ku misyele, e fyo na fumine-ko uko nako. Wambi ná wo watata awa pakati ukunteweta ka wa nteweta bwino, sombi ili na ile pa menda ka wa lu ku mfwaya ku fiti. Sombi kuno mwe wo, mwe watata na wamama awa mu li wamama icine. Kuno na ikalilila.

with other people. and said, "Where did he go in?" They said, "Right here." He said, "Let us go in, and go along wading, maybe we shall feel him." They entered and they grew weary with wading, no result. They said, "Come, brothers, let us go, it is death he was after." Then they all really went away, and went to the village. When they had just gone, he came out and headed elsewhere to another relation of his father's.

Then one day he reached his father's brother who was midway. And he greeted him well saying, "My child!" And swept a house for him, and caught a fowl for him. He said, "You, brothers of his, take good care of him." When morning dawned, he said, "We are off to hoe, stay with your brother, and keep still." When the elders had gone to hoe, the youngsters said, "Now we are going to bathe." Then he said, "Come and let me go with you." And off he went behind them. And his companions arrived, and entered the water, whilst he sat near by on the bank of the river. Ah! In a moment he had rolled in. Then all the youngsters came out quickly, saying, "Fetch father, our brother is drowned." Then, sure enough, they went to fetch him. And they all came with poles. One said, "Where did he go in?" They said, "Go along swimming and prodding, maybe we shall feel where he has died." And he, on hearing that, went and hid. After a little while they went away saying, "Let us go, we shall come and see tomorrow." Then, sure enough, they went away, and off they went.

And he arose, and off he went elsewhere to another relation of his father's; and there he arrived. That father received him with a great welcome, and carried him on his back, and brought him to the village. Then he knew, saying, "Just here I shall abide." When night fell, he gave him some porridge. When morning dawned he said, "Stay with this your brother." Then indeed those youngsters remained. Then the youngsters said, "Now let us go and bathe." And he said, "Let us go and let me go with you." When they had gone to the river, his companions entered the water. In a little while he too rolled into the water. His little companions said, "Mates, the cripple is drowned, go and fetch father, run." When they had gone to fetch him he came speedily with his wives. He said, "Go and fetch some baskets at the village, hasten, let us bail out our child!" And he, on hearing that, was very pleased and said, "This is a father!" Then he discovered himself. His father picked him up quickly; and off he went to the village with speed. There the (cripple) sat down. Then it was that he told his father, saying, "But where I came from, from my other father, he provided for me well, but when I went into the water he searched for me by treading, that is why I left there. And the other father, the middle one, provided for me well, but when I went into the water, he looked for me with sticks. But here you, father and mother, are indeed a mother. Here I shall stay forever."

CXL. ICISIMIKISYO ICA WĀWOMBWE NA
WĀMATAMBWE.

Ne ku lu ku lwile'nama Wāwombwe. Inama yākwe Wombwe, Matambwe ati mpokolole pa ku cenjela. Popete Wamatambwe ne kú ya ku musí, wā sangá kaŵombwe akene ka likele pa nama. Kumfwa ati: We Wombwe inama wa ipaya syani? Kumfwa Wombwe ati: Yānji! Kumfwa Wamatambwe ati: Ní ne na ipaya. Kumfwa Wāwombwe ati: Kani yēnu, ka pokeni aŵantu ku musí, tu sololole bwino. Cine ne ŵantu ne kú ya ku poka aŵenji; ne ku fika. Kumfwa ati: Ka mu londa! Kumfwa Wamatambwe ati: Ka mpita, ka mbika-mo! Ka mpita, ka mbika-mo! Ati: Popete ne nama ne kú fwa! Kumfwa kaŵombwe ati: Yānji! Kumfwa aŵakulu ati: Tangge tumfweni mwe Wamatambwe, na mu ka lakawila. Tangge tumfweni ifi a lu ku laŵila Wombwe. Kumfwa ati: Tangge ná we londa Wombwe. Popete kaŵombwekumfwa ati: Ní ne na tanggo'ku tole'nama ne mwine; pa kwisa Wamatambwe, ne ku mpokolola ati: Wa nake'si-wi! Kumfwa aŵantu ati: Ala! Kansi inama yākwe Wombwe uwa tangga-po. Popete ne ku pela Wombwe umwine wa nama.

CXLI. ICISIMIKISYO CAKWE FUŊKWE NE WĀNTUNSI.

Kambi kasuŵa Fuŋkwe wa lí fumine, ne kwaluka muntu, lomba a lu kú ya ku mitala ya ŵantu. Popete, pa ku fika ku ŵantu, ne ku ŵepusya ati: Mwa fuma kulipi, mwe mfumu? Ne ku laŵila ati: Na fumo'ko kuli Wanangwa. Ati: Mwa isa ili mu fwaye'ndo kuno? Wa lí laŵile ati: Na isa ili mfwaya aŵanakasi. Wambi ŵa lí sumine ati: Oiweme. Pa ku lalé'nsiku simbi, umwanakasi wa lí injisye, lomba wa lu ku lime'nsiku isinji. Insima ka ŵa lu ku kana; kucelela lukoso ku nika, e-kwa lu ku celela insiku syonse.

Popete kambi kasuŵa ŵa lí laŵile ku ŵakasi ati: We mukasi, mailo tu ka lu kú ya kwesu. Lombo'mukasi wa lí mwipwisye ati: Mba kwenu findo mu lalila? Ati: Finani ndalila. Ná ye umukasi wa lí sumine ati: Ka tu yení. Lomba a lu kú yo'lucelo. Ka ŵa fika na koko, ne ndume yakwe umwanakasi. Umwanakasi ne kwipusya ati: Kwenu kulipi? Ati: Popete pano. Umwanakasi ne kwipusya ati: Mba ŵakwaŵenu ŵalipi? Ati: Wā lí kuntangile. Kaŵili ne kwimo'lucelo, lomba ŵa lu kú ya. Kaŵili ne ku fika pambi na pa mutanda; lomba ne ku laŵila ati: E pesu popete pano. Kumfwo'mwanakasi ati: Mbe'li mwa lu kweŵa ati: Aŵakwasu e-po ŵa lí. Ati: Koku, ndi syele neŋka. Ati: Syala tangge, ŋka tape-ko utwenda. O! Ka ŵá ya ne kwaluka ní cifuŋkwe;

CXL. THE STORY OF MR. FROG AND MR. MECKLING.

Mr. Frog was fighting for his meat. The animal belonged to Frog, (but) Meckling wanted to take it from him by cunning. Then Mr. Meckling went to the village, he found the little frog himself was seated on the animal. He said, "Frog, how have you killed the animal?" And Frog said, "It's mine!" Then Mr. Meckling said, "It is I who killed it." And Mr. Frog said, "If it is yours, go and fetch people from the village, that we may decide fairly." Sure enough, he went to fetch many people; and they arrived. They said, "Explain!" Then Mr. Meckling said, "I passed and put it in! I passed and put it in! I passed and put it in!" He added, "And then the animal died!" But the little frog said, "It's mine!" Then the elders said, "Just let us hear, Mr. Meckling, even if you chatter. Just let us hear what Frog has to say." And they said, "Just you explain, Frog." Then the little frog said, "I was the first to find the animal myself; when Mr. Meckling came, he took it from me thinking, 'His voice is weak!'" Then the people said, "Oh! After all the animal belongs to Frog, who was the first." Then they gave it to Frog, the owner of the animal.

CXLI. THE STORY OF THE GREAT-WATER-SNAKE AND THE PEOPLE.

One day Great-Water-Snake came out, and changed into a man, and off he went to a neighbourhood inhabited by people. Then, on his reaching the people, they asked him, saying, "Where have you come from, O chief?" And he said, "I have come from So-and-so over there." They said, "What have you come to look for here?" He said, "I have come looking for a wife." A certain one agreed saying, "All right." After sleeping several days, he caused the woman to enter, and then he began to hoe many days. Porridge he used to refuse; he would just go early to the river, that is where he used to go early every day.

Then one day he said to his wife, "Wife, tomorrow we shall go to my home." Then his wife asked him, "At your home, what do you have for the evening meal?" He said, "Meat I sup on." And his wife agreed saying, "Let us go." And off he went in the morning. And they reached over there, together with the woman's brother. And the woman asked, "Where is your home?" He said, "Right here." And the woman asked, "Where are your relations?" He said, "They are further on." Again they arose in the morning, and went on. And they reached another place, and a zareba; and he said, "This is my home just here." And the woman said, "How was it that you said that your relations were here?" He said, "No, I am left alone." He said, "Just wait, and I shall go and draw some water." Ah! He went and changed into a great-water-snake; and he began to eat fish and

lomba wa lu kú lye'saŵi na waŵombwe. Ukubwelo'wusiku. Kaŵili ka wa fumo'lucelocelo, kaŵili ukubwelo'wusiku.

Kambi kasuŵa umulam uawo ati: Tangge mba londe ku nika. A saygane wa aluka ni cifujkwe, wa lu kú lye'saŵi na waŵombwe. Popete ne kwisa ku wule'ŋkasi yakwe ati: Kansu ni fujkwe u upilwe. Popete fya li laŵilene ne ŋkasi yakwe, ati: Uŵusiku, u mwipaye. Popete icine, pa ku fiko'wusiku, uyo mulamu wakwe wa li lasile iciswi pa mulilo. Pa kú pye'ciswi, a li mu kopwele pa mukosi. Popete fujkwe ne kú fwa. Popete wa li bwene insoka isinji; ne ku laŵile'nsoka ati: Ūga tu wá lye aŵa wantu. Wacifitisi ne ku kana ati: Koku, tangge ise'mfumu. Impindi yonse ne ku lu kwise'nsoke'sinji.

Impindi yopete na Wombwe wa li fikile, ne ku laŵila ati: Mweŵo mwe wantu, wa lu ku mú lyeni. Ná wo aŵantu wa li asukile ati: Mba tu cite syani? Wombwe ne ku wepusya ati: Kani mu pulusyeni, mu ka mpelé ndo? Aŵo ne ku laŵila ati: Tu li wasya ŵoŵe. Popete a li imine wombwe, ne ku mina umwanakasi ne mwalalume. Popete insoka syonse sya li sakamukile ati: Aŵantu wá ya kulipi? Waŵombwe ná wo wa li laŵile ati: Wá ya mu kú nwa amenda. Wombwe ná ye ne ku fuma, lomba a lu kú ya. Pa kwenda-ko panini Wombwe, wa li kumenye insoka isinji. Sya li mwipwisye ati: Mba mwa fuma kulipi? Ati: Na fumo'ko ukwá fwe'mfumu Wafujkwe. Ati: Findo wa ikuta? Ati: Menda na fuma mu kú nwa. Tangge wiyola, tu wone! A li wiyolele: wa wona eyka amenda. Kaŵili ne kwenda-ko; kaŵili ne ku kumanya na simbi insoka umulongo. Sya li mwipwisye ati: Wombwe wa fuma kulipi? Ati: Na fumo'kwá fwe'mfumu Wafujkwe. Ati: Mba findo ifi wa ikuta? Ati: Menda na fuma mu kú nwa. Ati: Tangge wiyola, tu wone! A li wiyolele. Icine eyka amenda. Lomba a lu ku pita.

Ne ku fika na paŵo aŵantu aŵo. Aŵantu ne ku laŵila ati: Ele, ci-ŵombwe! Wombwe ne kwasuka ati: Nsi li wombwe, ndi muntu; ta kwa fumine-po aŵantu kuno? Aŵantu wa li asukile ati: Wa li fumine aŵantu waŵili, ne mwanakasi ne mwalalume; wa lile mu kupwa. Wombwe wa li laŵile ati: Koku, ta wele-po mu kupwa; a li upilwe fujkwe. Lomba wanyina uyo mwanakasi wa lu ku lila. Wombwe ne ku wepusya ati: Kani ndete aŵana wenu, mu mpelé ndo? Ati: Twa ku ku pela aŵasya. Wombwe ne ku kana ati: Koku, nsi lu ku fwaya aŵantu. Ná wo wa li mwipwisye ati: Mbo lu ku fwaye'ndo? Ati: Ndu ku fwaye'nyangu. Ne ku mu pela amatala aŵili. Ne ku talama Waŵombwe, ne ku wiyolo'mwalalume ne mwanakasi. Popete wanyinaŵo ne ku temwo'kwakuti, ne ku lu ku mu cindika Wombwe.

frogs. His return was at night. Again he went out very early in the morning, and again his return was at night.

One day his brother-in-law said, "Just let me follow him to the river." He found that he had become a great-water-snake, he was eating fish and frogs. Then he came and told his sister, saying, "Just think, it is a great-water-snake that you are married to!" Then he and his sister had a talk, and she said, "At night, you kill him." Then indeed, when night came, that brother-in-law of his put a knife on the fire. When the knife was red-hot, he cut him through the neck. Then the great-water-snake died. Then they saw multitudes of snakes; and the snakes said, "Let us kill these people." Mr. Black-Mamba refused saying, "No, first let the chief come." All the time many snakes kept coming.

At that same time Frog arrived, and said, "You people, they are about to eat you." And the people answered, "What are we to do?" Frog questioned them saying, "If I save you, what will you give me?" And they said, "We are your slaves." Then Frog arose, and swallowed the woman and the man. Then all the snakes bustled about saying, "Where have the people gone?" And Mr. Frog said, "They have gone to drink water." And Frog went out, and off he went. When the frog had gone a little way, he met with many snakes. They asked him saying, "Where have you come from?" He said, "I have come from where chief Great-Water-Snake died." They said, "What are you filled with?" He said, "Water that I have just drunk." — "First belch that we may see!" He belched: they saw that it was only water. And he travelled further; and again he came upon other snakes in a line. And they asked him saying, "Frog, where have you come from?" He said, "I have come from where chief Great-Water-Snake died." They said, "What is this that you are filled with?" He said, "Water that I have just drunk." They said, "First belch, that we may see!" He belched. Sure enough, it was only water. And he passed on.

And he reached the home of those people. And the people said, "What a huge frog!" Frog replied, "I am not a frog, I am a man; did not some people leave here?" The people replied, "Two people left, a woman and a man; they went to be married." Frog said, "No, they did not go to be married; she married a great-water-snake." Thereupon the mother of that woman began to cry. Frog asked her, saying, "If I bring your children, what will you give me?" She said, "We will give you slaves." Frog refused saying, "No, I don't want people." And she asked him, "What do you want then?" He said, "I want beans." And they gave him two granaries full. And Mr. Frog stood astride, and belched forth the man and the woman. Then their mother was very pleased, and continually praised Frog.

CXLII. ICISIMIKISYO ICA WĀWUKALI-BWA-NSALA.

Wā li pikisye ne muwiyakwe. Kumfwa ati: Fweŵo nangati insala ya isa utusuŵa tusanu, te kú fwa-po, koku. Umuwiyakwe wa li laŵile ati: Neŵo kúfwa. Wō ne ku kaninina ati: Fweŵo koku. Popele ŵa li laile ati: Ciweme, winjile mu ŷanda, neŵo ndu ku ku lama; kani u lu ku pitana, wa ku lu kú lya mu mpanga. Popele ŵa li sumine Wāwukali-bwa-nsala ati: Neŵo ndu kwinjila. Popele ŵa li injile. Pa kweŵa ati ŵa injila, umuwyaŵo ne kwisa-ko icingulo, ati: Wukali-bwa-nsala e-mo u li umo? Ati: E-mo tu li! Pa kweŵa ati a isa-ko lucelo, ati: Wukali-bwa-nsala, e-mo u li umo? Ati: E-mo tu li! Pa kweŵa ati a bwelele liŵili icingulo, ati: Wukali-bwa-nsala, e-mo u li umo? Ka ŵa tepeta ati: E-mo ndi. Pa kweŵa ati a celele-ko ulucelo ukwipusya ati: Wukali-bwa-nsala, e-mo u li umo? ta ŵa iteŵe-po. Fyopelé fyo icikaka cakwe ca li silile.

CXLIII. ICISIMIKISYO CA WĀKOLWE.

Pakuti ŵakolwe ŵa li ku musu; popele apo pa kwise'fyakulya ku ŵantu, ne kú ya mu mpanga. Pa kweŵa ati ŵa bwele-po, ne ku bwela ku musu mu kwiŵa. Wa lisi aŵantu uku sungwila-po imbwa ne ku ŵekata. Popele pa kweŵa ŵakolwe ati: Kawili mwa njipaya ne mwina wenu! Kumfwa aŵantu ati: Mba u tinine imilimo ku musu?

CXLIV. ICISIMI CĀKWE MWEŴA NE NDUME YAKWE.

Indume yakwe ya lu kú ya mu ku pinta amatala ku musu aŵulu-ŵulu. Ne ŵantu ne ku lu ku mu tamfya aŵenji, ati tu pokolole amatala. Uku mu pokolola koku. Lomba ye, pa ku fika apepi kwibwe, ne ku tatika ne kwimba ati:

Mweŵa e! Pinune'libwe nyinjile!
Mweŵa e! Pinune'libwe nyinjile!
Pinune'libwe, Mweŵa e!
Pinune'libwe, nyinjile! Pinune'libwe!

Lomba Mweŵa, uwa li mwibwe, ne ku pinuna, ná ye ne kwinjila ne ŵutala bwakwe; ne ŵantu ne tusembe mwibwe ko ko ko ko!

CXLV. ICISIMIKISYO ICA WĀKALULU NE MUNIŶGA.

A lile umuntu mu kupa ku musu kumbi; lomba ne ku teme'fiteme. Fimbi fiteme ne kú pa ŵanyina-fyala, ne ku ŵula-po iciteme cakwe, ne ku ŵyala-mo umuniŶga. Lomba ati a ŵyale umuniŶga, ne kwisa ŵakolwe. Wākolwe aŵo ne ku lu kú lya, umwine ne ku lu kwikala pa culu insiku songse uku lu ku sema ŵakolwe.

CXLII. THE STORY OF MR. FIERCENESS-OF-HUNGER.

He argued with his companion. He said, "We, even if five days of hunger come, shouldn't die." His companion said, "As for me, I should die." But he obstinately denied, saying, "We should not." Then they agreed on saying, "All right, you enter the house, I shall look after you; if you walk about, you will eat something in the bush." Then Mr. Fierceness-of-Hunger agreed saying, "I shall go in." Then he entered. When he had entered, his companion came in the evening and said, "Fierceness-of-Hunger, are you in here?" He said, "We are in!" When he came in the morning, he said, "Fierceness-of-Hunger, are you in here?" He said, "We are in!" When he came back in the evening, he said, "Fierceness-of-Hunger are you in here?" He whispered, "I am in." When he came early the next morning to ask, "Fierceness-of-hunger, are you in here?" he did not reply. In that way did his obstinacy come to an end.

CXLIII. THE STORY OF THE MONKEYS.

For the monkeys used to be in a village; then when the food came to the human beings, they went into the bush. When they came back, they came back to the village to steal. People are able to set on dogs and catch them. Then, when the monkeys say, "Would you kill me, a member of your own clan?" Then the people would say, "Why then did you fear the work at the village?"

CXLIV. THE CHORIC STORY OF MWEWA AND HER BROTHER.

Her brother used to go and carry off whole granaries complete. And many people used to chase him to take away the granaries. But they did not take them away from him. Then he, on nearing the rock, would begin to sing:

"Mwewa e! Lift up this stone, and let me get in!

Mwewa e! Lift up this stone, and let me get in!

Lift up this stone, Mwewa e!

Lift up this stone, and let me get in! Lift up this stone!"

Thereupon Mwewa, who was under the stone, would lift it up, and he would enter with his granary; and the people would beat on the stone with their axes, bang, bang, bang!

CXLV. THE STORY OF MR. LITTLE-HARE AND THE MONKEY-NUTS.

A certain man went to marry in a certain village; and he felled some timber. Certain patches he gave to his mother-in-law, and he took his own patch, and planted monkey-nuts in it. When he had planted the nuts, the baboons came. Those baboons began to eat, and the owner was always sitting on the ant-hill scaring off the baboons.

Pa kwisa W̄akalulu, kumjwa ati: Mba nindo u lu ku cita pa culu uku lu ku lila ati Wo wo wo? Ati: W̄akolwe ndu ku sema pa muningga wanjī. Popele W̄akalulu ati: Tange leka, ndu kú ya ili m̄jwaya w̄akolwe, kansi w̄akolwe w̄a lu ku s̄lisyo'muningga. Lomba W̄akalulu ne ku lu ku p̄nta umusembe ili w̄a lisya, ati: Na w̄ampuya w̄onse ci li mitelele-telele mitelele-telele! Lomba ati w̄a ye'fyo mu mpanga, ne ku lisya, ne kwisa w̄akolwe, ati: We mwame, nindo umusembe uyo u lu ku lisya? Ati: W̄a ku w̄eta w̄ampuya!

Lomba ati w̄a w̄ete w̄ampuya, ati: Twendeni ku ciputi ca muningga, ndu ku mu pandileni umusembe, mu lu ku lisya. E pa ku fika mu citeme umo: ne ku kulumuno'musembe pansī, ukú ya ku fumisya ukwa pelele iciteme. Lomba ati w̄a tule'fyo ifilindi, e pa ku lu ku w̄ikamo amaũoko, ili w̄a sika-ko. Lomba ati w̄a sike'fyo w̄onse amaũoko aũo, e pa kwito'mwine wa muningga uyo, ne ku w̄epaya w̄onse. Pa kweũa ati w̄a w̄epaye'fyo, ne ku w̄a pele'nsofu ati: W̄a ndwile'fita; pano ndi ne makosa a ku w̄one'mbuto!

CXLVI. ICISIMIKISYO CA MBUW̄UTE.

Imbuw̄ute ya lu ku tuntulula masana a w̄aũyakwe, uku lu ku twala mw̄jwasa umu ya lu ku lala, ati ŋka lu ku seŋga, ntotoũole, w̄a w̄e w̄añjī. Popele ne kwimba ati:

*We mwana mpala!¹
Wi pala wiso mpala!
Wi pala noko mpala!*

Popele ke lapuka, ili i sepa, ne ku w̄ũla amasana akwe ciũa, ne ku twala pa aũyaũo. Kaiũli ne ku lu ku seŋga fyo pelé fyo ati:

*We mwana mpala!
Wi pala wiso mpala!
Wi pala noko mpala!*

Fyopelé fyo ne ku lu ku seŋga, ke lu ku seŋga. Pa kweũa ati ya toto-ũola, syonse ne kwaluka ni mbuũute.

CXLVII. ICISIMIKISYO CA W̄AMUŊOMBA NA W̄AŊKALAMU.

Kambi kasuũa W̄amuŋomba w̄a li fumine ili w̄enda ne w̄akasi mu mpanga. Popele ne m̄jula ikulu ya lisile ne ku lokwa ukwakuti. Popele, pa ku lu kú ya, w̄a li sangile iŋanda ne w̄ala, ne ku kaŋkamana ati:

¹ Note the poetical licence; this should grammatically read *mpale*, in each case, but to get the Hoopoe cry the better, *mpala* is used.

When Mr. Little-Hare came, he said, "What are you doing on the ant-hill crying out 'Wo wo wo'?" He said, "I am scaring baboons from my nuts." Then Mr. Little-Hare said, "Just a bit, I am off to look for the baboons, it is the baboons that are finishing off your nuts then!" Then Mr. Little-Hare carried his flute, whistling, "And for all the baboons it is hearkening hearkening!" And when he had thus gone into the bush, and played, the baboons came, and said, "Friend, why are you playing that flute?" He said, "It is to call the baboons!"

Then, when he had called the baboons, he said, "Let us go to the monkey-nut garden, and I will make a flute for you, that you may play it." Then they reached that patch of felled trees: and he dragged the flute on the ground, going and taking it up, where the patch ended. When they had thus dug holes, they put in their arms filling them in. When they had thus all buried their arms, then he called the owner of those monkey-nuts, and killed them all. When he had thus killed them, the (owner) gave him an elephant tusk, saying, "You have fought the marauders for me; now I am able to see some fruits (of my garden)."

CXLVI. THE STORY OF THE HOOPOE.

The hoopoe used to transfer the eggs of her companions,¹ and take them to the ant-heap in which she used to sleep, in order to sit on them and hatch them, that they might become her own. Then she would sing: —

"Child resemble me!
Don't resemble your father, resemble me!
Don't resemble your mother, resemble me!"

Then she would go out looking for food, and take a dove's eggs, and carry them to the others. Then she would sit on them in the same way, singing: —

"Child resemble me!
Don't resemble your father, resemble me!
Don't resemble your mother, resemble me!"

In just the same way, she would go on sitting on them. And when they hatched out, they would all turn into hoopoes.

CXLVII. THE STORY OF MR. GROUND-HORNBILL AND MR. LION.

One day Mr. Ground-Hornbill went out for a walk with his wife in the bush. And a great rain came, and they got very wet. And, as they went, they came upon a house and a garden, and were aston-

¹This is a popular belief regarding the hoopoe.

Mba ni kwa wani kuno? Popele lombwa wa lu ku ya mu ganda. Wa li fikile ne kwinjila. Wa li saygile Wanjalamu e-mo wa li, ne wakasi wa wo ne wana. Popele wa li wa sekele ati: Mitende mwe wo! Na wo ne kwasuka ati: Mitende Sikulu!

Popele Wanjalamu wa li wa wulile awakasi wa wo ati: Wula masaka, u ka pele; uwucisa mbu bwa isa! Popele Wamuka-nyalamu wa li wulile amasaka, ne ku tatiko'ku pela, ne kwimba ati:

Nangu tu ko pela, umuto wa li leta!

Popele awakasi wa wo Wamuyomba, pa kumfwe'fyo, wa li tinine ukwakuti, ne kwipusya awalume ati: Mwe walume, lawileni-po ice wo! Popele awalume Wamuyomba wa li lawile ati: Twa ku lawila, tange umulomo u cuma. Kawili Wamuka-nyalamu ne ku lawila ati:

Nangu tu ko pela, umuto wa li leta!

Popele Wamuka-muyomba wa li lawile liwili ati: Mwe walume, lawileni-po ice wo. Popele, pa kumfwe'fyo, Wamuyomba, pa ku wona ati impindi ya fika iya ku wekata kuli Wanjalamu, wa li li tukumwine, popele ne ku tatika uku lila, ati: Pa Wusenga apa, e-po na lile umulume ku nyalamu, te ku wona umulopa kwisembe?

Popele Wanjalamu, pa kumfwe'fyo, wa li itile bwangu awakasi wa wo, ne ku wa tuma ne wana wa wo, ati: Ka mu yeni mu nyuni! Kawili wa li lawile ati: Ifi u tumpile, u bwele! Popele na wo Wamuyomba, pa ku wone'fyo, wa li kosele ukwakuti uku lila ati: Pa Wusenga apa, e-po na lile umulume ku nyalamu, mba te ku wono'mulopa kwisembe? Popele Wanjalamu wa li laile kuli Wamuyomba ati: Tange leka, nyete awa ya mu nyuni! Pa ku fika posonde, wa li wundumukile uluwilo Wanjalamu. Popele Wamuyomba wa li syele, ne ku lya ne nyakulya fya wo. Na wo ne ku fuma, lombwa wa lu ku ya.

CXLVIII. ICISIMIKISYO CAKWE PUKUMA.¹

Pukuma a li fyele awana watatu. Popele umbi umuwyakwe ne ku lu ku li pa cisapa. Kumfwa Pukuma ati: Mwe wana wanyi, mwi lu kwendelo'ko ku cisapa, ku li Cimina-wantu! Umbi kambi kasuwa ne ku cite'citala ne ku ya. Cine ili enenda ne wuci ne ku panda ne ku lya. Pa kwe wa ati a fike pakati ka mpanga, kusanga ni ku cisapa. Kumfwa ati: Tange nka nwe-po amenda pa ya pa cisapa. Kumfwo'yo umwine wa menda ati: We mwame, ni we mwana nani? Kumfwa ati: Ni ne mwana Pukuma. Kumfwa ati: Tange pukuma-po, tu wone! Kumfwa ati: Nsisi ne wo, ni Watata awesi ukupukuma. Ne ku mwiwisyo'yo muntu.

Popele ukwa syele Pukuma wisi ne ku fwaya ati: Umwana wanyi wa ya ku fwila kwisa? Ulucelo umbi na ye ne ku mu koyka, ne ku

¹ Cf. Story No. VII.

ished, saying, "Whose place is this here?" And then they went into the house. They arrived and entered. They found that Mr. Lion was in there with his wife and children. And they greeted them, saying, "Greeting to you!" And they replied, "Greeting Sir!"

Then Mr. Lion told his wife saying, "Take some corn and grind it; here is the relish come!" Then Mrs. Lion took some corn, and began to grind, and sang: —

"Even if we grind, the soup has brought itself!"

Then the wife of Mr. Ground-Hornbill, on hearing that, was terribly afraid; and asked her husband saying, "Husband, speak out the matter!" Then her husband, Mr. Ground-Hornbill, said, "We shall speak, but first let my beak get dry." And again Mrs. Lion said: —

"Even if we grind, the soup has brought itself!"

Then Mrs. Ground-Hornbill said again, "Husband, speak out the matter!" Then, on hearing that, Mr. Ground-Hornbill, when he saw that the time had come for Mr. Lion to seize them, shook himself, and began to cry, saying, "In the Senga Country there, it was there that I ate a male lion, don't you see the blood on my dagger?"

Thereupon Mr. Lion, on hearing that, quickly called his wife, and sent her and their children, saying, "Go and collect some firewood!" And then he added, "If you are foolish, you will return!" Then Mr. Ground-Hornbill too, on seeing that, redoubled his efforts in crying, "In the Senga Country there, it was there that I ate a male lion, can't you see the blood on my dagger?" Thereupon Mr. Lion bade Mr. Ground-Hornbill farewell, saying, "Wait a moment, and I shall call those who have gone for firewood!" When he got outside, Mr. Lion rushed away in haste. Then Mr. Ground-Hornbill remained, and they ate their food. And they too went out, and off they went.¹

CXLVIII. THE STORY OF SPLASHER.

Splasher had three children. One of his clan lived in a marsh-pond. Then Splasher said, "You my children, don't you go over to the pond, Man-Swallower is there!" One day one (of the children) was disobedient and went. When he had gone some distance, he cut out some honey and ate it. When he reached the midst of the veld, he found the pond. He thought, "First let me drink some water over there in the pond." Then the owner of the water said, "Friend, whose son are you?" He answered, "I'm Splasher's son." He said, "Splash away, let's see!" He answered, "I don't know how; it's my father who knows how to splash." Then he plunged the person into the water.

Then where Father Splasher remained, he wondered. "Where has my child gone to die?" In the morning another set out

¹ Cf. a similar ruse by the hare to frighten the hyaena in the Subiya story "Ntoo ni usulwe" (Textes Soubiya: E. Jacottet, p. 22).

lyo'wuci, ne ku fika na ku menda opele. Ná ye ne ku mwipusya fyo-pelé fyo ati: Ni we mwana nani? Kumfwa ati: Ni ne mwana Pukuma! Tange pukuma-po, tu wone! Ná ye ati: Nsisi. Icisi ni watata. Popele ne ku mwiwisya pa menda.

Ulu celo ne kwima umwine Pukuma, mu ku koyka awana wakwe; ne ku pulililo'ku fika, ne kwimakana apafwile awana. Kumfwa ati: Mba mwe wame ni mwe nani? Kumfwa ati: Ni ne Pukuma. Kumfwa ati: Tange pukuma-po tu wone! Popele ne ku ya pesiwa popele: Puku puku puku, ni ne Pukuma! Ne menda onse ne ku pwa, ne ku sangga ni ku wana wakwe wowilo wa likele. Popele kumfwa ati: Imeni, mwe wana wanji, tu lu ku ya; na mu lwileni.

CXLIX. ICISIMIKISYO CAKWE PIKA.

Umbi mupalu wa nama, umbi wa li muombe wa mbwa, uyu umbi kawinda ta kwete imilimo ya ku cita. Kambi kasuwa wa li fumine umukulu wantu, ne ku ya. Pa ku fika mu mpanga, ati: Nkepaye nama. Ne ku sangana akacekulu ne lino limo ilyakuti wutali. Ako ne ku mwipusya ati: Wa fuma kulipi, we cana canji? Wa isa ili u fwaye'ndo? Na isa ili mfwaye'nama. Ati: Mba wawiso ni wa nani? Ati: Watata ni WaPika. Tange pika-po, tu wone! Ati: Nsisi uku pika: icisi uku pika ni Watata. Ne ku mu lya.

Awakwa wo ku musi ne ku lemo'ku pembelela. Popele umbi ne ku fumo'lu celo, ati nka mu fwaye; ne ku lemo'ku fwaya. Pa ku fika pakati ke'yamba wa li sangile wuta wu li lele. Ka wona na kacekulu ka lu kwisa. Ati: Wa fuma kulipi, we mwana wanji? Ná ye ne ku lawila ati: Na fuma ku musi. Ati: Mba wawiso ni wani? Ati: Ni WaPika. Tange pika-po, tu wone! Ati: Nsisi uku pika, icisi uku pika ni Watata. Ná ye ne ku mu lya.

Popele Kawinda uko a li ku musi, ne mutima ne ku fuma. Pa kwe wa ati lucelocelo ne ku lapuka, ili a fwaya awakwa wo. Pa ku fika pakati ke'yamba, ku sangana ni ku mata a li lele. A li bwene akacekulu ako ka lu kwisa. Ati: Mitende, we cana canji. Ati: Mba wa fuma kulipi? Na fuma ku musi. Ni we mwana wani? Ati: Ni ne mwana Pika: na ne wo ne mwine ni ne Pika! Ati: Tange pika-po, tu wone! Ne ku wula-po ulusiko. Ka wone akacekulu koti lu lu ku ka lya. Akacekulu ati: Na sasa, mwana wanji! ne ku lwikata ulusiko. Kawili ne ku mwipusya akacekulu ati: We wo, we muntu, ni we nani? Ati: Ni ne Pika: Watata na wo ni WaPika! Tange pika-po, tu wone! Uyo ne ku wulo'ulusiko, ka lu pula mu ntwi ya kacekulu. Popele kacekulu ne ku fwa. Eli a ngá ya, ili a fwaya walaye; ne ku koca.

to find him, and ate honey, and arrived at the same water. And he (the owner) asked the same question, "Whose son are you?" He answered, "I'm Splasher's son." — "Splash away, let's see!" But he said, "I can't. It's my father who can." Then he plunged him into the water.

In the morning Splasher himself arose to find his children; immediately he arrived and stood where his sons had died. Then he heard, "Friend, who are you?" He answered, "I'm Splasher!" He said, "Splash away, let's see!" Then he went right into the pond, splash splash splash. "I'm Splasher!" and all the water dried up, and there were both his children sitting down. Then he said, "Get up, my children, let us go; I have fought for you."

CXLIX. THE STORY OF TRICKSTER.

One was a hunter, another a trainer of dogs; the youngest had no work to do. One day the eldest went out and away. When he got to the veld, he said, "Let me kill some animals." Then he met a gnome with one very long tooth. It asked him, "Where have you come from, my child? What have you come looking for?" — "I have come looking for animals." It said, "Who is your father?" He said, "My father is Mr. Trickster." — "Do a trick then, let's see!" He said, "I can't do tricks; it is my father who can do tricks." Then it ate him.

His brothers at the village waited in vain for him. Then one of them went out in the morning to look for him, and searched in vain. When he reached the midst of the forest, he came upon a bow on the ground. Then he saw the gnome coming. It said, "Where have you come from, my child?" He said, "I've come from the village." It said, "Who is your father?" He said, "Mr. Trickster." — "Do a trick then, let's see!" He said, "I can't do tricks; it is my father who can do tricks." Then it ate him also.

Then the youngest, where he was at the village, was heart-broken. Early the next morning he went out to look for his brothers. When he reached the midst of the forest, he came upon bows on the ground. He saw the gnome coming. It said, "Peace to you, my child." It said, "And where have you come from?" — "I have come from the village." — "Whose son are you?" — "I am the son of Trickster, and I myself am Trickster." It said, "Do a trick then, let's see!" Then he took his tinder-stick. Lo! it seems as though it is eating the gnome. The gnome said, "I'm sorry, my child!" And he caught the tinder-stick. Again the gnome asked him, "Hey, you man, who are you?" He said, "I am Trickster, and my father too is Mr. Trickster." — "Do a trick then, let's see!" He took his tinder-stick, and it pierced the breast of the gnome. Then the gnome died. Thereupon he went to look for a witch-doctor, and burnt it.

CL. ICISIMIKISYO CA KACEKULU.

Ka li fyele aŵana ŵaŵili. Popele, pa kú ya mu mpanya aŵana ŵakwe ŵoiŵilo ne ku mwisalila nyinaŵo, ne ku mu ŵula ati: Te ku fuma mu ŷando'mu! Ná ye ne ku sumina ati: Ne wone! Pa kweŵa ati ŵa fume-po lukoso aŵana ŵakwe, ne ku fika na kambí akacekulu aka pa menda, ati: Mwe ŵame, isula-ko, twambale! Ako akaŵyakwe ne ku kana ati: Koku, aŵana ŵa mbula ati: Te kwisula-ko! Ati: Koku, we mwame, isula-ko! Ne ku sumina ati: Isula-ko, we u li posonde. Ne kwisula-ko, ne kwinjila mu ŷanda, ne ku mwikata ku mupandi. Lomba ka lu ku fuma ili ka kula, ne ku tatika ne kwimba ako akacekulu ati:

*Kwi kwi kwi,
Tu mu twale ku menda
A lila bwa bwa!¹*

Pa kweŵa ati aŵana ŵakwe, uko ŵa li, ŵa li umfwile imitima ya fuma, lomba ŵa lu kwisa uluŵilo; ne ku fika, ka ŵa fika. Wa sangane ŵanyinaŵo ŵa li apepi ukwinjila pa menda. Ná ŵo ne ku fika, ne ku ŵa pokolola; ne ku ŵa bwelesya ati: We twa ŵula ati, Te ku fuma, nindo wa fumina? Ati: Wa ntumpaika. Ne kwinjila na mu ŷanda, ne ŵana ŵakwe.

Pa kweŵa ati bwa co'lucelo, ne ku ŵesala-ko liŵili, ne ku ŵa ŵula ati: Lelo, wi fuma-po! Ná ye ne ku sumina ati: Newone. Pa kweŵa ati ŵa fume-po lukoso, ná ko ne ku fika; ati: We mwame isula-ko. Ati: Nekalanda, mailo wati u ká ndye! Ati: Yo, ukwambala lukoso, twa lu kwambala. Ati: Koku, wati u ká ndye. Ati: Ciweme, lomba isula-ko. Ne kwisula-ko. Ná ye ne kwinjila ne ku fikilo'ku ŵekata. Lomba a lu ku fumya uku twala kwisiŵa; ati:

*Kwi kwi kwi,
Tu mu twale ku menda
A lila bwa bwa!*

Aŵana ŵakwe ŵa li endele ukutali. Na kwisiŵa ne ku fika. Aŵana ŵakwe neli ku fika ŵaŵa. O! ne ku mwinjisyá na pesiŵa apatali. Ne ŵana ŵakwe ne ku fika, ku sangana ŵanyinaŵo kále ŵa twala. Popele lomba ŵa lu ku lila.

CLI. AKASIMI KA MFULUŴENDE NE KELUŶGE.

Iggoma ka li nasyo akacekulu. Popele ya li si umfwile ingome'syo infumu, ne ku laŵila ati: Ka mu yení, mu ka pokésyo ingoma. Popele ne kwima ifita fya mfumu. Ku sangá akene ká ya mu ku lima, ka li koŵekele ku citi. Popele aŵantu aŵo iggoma ne ku koŵola, akene ta

¹ Cf. The Lenge-Lamba version of this song: (Torrend: Bantu Folk-lore, p. 58.)

*Kalungu, kalungu, muntengelesya!
Fuykwe ese a nitwale
Ku menda a lila wawawa!*

CL. THE STORY OF THE GNOME.

She had two children. So when both her children went into the bush, they shut their mother in, and said to her, "Don't go out of this house!" And she agreed saying, "Not I!" Just after her children had gone, there arrived another gnome, a water one, and said, "Friend, open the door, let us have a chat." But the other refused saying, "No, the children told me not to open the door." It said, "No friend, open it." She agreed, saying, "Open it you who are outside." It opened it and entered the house, and caught her by the leg (lit. shin). Then it went out dragging her, and the gnome began to sing:

"Tug, tug, tug,
Let's take her to water
That babbles bwa bwa!"

Then her children where they were felt their hearts sink, and they came with all speed, and got there. They found their mother was almost in the water. They reached her, and dragged her away; and brought her back saying, "We told you not to go out: why did you go out?" She said, "It deceived me." And she went into the house with her children.

When dawn broke, they shut her in again, and said to her, "Today don't go out!" And she consented saying, "Not I!" Just after they had gone it arrived, and said, "Friend, open the door!" She said, "Not I! yesterday you nearly ate me!" It said, "No, we were merely having a chat." She said, "No, you nearly ate me!" Then, "All right, open the door then." And it opened it, and entered, reached her and caught her. Then it dragged her out to take her to the pond, (singing):

"Tug, tug, tug,
Let's take her to water
That babbles bwa bwa!"

Her children had travelled a very great distance. They (the water-gnome and its captive gnome) reach the pond. Her children don't arrive, not they. Ah! it plunges her into the deep pond. Then her children arrive, to find that their mother has already been taken away. Then they begin to cry.

CLI. THE CHORIC STORY OF MFULUWENDE AND
KELUNGE.

A gnome had some drums. Then the chief heard those drums, and said, "Go and get those drums." Then the soldiers of the chief set out. They found that the owner had gone to hoe; he had hung them up in a tree. So those people took down the drums, whilst the owner

ka li-ko. Uku ka li umutima ne ku fuma: popele ne kumfwa ati uko ku musu ingoma syanji wa twala. Popele awantu, pa kwenda-ko panini, ne ku lisya pa mfuluwendende ati: Fuluwendende, fuluwendende! Popele uko ka li na pa ciyiyga ca-kako ica muti mu kwipaya awo awantu. Popele na pa musu wa-kako ne ku fika, ku sang'o muti uswelele. Popele ne kwinjila mu yanda ya-kako, ne menda ne ku tapula ne kwitila pa ciyiyga ca muti. Popele ne ku lapukila uluwilo mu nsila umo umu wa twite ingoma sya-kako. Popele ne ku wa sang'a awo awantu ne ygoma wa li pintile. E pa ku tatika ne lwimbo lwa-kako ati:

*Twaleni imfuluwendende, twaleni imfuluwendende!
Akelunge mu nsile, twaleni imfuluwendende!
Akelunge mu nsile, twaleni imfuluwendende!*

Popele ne ku wula ne mupuyga wa-kako, ne ku kwidunsya pa ciyiyga; ne ku minsa-ko uko wa lu ku ya. Wonse mpyu mpyu awantu. Ne ku syala-ko awo li kuntangile awo li ne ygoma. Popele ne ku cilaka-po pali awa awo tangile uku fwa, ne ku konkelela awo li kuntangile, awo li ne ygoma. Popele ne ku tatika ne lwimbo lopele:

*Twaleni imfuluwendende, twaleni imfuluwendende!
Akelunge na kana, twaleni imfuluwendende!
Akelunge na kana, twaleni imfuluwendende!*

Kawili ne ku minsa-po uwa syele-po umuti. Olo! ne ku syala-po umo uwa li kuntangile. Na pa ygoma sya-kako syowilo ne ku wula. Popele ka lu ku bwelela panuma. Ne ku tatika pali awa awo tangile uku fwa. Ka ku minsa-po umuti, wonse ka wa patamuka uku lu ku ya kwa wo. Ne ku fika na koko ku mfumu.

Kumfwa ati: Ingoma mwa sya? Kumfwa ati: Mwa fwa, Sikulu, te kantu ako uwukali! Kumfwa imfumu ati: Kufilwa lukoso, mwa filwa mwevene! Kawili ulucelo ke tuma na wambi. Ka wa fika pa yanda ya-kako, ne ku si sang'a kopele ku citi uku sikala. Akene ka ya mu ku lima. Popele ne ku si kowola syowilo. Kumfwa awo awo tangile ati: Mwame, wi lisya-po, akene ke ygomfwa. Kumfwa wambi ati: Nga tu lisyepo, tumfwe-po ifi si lila. Popele ne ku pama ati: Fuluwendende, fuluwendende, kelunge!

Popele uko ka li akene ne mutima lemu; lomba ka lu kwisa amalakala, na mu yanda ya-kako umu li umuti, na pa mupuyga wa-kako ne ku patula uyo u kepaya-ko awantu. Popele ka lu ku yowulwilo mu nsila; ne ku wa sang'a, awenji panuma, awapintile ingoma kuntangile. Popele apo ne ku minsa umuti wa-kako uyo. Awo li panuma wonse mpyu mpyu. Popele lomba ne ku pita kuntangile, ne ku tatika ne lwimbo lwa-kako:

*Twaleni imfuluwendende, twaleni imfuluwendende!
Akelunge mu nsile, twaleni imfuluwendende!
Akelunge mu nsile, twaleni imfuluwendende!*

Ka ka minsa umuti. Ne wa li ne ygoma na wo mpyu. Popele ka lu ku bwelesya ingoma sya-kako. Popele ne ku tatika pa wa tangile, ne ku

was not there. But where he was his heart sank, then he knew that at the village they had taken away his drums. Then the people, when they had gone a little way, beat Mfuluwende (one of the drums); it sounded, "Fuluwende, fuluwende!" Then where he (the gnome) was, he caught up his potsherd of medicine for killing people; reached his village, and found the tree empty. Then he entered his house, drew water and poured it on the potsherd of medicine. Next he hastened out and along the path where they had taken his drums. Then he met those people carrying the drums. It was then that he began his song: —

"Take away imfuluwende, take away imfuluwende!
Akelunge I forbid, take away imfuluwende!
Akelunge I forbid, take away imfuluwende!"

Then he took his switch (the tail of a large antelope), rubbed it in the potsherd, and sprinkled where they were going. All the people went down flat. Those remained who were on ahead with the drums. Then he passed over those who were the first to die, and went after those ahead who had the drums; and began the same song: —

"Take away imfuluwende, take away imfuluwende!
Akelunge leave with me, take away imfuluwende!
Akelunge leave with me, take away imfuluwende!"

Again he sprinkled the medicine that remained. Ah! only one who was ahead remained. And he siezed both his drums. Then he went back; and, beginning with those who were the first to die, he sprinkled medicine; all of them got up and went home; and came to the chief.

He said, "So you've left the drums?" They answered, "You're done for, Sir, the little thing is savage!" The chief said, "It is you yourselves that are weaklings!" Again in the morning he sent others. They reached his (the gnome's) house, and found them on the tree where they always are. The owner had gone to hoe. Then they took them both down. Those who went first said, "Don't play lest the owner should hear." But others said, "Let us play, let us hear how they sound." Then they beat, "Fuluwende, fuluwende, kelunge!"

Then where the owner was his heart sank. Then he came with fierceness, entered his house where the medicine was, and took down his switch with which he killed people. Then he went swiftly down the path; and met them, a great number behind, those carrying the drums in front. Then he sprinkled his medicine. Those behind all went down flat. Then he went further ahead and began his song: —

"Take away imfuluwende, take away imfuluwende!
Akelunge leave with me, take away imfuluwende!
Akelunge leave with me, take away imfuluwende!"

He sprinkled the medicine. And those too who had the drums flat down! Then he returned his drums. Then he began at the first, and

minsa umuti wa-kako, ka wa patamuka wonse. Pa ku fika ku mfumu, ati: Na lelo ingoma mwá sya? Ati: Akantu ako wúkali Sikulu!

Ulucelo ne mfumu iine ne kwima ne wantu wa-iyó awenji. Ka wa sangga si li ku muti kopele uko. Kumfwe'mfumu ati: Kowoleni ingoma tu lu kú ya. Cine ne ygoma ne ku kowola. Lomba wa lu kú ya. Kumfwe'mfumu ati: Lisyani-po, tumfwe ifi si lila! Cine ne ku lisyá-ko, ati: Fuluwende, fuluwende, kelunge, kelunge! Uko ka li ne mutima kulu. Ati: Na lelo ingoma syanji wa twala kale! Ne ku lapukila-ko lukoso uko uku wa lu kú ya. Ne muti wa-kako ne ku minsa-po. Wonse mpyu mpyu. Ne ygoma sya-kako ka ka bwesya-ko. Kawili ili ka wa kusulula, ne ku patamuka wonse. Popete imfumu ne ku bwela minwe lukoso.

Ulucelo imfumu ati: Sidya ygoma isya ku lila fidya e-si ka tu kanya. Popete nga tú ye tweyko'twa mikowa. Cine ne kwima tweyko'twa mikowa, ne ku sangga si li ku citi. Lomba na mu nsila wa lu kú ya. Uko ka li ne mutima kulu. Lomba ka lu kwisa na pa muti wa-kako; ne ku wa sangga wa lu kú ya tweyka tunini tunini. Ka ka minsa-ko umuti, neli umo ú fwa-po. Kawili ka ka sensela-ko uluwilo ili ka minsa-ko. Kawili neli umo ú fwa-po. Kawili ka ka sensela uluwilo; kawili ka ka minsa-ko. Neli umo ú fwa-po umuntu. Popete utwánice uto ne ku fika na ku musi ne ygoma. Popete ná ko ne ku fika ku mukalo wa menda. Popete ne kú ya umuntu ati: Sikulu akene ka ygoma ka kakatila ku mukalo uko. Popete imfumu ati: Mba nka pele lukoso amawoni, tule koti kula! Cine ne ku ka twalila amawoni. Ako lomba ka lu ku bwelela ku musi wa-kako ne mawoni ayo.

CLII. ULUSIMI LWAKWE KALUYENDE.

Kaluyende wa li ne ygoma. Umwana wa li fyele umo umwanakasi. Popete umwine wa lile mu ku lima, umwana wakwe ne ku sayla. Kumfwa ati: We mwana wanji, syala ili wipike'nyangu! Wanyina wa lile mu ku lima. Popete ne kwisa ifita fya mfumu mu kwikata uyo mwana wakwe mu kupwe'mfumu; na pa mola wakwe ne ku pintila pamo ne mwana wakwe. Pa kwewa ati ka bwela akene akacekulu ka sang'o mwana wakwe wa twala ne mola. Popete ne ku yo'luwilo mu nsila umo wa twite umwana wakwe ati:

*Kaluyende, Kaluyende, we Kaluyende,
Wa ntwalila mola wanji, we Kaluyende,
Nemwine wa ku lala, we Kaluyende.
Mwe mu li pansi weleni, we Kaluyende,
Ne mata onse weleni, we Kaluyende.
Ne nguo syonse, we Kaluyende.*

Kumfwa icine ati: We Kaluyende!

Popete apo fyonse ne ku lu ku wela, ne kwimba koti wantu, ne ku lu ku cinda. Popete wonse wa lu ku kanja lukoso. Popete na pa mola

sprinkled his medicine, they all got up. When they reached the chief, he said, "And today also have you left the drums?" They said, "That little thing is savage, Sir!"

In the morning the chief himself set out with a great number of his people. They found them on the same tree. The chief said, "Take down the drums, let's be off!" Then indeed they took down the drums. Then off they go. The chief said, "Beat them, let's hear how they sound." So they beat, "Fuluwende, fuluwende, kelunge, kelunge!" Where he (the gnome) was, his heart sank. He said, "And today they have already taken off my drums!" And he rushed out to where they were going; and sprinkled his medicine. All of them fell down. Then he brought back his drums. Again when he had flicked them, they all got up. Then the chief went back empty-handed.

In the morning the chief said, "The playing of those drums like that is what forbids us. So let only youngsters (lit. those with navel-strings) go." And so only little youngsters set out, and found them on the tree. Then off they go along the road. Where he (the gnome) was his heart sank. He comes to his medicine; and finds them going off, only little ones. He sprinkled the medicine, none die. Again he rushed along sprinkling. Again none die. Yet again does he rush along, and sprinkle. Yet again not one dies. Then the youngsters arrived at the village with the drums. And he (the gnome) arrives at the well. Then went a certain man, and said, "Sir, the owner of the drums is doggedly stopping at the well over there." Then the chief said, "Let us give him value, as though we were buying them." Then indeed did they take him goods. And he went back to his village with those goods.

CLII. THE CHORIC STORY OF KALUYENDE.

Kaluyende had a drum. She had one child — a daughter. She herself went to hoe; her child remained. She said, "My child, stop and cook the beans!" The mother went to hoe. Then came the soldiers of the chief, and seized her child that she might marry the chief, and carried off her drum together with her child. When the gnome herself returned, she found that they had taken away her child and her drum. Then she sped along the road down which they had taken her child, (singing): —

"Kaluyende, Kaluyende, oh Kaluyende,
They've taken away my drum, oh Kaluyende,
I'm the one they've left, oh Kaluyende.
You who are down shout out, oh Kaluyende,
And all you weapons shout out, oh Kaluyende,
And all the calico, oh Kaluyende."

Then the (drum) itself said, "Oh Kaluyende!"

Thereupon everything shouted, and sang like people, and danced. Then all the people began to jig. Then she took away her drum, and

wa-kako ne ku pokolola, ne mwana ne ku bwelesya; popele ne kú ya minwe lukoso aĩantu ku mfumu. Kumfwa imfumu ati: Mbo'mwanakasi mwa ile ku poka kulipi ne ngoma? Kumfwa ati: Uĩune ifyo ifintu ku lila, Sikulu; tu lu kwililwa ku cinda, popele akacekulu ne ku pokolola akana ka-kako.

Popele wa lu kú ya liwili ulucelo ati tu kekate lelo, wambi wa lu ku tangisyo'mwana. Pa ku ka sangga lukoso ati ntuntuke, na mu minwe ako akacekulu; popele wa lu ku twala ili wa kula umwana wa-kako, ne mola wakwe ne ku wula. Lomba wa lu kú yo'luwĩlo ku mfumu. Ná ko ne ku syala ati: Nga wa twale, wa mpikila!

Popele uko ukwa ile umwana ne ku fika ne kwikala pa ku sanggo'mulando ukulu, ati:

Uno mulando ngwaĩduke syani?
Ku tangala twa lekana.
Mpeni-po umusya, ntwalile mama!
Ku tangala twa lekana e. . . . !

Popele apo wa li mu pele umusya. Ati: Bwelesya wamama uko twa fuma! Kaiwili kuntangile ka wa sangga umbi umulando ucilingene. Kaiwili ne ku tatiko'kwimba jyopelé fyo ati:

Uno mulando ngwaĩduke syani?
Ku tangala twa lekana.
Mpeni-po kalume, ntwalile mama!
Ku tangala twa lekana e. . . . !

Cine ka wa wula kalume, ka wa mú pa. Ati: Bwelesyeni wamama uko na fuma! Kaiwili ati ende-ko ku sangga ni ku nika. Ati:

Ino inika ngwaĩduke syani?
Ku tangala twa lekana.
Mpeni-po umusya, ntwalile mama!
Ku tangala twa lekana e. . . . !

Ka wa wula na umbi umusya, ka wa mu pela. Ati: Bwelesya wamama! Ka wema, lomba wa lu kú ya. Ati wende-ko, ku sangga kanyina ka wika-po umusyu wũkulu. Kaiwili ne kwikala umwana ne kwimba ati:

Uyu musyu ngwaĩduke syani?
Ku tangala twa lekana.
Mpeni-po insofu, ntwalile mama!
Ku tangala twa lekana e. . . . !

Cine ne ku mu pela insofu, ne ku tuma. Popele ne ku fika ku musu wa mfumu. Fyopelé fyo ya upo'mukasi wa-iyó.

CLIII. ICISIMIKISYO ICA MUNTU UWA LI NE MBWA.

Kambi kasuwa a li fumine ne mbwa syakwe ili enenda, ne kwikasya mapulu, ne ku bwelesya ku musu, ne kú lya. Kaiwili ulucelo ne ku bwelela-mo, kaiwili ne ku sangana mapulu, ne ku palangana lukoso ama-

brought back her child. Then the people went empty-handed to the chief. The chief said, "Where is the woman you went to fetch, and the drum?" They said, "Those things play so beautifully, Sir, that we were delayed dancing; then the gnome took away her child!"

Then in the morning off they went again, determined this time to catch the (mother), others to go on ahead with the daughter. When they saw her coming out of the house, they seized the gnome; then they dragged off her child, and took her drum as well. Then they hastened to the chief. But the (gnome) remained, saying, "Let them take her, they've overcome me!"

Then where the child was, she came to a log, sat down and sang: —

"How shall I cross this log?
For pride's sake we have parted.
Give me a slave-girl, take her to mother!
For pride's sake we have parted e...!"

Then they gave her a slave-girl. She said, "Take her back to my mother from whom we have come!" Again further on they came upon another log lying across the path. Again she began to sing the same: —

"How shall I cross this log?
For pride's sake we have parted.
Give me a slave-man, take him to mother!
For pride's sake we have parted e...!"

Then indeed did they take a male slave and give her. She said, "Take him back to my mother from whom I have come." When they had gone on they came to a river. She sang: —

"How shall I cross this stream?
For pride's sake we have parted.
Give me a slave-girl, take her to mother!
For pride's sake we have parted e...!"

They took another slave-girl, and gave her. She said, "Take her back to my mother!" They got up and on they went. When they had gone a little, they found that the gnome-mother had put a huge root in the way. Again the child sat down and sang: —

"How shall I cross this root?
For pride's sake we have parted.
Give me a tusk, and take it to mother!
For pride's sake we have parted e...!"

Then indeed they gave her an elephant tusk, and sent it. Then they arrived at the chief's village. In this way did he marry his wife.

CLIII. THE STORY OF THE MAN WHO HAD SOME DOGS.

One day he went out with his dogs hunting, and caught some mungooses, and brought them back to the village, and ate them. Again in the morning he went back, and again came upon some

pulu. U yo mwine wa mbwa ne ku laŵila ati: Mba lelo nindo yá ŵa-po? Insiku syonse ndekasya bwino amapulu, sombi lelo ni cimbi ici cá ŵa-po. Pa kweŵa ati ende-ko impindi inini, kusangana likanga li li pa culu, ne ku sungwila-po ne mbwa syakwe. Ka fi tentemwino'luŵilo, ka fyaŵuka kanika, ka fyaŵuka na kambi akanika. Umwine wa mbwa ne ku tatika ati: Ili ikanga ukwima lyeli! Pa kweŵa ati fi ŵutuke-ko impindi inini, kusangana ni ku ŵanda. Ikanga ne kwinjilo'luŵilo mu ŵando'mo; ná ye ne ku fika ne kwimakane'celele ne ŵuta bwakwe. Kuŵona ni ku kacekulu ka lapuka. Ati: To tu fumisye ikanga mu ŵanda? Lomba a lu ku tutuma lukoso, ná ye ne kwikala. Pa kweŵa ati a ikale'mpindi ice, ati: Injila mopele muno! Ná ye wa li injile. Ati: Pano u li mulume wanji. Popele ka lu ku mu lame'mpindi yonse.

Pa kweŵa ati kambi kasuŵa, kakalulu ne ku fika, ati: Mba weŵo u li londelé ndo kuno ku kacekulu? Kumfwo'muntu wa asuka ati: Likanga lya ndetelesye; nati njipaye ikanga, ikanga ne ku puluka, ne kwisa kwinjila mu ŵando'mo, eli ni ŵga ŵona kacekulu aka ne ku njikata. Kumfwa kakalulu ati: Kani ŵku pulusye, u ka mpelé ndo? Kumfwa ati: We mwame, ŵka ku pele'ŵkasi yanji. Kumfwa ati: Kani mailo u komfwe'ŵgoma i lu kwisa ili i lila ne ŵgwele; kani ka ka kwipusye akacekulu ati: Mbe'yo ŵgwele yándo ne ŵgoma? u kasuke ati: Wantu ŵa lu kwisa ili ŵepayo'tucekulu utu li mu mayamba tweŵka.

Popele cine kakalulu ka li imine, ne ku bwelela ku musu. Pa kweŵa ati ka fika ku musu, ne ku longanyo'tuŵyakwe utululu, ati: Mailo twendeni, tu ka pulusye umuŵyesu. Ulucelo twa li ŵulile ŵngoma ya-tuto, lomba tu lu kú ya. Pa kweŵa ati twa palamina ku mbali ya kacekulu, twa li lisisye-po tonse ne ŵgwele. Pa kweŵa ati uko ukwa li akacekulu, ka li fumine uluŵilo kwibwe, ne kwiso'luŵilo ku mulume wa-kako. Pa kweŵa ati ka fika ku mulume wa-kako, ne ku laŵila ati: Mba nindo mwa tina? Ati: Na umfwa-po ifintu kani findo? Kaŵili tukalulu twa li pamawile-po ne ŵgwele. Kumfwa ati: To umfwele, te ceco? Umulume ne kwasuka ati: E, wántu, ŵa lu kwisa ili ŵa fwayo'tucekulu utu li tweŵka mu mayamba!

Popele akacekulu, pa kumfwe'fyo, ka li mwipwisye ati: Mbo'tu tucekulu ŵa tu cite syani? Kumfwa ati: Wá lu kwisa ili ŵa twipaya. Ati: Wántu aŵa mu musu aŵo? Ati: Fimbi lukoso ifi ta ŵa li wántu, fi li ne mafumo a myele. Uko kwesu uko na lu kwikala, ŵa li silile utucekulu! Ili ka umfwele fyo akacekulu ako, ka li laŵile ati: Mba neŵo ifyo ncite syani? Umulume ati: Ko ŵutuka lukoso, ú ye, u ka fisame kwicenggo! Popele cine ka li ŵundumukile uluŵilo, lomba ka lu kú ya. Ná ye uko wa syele wa li ŵundumukile uluŵilo ne mbwa syakwe uku lu kú ya ku musu. Pa kweŵa ati icingulo na kakalulu ne kwisa, ati: Pano, we mwame, mpele inkasi yoŵe, pakuti twa ku lwila! Ná ye cine a li imisye inkasi yakwe, ne ku ka pela.

mungooses, and all the mungooses scattered. And the owner of the dogs said, "Whatever has happened today? Every day I catch some mungooses quite well, but something different has happened today." When he had gone on for a little while, he came across a guinea-fowl upon an ant-hill, and set his dogs upon it. They raced off, and crossed a stream, and crossed yet another stream. The owner of the dogs began to say, "This guinea-fowl won't rise." When they had run for a short time, they came to a house. The guinea-fowl quickly entered that house; and the man too arrived, and stood speechless with his bow. When, lo! a gnome rushed out. She said, "Won't you turn the guinea-fowl out of the house for us?" And he just quaked, and he sat down. When he had sat for a little while, she said, "Come right in here!" And he entered. She said, "Now you are my husband." And she guarded him all the time.

Then one day a little hare arrived, and said, "What did you come after here to the gnome?" And the man answered, "It was a guinea-fowl that brought me; I was about to kill the guinea-fowl, when the guinea-fowl escaped, and came and entered this house, and then I saw this gnome, and she caught me." Then the little hare said, "If I save you, what will you give me?" He said, "Friend, I will give you my sister." And he said, "If tomorrow you hear drums sounding and shouting; and if the gnome asks you what noise and shouting that is, you shall reply, 'Tis people coming killing gnomes that are alone in the bush.'"

Then indeed the little hare arose, and returned to the village. When he had reached the village, he gathered together all his little hare mates, and said, "Tomorrow, let us go, and save our companion." In the morning they took their drums, and off they went. When they had come near to the gnome, they all beat the drums, and shouted. Then where the gnome was, she rushed out from under the stone, and hastened to her husband. When she had reached her husband, he said, "What are you afraid of?" She said, "I have heard something, what is it?" And again the little hares hammered upon their drums, and shouted. She said, "Don't you hear it, isn't that it?" Her husband replied, "Yes, they are people, they are coming looking for gnomes that are alone in the bush!"

Then the gnome, on hearing that, asked him, "And what do they do to these gnomes?" He said, "They are coming killing them." She said, "Are these people that live in the village?" He said, "They are something different from people, they have huge spears. At home where I used to live, they finished off the gnomes!" When that gnome heard that, she said, "What am I to do then?" Her husband said, "You just run, and go and hide in a cave!" Then, sure enough, she ran off with speed, and away she went. And he too, where he remained, ran speedily with his dogs, and went to the village. When it was evening, the little hare came and said, "Now, friend, give me your sister, because we have fought for you." And, sure enough, he took his sister, and gave her to him.

CLIV. ICISIMIKISYO ICA WAKALULU NE WĀNTUNSI.

Awāntunsi wā li temene amatawā aenji. Kumfwa Wākalulu ati: Mba matawā aya ngá lye-po syani? Ne kú ya mu mpanga, ne ku pepela icipasi; popele ne ku lu kú lya, ipula ne ku lama. Kambi kasuwa te-po pa kwikala uku lu ku wumbe'pula. Olo, wumbe wumbe wumbe icakuti uwukulu, ica kwesya koti ni nama; ne molu ne ku wika-ko ne maŵoko. Kawili ne kwansika na cimbi koti katemo. Ne ku ci twala ku wāntu, ne ku ci teka mu mulyango; lomba ci li sumbwile akatemo.

Pa ku wuko'lucelo, kumfwa ati: Mwe wakasi isuleni-ko! Popele pa kwisula-ko umwanakasi, a li sangile icintu ico ci li sumbwile akatemo; popele a li bwelele uluwilo mu ŋanda umwanakasi. Umulume wakwe ne ku mwipusya ati: Wa tine'ndo? Kumfwa ati: Icintu posonde! Ná ye umulume, pa ku lingamina-ko, a li sangile ci li sumbwile akatemo. Ná ye ne kwinjila uluwilo.

Kumfwa umulume ati: Ici cintu lelo ci lu ku twipaya! We mukasi wanji, u taye u fume; ŋku tume neŵo ati kamine wacandwe! Popele ne ku mu laya ati: Palya weŵo u bwele!

Popele á ya; fyopelé fyo ne ku syala umulume ne wana. Kumfwa ati: Mwe wana, na mweŵo konkeni wanyinenwe uko wá ya! Popele ne ku syala-mo weŋko'mulume. Ná wo walume ne ku lawila kwipula ati: Ŋga wā tele, Sikulu, mpite! Popele ne ku syala ceŋke'cipula; aŵene wá ya.

Pa kweŵa ati wūsiku, ne kwiso'mwine Kalulu, ili a wemba; popele ne ku sanga ta wā-mo mu ŋanda. Popele ne ku bwelela mu ku poka wakasi ne wana. Popele eli wā ŋgesa; lomba amatawā ayo Kalulu ne kwalula àkwe.

CLV. ULUSIMI LWAKWE LUŴE.

Wā li wawili ne ŋkasi yakwe. Popele uyo Luŵe ne ku lu kwipaye'nama syonse, ipaye ipaye ipaye, inama isikulu, ne ku lu ku cisya-ko ne nsimbilili, ne ku lu ku mu wula umukwaŵo ati: We ŋkasi yanji, te ku lu kú lye'nsimbilili, kó lye'nama isikulu! Ulucelo indume yakwe ne kú ya ili enenda mu kwipaya simbi inama; ne ku bwela, a sanga iykasi yakwe ta i lile-ko. Kambi kasuwa ne kú ya mu mpanga ili enenda, popele iykasi yakwe uko uku ya syele, umutima ne ku fuma pa ku wona ifinani ukunona, ne ku wula-po kamo, ne ku pandula-po, ne ku posa mu kanwa ukú lya. Popele isyo isya ku syala pa lutala isyumine, ne ku sakamuka, ne kwaluka silawī. Popele ne ku nina ku

CLIV. THE STORY OF MR. LITTLE-HARE AND THE PEOPLE.

Some people cut down timber for much maize. Thereupon Mr. Little-Hare said, "How am I to eat of this maize?" And he went into the bush, and collected Chipashi honey; and began to eat, and put aside the wax. And then one day he sat down, and began to mould the wax. Ah! mould, mould a huge thing, as big as an animal; and put on legs and arms. And he arranged another like an axe. And he took it to the people, and set it in the doorway; and it threatened with the axe.

On waking in the morning, the (man) said, "Wife, open the door!" Then, when the woman opened it, she came upon that thing threatening with the axe; and the woman returned into the house with speed. Her husband asked her, "What do you fear?" She said, "Something outside!" And the husband, on peering out, found it threatening with the axe. And he too came in with speed.

Then the husband said, "This thing is going to kill us today! Wife, you go out first; let me send you to scare away the parrots!" And he instructed her, "When you are there, come back!"

And she went; and so there remained the husband and the children. He said, "Children, you follow your mother where she has gone!" Then only the husband remained in there. And the husband said to the wax (image), "Please move aside, Sir, that I may pass!" Then only the wax (image) remained; the owner had gone.

When it was night, Little-Hare himself came stalking; and found that there was no one in the house. Then he went back to fetch his wife and children. And then they came; and that maize Little-Hare transformed into his own property.

CLV. THE CHORIC STORY OF LUWE.

They were two together (brother) and sister. And that Luwe used to kill animals of all kinds, kill, kill, kill, great animals, and in addition Shimbiriries,¹ and he used to tell his relative, "Sister, don't you eat Shimbiriries, you eat big animals!" In the morning her brother went out hunting to kill some animals; and came back, and found that his sister had not eaten of them. But one day he went into the bush hunting, and then his sister, where she remained, lost her head when she saw how fat the meat was, and took one little one and cut it, and put it into her mouth to eat. Then those dried ones that remained on the stand, bustled round, and came to life. Thereupon that woman who remained hastily climbed a tree, in

¹ *Insimbilili* is the name of the wild-orange, but here is used of some fabled little creatures with miraculous powers. Natives do not know what is indicated, but believe that some little animal like a mungoose is meant.

muti uluũilo uku tine'syo inama ati si ká ndya, uyo mwanakasi uwa syele-po. Ne ku tine'nsimbilili. E pa ku lu kwimbo'yo mwanakasi ati:

*Luũe indume yanji, insimbilili sya isa!
Luũe indume yanji, insimbilili sya isa!
Na kama-ko akakanda, insimbilili sya isa!
Ne ku ká lya ne ka lile, insimbilili sya isa e...!*

Popele insimbilili isyo lomba si lu ku temo'muti uyo:

Po po po lelo nda ku tema!¹ Po po po lelo nda ku tema!

Ná ye ne ku lu kwimba ku muti mu ku lu kwite'ndume ati:

*Luũe indume yanji, insimbilili sya isa!
Luũe indume yanji, insimbilili sya isa!
Na kama-ko akakanda, insimbilili sya isa!
Ne ku ká lya ne ka lile, insimbilili sya isa e...!*

Ukwa li indume umutima ne ku fuma. Olo, popele indume lomba i lu kwiso'luũilo ati iykasi yanji uá lya akale. Popele ne ku fika ne ku sanga twa ikatililo'muti, lomba tu lu ku tema. Popele ná ye pupulu ne musamu mu minwe uwa toto utuntu; ne ku minsá pa lutala; popele tonse ne kú fwa. Popele ne ku lu ku laũisye'nykasi ati: Ifinani fi la fula, te ku lu kú lya uwa ku tinamina utu tunini! Popele ne ku lala.

Kaũili ulucelo Luũe ne ku fuma ukú ya mu mpanya mu ku fwaye' nama. Kaũili ako kasuũa ta lile-po uto utunama, ka tina ati twi nya njipaya. Popele ne ku bwela lukoso, ne ku lalé'ndume. Ulucelocelo ne ku lapuka ukú ya mu mpanya koti fyopelé fyo ifi a cite'nsiku. Ukwa syele ati: Ala! na lelo ndu kú lya-po, a kwisa, a ndwile-ko umukwasu. Popele ne ku pandule'cinani, ne ku wika mu kanwa. Kaũili ka tu sakamuka tũlaũi utufwile. Kaũili ne ku nina ku muti wopele. Lombo'to tu lu ku tema koti kale, ati:

Po po po lelo nda ku tema! Po po po lelo nda ku tema!

E pa ku lu kwimba ati:

*Luũe indume yanji, insimbilili sya isa!
Luũe indume yanji, insimbilili sya isa!
Na kama-ko akakanda, insimbilili sya isa!
Ne ku ká lya ne ka lile, insimbilili sya isa e...!*

Ukwa li indume yakwe, umutima ne ku fuma ati: Iykasi na lelo yá lya-ko. Lomba a lu kwiso'luũilo ati nyka lwile iykasi. Popele ne ku fika ne muti, ne ku kusa pa lutala, ne ku tu wuka ifi tu wuke'nsiku. Ne nykasi yakwe ne ku selukila pansí. Popele ne ku wũla ne finani a mu teũele, ne ku mú pa, lomba a lu kú lya.

Kaũili ulucelo ne ku celela Luũe mu mpanya. Uko ukwa syele iykasi yakwe, ne ku pandule'cinani, ne kú lya. Kaũili ne ku saka-

¹ This is a Lenge tense for Lamba *ndu ku ku tema*.

fear lest those animals should eat her. And she was frightened of the Shimbiriries. And then it was that that woman sang: —

“Luwe my brother, the Shimbiriries have come!
Luwe my brother, the Shimbiriries have come!
I have sucked a piece of skin, the Shimbiriries have come!
And eating it has eaten me, the Shimbiriries have come e . . . !”

Then those Shimbiriries began to cut down that tree: —

“Chop chop chop today I cut you down!
Chop chop chop today I cut you down!”

And she sang from the tree to call her brother:

“Luwe my brother, the Shimbiriries have come!
Luwe my brother, the Shimbiriries have come!
I have sucked a piece of skin, the Shimbiriries have come!
And eating it has eaten me, the Shimbiriries have come e . . . !”

Where her brother was his heart fell. Ah! and so her brother came with speed believing that they had already eaten his sister. And he arrived and found that they had caught tight the tree, and were felling it. And he dashed in with the medicine for those little things in his hand; and sprinkled it on the stand; and they all died. And then he scolded his sister, saying, “There is plenty of meat, don’t greedily eat these little things!” And then he slept.

Again the next morning Luwe went out, and went into the bush to look for animals. And that day she did not eat of those little animals, she feared lest they should kill her. And her brother just came back, and slept. Very early in the morning, he emerged, and went into the bush, as he was accustomed to do. Where she remained she said, “Ach! today too I am going to eat of them, my relative will come, let him fight for me.” And so she cut some meat, and put it in her mouth. Again the little dead things bustled about alive. Again she climbed that same tree. Then those little things began to cut it down as before, saying: —

“Chop chop chop today I cut you down!
Chop chop chop today I cut you down!”

And then she sang: —

“Luwe my brother, the Shimbiriries have come!
Luwe my brother, the Shimbiriries have come!
I have sucked a piece of skin, the Shimbiriries have come!
And eating it has eaten me, the Shimbiriries have come e . . . !”

Where her brother was, his heart fell, and he said, “My sister has eaten of them today too.” So he came with speed to fight for his sister. And he arrived with medicine, and sprinkled it on the stand, and exorcised them as he always did. And his sister climbed down. And took the meat she had cut for him, and gave it to him, and he ate.

Again in the morning Luwe went early into the bush. There, where his sister remained, she cut a piece of meat and ate it. Again

muko'tunama uto. Kaŵili ne ku nina liŵili ku muti, lomba a lu kwimba fyopelé fyo, ati:

*Luŵe indume yanji, insimbilili sya isa!
Luŵe indume yanji, insimbilili sya isa!
Na kama-ko akakanda, insimbilili sya isa!
Ne kú lya-ko ne ka lile, insimbilili sya isa e...!*

Kaŵili ne kwisa ne muti mu minwe, ne ku kusa pa lutala. Ulucelo ne ku celela mu mpanga. Umwanakasi uko ukwa syele ne ku pandula, ne kú lya; kaŵili ne ku sakamuka ne nsimbilili. Sombi Luŵe akasuŵa ako a lile ukutali; popele umuti ne ku nyeygetela. Ukwimba umwanakasi, sombi Luŵe ukwisa i; popele umuti ne kú wa pansi. Ne tunama uto ne ku saŵala umwanakasi uyo, pakuti pa ku ŵula uwa ku mu lwila. Fyopelé fyo ná ye ne kú fwa. Koti ati a fike Luŵe kusanga ati iykasi twá lya akale. Lomba a lu ku lila ati: Iykasi yanji wá lya.

CLVI. AKASIMI KA WĀLUNDA NA WĀŃKONDE.

Wā lu ku lwila ŵŵuluŵa. Popele ŵa lu kú ya ati: Tu ká lye-po utuntiŵuntiŵu. Popele ne ku tuluko'ŵuluŵa uyo Lunda. Kumfwo'mukulu ŵantu ati: Uŵuluŵa bwanji neŵo. Popele kumfwa umwánice ŵantu ati: Mu mpoke ŵŵuluŵa, ne mwine na neŵo na ŵu ŵona? Popele ati: Kani lomba kani bwenu, ka mwimba mweŵo, tu lu kú ya! Popele aŵakulu ŵantu ne ku tatika ati:

*Sansa ŵuluŵa, sansa ŵuluŵa!
Twati tu ká lye utuntiŵuntiŵu, sansa ŵuluŵa!
Na Wālanda aŵana ŵa mfumu, sansa ŵuluŵa!
We ŵuluŵa bwanji tuyguluka, sansa ŵuluŵa!
Tu kenjile kwesu, ni kwilole, sansa ŵuluŵa e...!*

Popele ka ci kano'kwime'co. Popele aŵa tangile ati: Imbeni, mwe ŵene-fintu! Popele ne mwánice ŵantu ne ku tatika ukwimba ati:

*Sansa ŵuluŵa, sansa ŵuluŵa!
Twati tu ká lye utuntiŵuntiŵu, sansa ŵuluŵa!
Na Wānkonde aŵana ŵa mfumu, sansa ŵuluŵa!
We ŵuluŵa bwanji tuyguluka, sansa ŵuluŵa!
Tu kenjile kwesu, ni kwilole, sansa ŵuluŵa e...!*

Lomba a ŵona fya tuyguluka, fi lu kú ya. Ka fima ka fi lì sisa pansi uku lu kú lwa. Popele apo ka fi lekana ná fyo ifintu ka fi kano'kwe-nda. Kumfwo'mwánice ŵantu ati: Mwinjipaya lukoso, kani fyenu imbeni fi lu kwima! Ne ku tatika aŵakulu ŵantu ati:

*Sansa ŵuluŵa, sansa ŵuluŵa!
Twati tu ká lye utuntiŵuntiŵu, sansa ŵuluŵa!
Na Wālanda aŵana ŵa mfumu, sansa ŵuluŵa!
We ŵuluŵa bwanji tuyguluka, sansa ŵuluŵa!
Tu kenjile mwesu, ni mwilole, sansa ŵuluŵa e...!*

those little animals bustled round. And again she climbed the tree, and began to sing in the same way: —

“Luwe my brother, the Shimbiriries have come!
Luwe my brother, the Shimbiriries have come!
I have sucked a piece of skin, the Shimbiriries have come!
And eating it has eaten me, the Shimbiriries have come e . . . !”

Again he came with medicine in his hand, and sprinkled it on the stand. In the morning he went early into the bush. The woman, where she remained, cut (a piece) and ate it; and again the Shimbiriries bustled about. But that day Luwe went very far; and the tree began to quiver. The woman sang, but Luwe didn't come; and then the tree fell. And those little animals tore that woman to pieces, because there was no one to fight for her. And in that way she died. Just when Luwe arrived, he found that they had already eaten his sister. And he began to cry saying, “My sister they have eaten!”

CLVI. THE CHORIC STORY OF LUNDA AND NKONDE.

They were fighting over the fairy-birds. And they went saying, “Let us go and eat some berries.” And then Lunda spied the fairy-birds. But the elder brother said, “The fairy-birds are mine.” But the younger brother said, “Would you take the fairy-birds away from me, when 'tis I myself who found them?” Then he added, “If they are yours, then, you sing, and let us go!” Then the elder brother began: —

“Sprinkle fairy-birds, sprinkle fairy-birds!
We were about to eat berries, sprinkle fairy-birds!
With Lunda, the child of a chief, sprinkle fairy-birds!
My fairy-birds come out, sprinkle fairy-birds!
Let us go in home, in the palace, sprinkle fairy-birds e . . . !”

But that thing refused to rise. Then he who went first said, “Sing, you owner of the things!” Thereupon the younger brother began to sing: —

“Sprinkle fairy-birds, sprinkle fairy-birds!
We were about to eat berries, sprinkle fairy-birds!
With Nkonde the child of a chief, sprinkle fairy-birds!
My fairy-birds come out, sprinkle fairy-birds!
Let us go in home, in the palace, sprinkle fairy-birds e . . . !”

And then behold, they came out, and off they went. And the (boys too) got up and threw themselves down fighting. Thereupon those things parted from them, and refused to journey. And the younger said, “Don't kill me for nothing, if they are yours, sing that they may get up.” And the elder began: —

“Sprinkle fairy-birds, sprinkle fairy-birds!
We were about to eat berries, sprinkle fairy-birds!
With Lunda the child of a chief, sprinkle fairy-birds!
My fairy-birds come out, sprinkle fairy-birds!
Let us go in home, in the palace, sprinkle fairy-birds e . . . !”

Ka fi kano'kwima. Popele kumfwa ati: Ko imba we mwine wa fintu, tu lu kú ya. Lomba ka lu kwimba akánice wantu akene ati:

*Sansa wuluwa, sansa wuluwa!
Twati tu ká lye utuntiwuntiwu, sansa wuluwa!
Na Waykonde awana wa mfumu, sansa wuluwa!
We wuluwa bwanji tunguluka, sansa wuluwa!
Tu kenjile mwesu, ni mwilole, sansa wuluwa e...!*

Popele ka fi tunguluka, lomba fi lu kú ya ku musi. Pa ku wona fidya awakulu wantu ne musowa. Popele wa lu kú ya ili wa talalele, ná fyo fi lu kú ya. Na ku musi kwaíwo ne ku fika. Kumfwa Waykonde ati: ifi fintu fyànji, a nyongomona lukoso Lunda. Popele kumfwo'mwánice wantu ati: Kani fyènu nga fi fikile penu pa luwansa! Popele kumfwa wisiwo ati: Tanga wewo Nkonde. Popele ne ku tatika-ko Waykonde ati:

*Sansa wuluwa, sansa wuluwa!
Twati tu ká lye utuntiwuntiwu, sansa wuluwa!
Na Walunda awana wa mfumu, sansa wuluwa!
We wuluwa bwanji tunguluka, sansa wuluwa!
Tu kenjile mwesu, ni mwilole, sansa wuluwa e...!*

Wawisiwo ati: Tanga imba wewo Lunda ati fi fike ku luwansa kwenu. Kumfwa Walunda ati:

*Sansa wuluwa, sansa wuluwa!
Twati tu ká lye utuntiwuntiwu, sansa wuluwa!
Na Waykonde umwana wa mfumu, sansa wuluwa!
We wuluwa bwanji tunguluka, sansa wuluwa!
Tu kenjile mwesu, ni mwilole, sansa wuluwa e...!*

Popele kuwona ati fwaykasa pa luwansa apa ikele. Popele kumfwa wawisi ati: Yo, te ku pokolola lukoso ifintu fya mwánice wenu!

CLVII. ICISIMIKISYO ICA NSAŊGE NE SAŊI.

Peŋka insange ka i fika, ka i lu kú lye'fisepo pa mutano uwa kontamine pesiwa. Mbatitulya utuwalakasya utu lu ku ponaila pa menda, e pa ku fike'cisawi. Lomba ci lu kú lya. Kumfwa ati: We mwame, mponesye-po na kambu akasepo ka wama. Peŋká po eli i nga ci ponya. Ka ci fikila mu kanwa ke'sawi. Peŋka lomba isawi ka li cincimuko'lu-wilo. Ka wa fika na kuli wamwinsyo waíwo; kumfwa ati: Mwinsyo, uyo muntu a lu kú lye'fisepo uwune! Kumfwa ati: Uyo muwyoíwe u lu kú lye'fisepo, u ka mweíwe ati wamwinsyo wa lu ku ku fwaya. Peŋka cine Wacisawi ka wa fika apo peŋka apa wa lu kwikala, ati:

*Nsange, Nsange, Nsange, tangé sa!
ŋku wule-po ifyo ifi wa mbula Wamwinsyo.*

And they refused to rise. Then he said, "Sing, you owner of the things, and let us go." Then the younger brother himself sang: —

"Sprinkle fairy-birds, sprinkle fairy-birds!
We were about to eat berries, sprinkle fairy-birds!
With Nkonde the child of a chief, sprinkle fairy-birds!
My fairy-birds come out, sprinkle fairy-birds!
Let us go in home, in the palace, sprinkle fairy-birds e . . . !"

Then they came out, and off they went to the village. On seeing that, the elder brother cried aloud. And they went along in bitter anger, and the (birds) too went along. And they reached their home. Then Nkonde said, "These things are mine, Lunda has just taken them away from me." Thereupon the younger brother said, "If they are yours, let them reach your own courtyard!" Then their father said, "You start Nkonde." And Nkonde began: —

"Sprinkle fairy-birds, sprinkle fairy-birds!
We were about to eat berries, sprinkle fairy-birds!
With Lunda the child of a chief, sprinkle fairy-birds!
My fairy-birds come out, sprinkle fairy-birds!
Let us go in home, in the palace, sprinkle fairy-birds e . . . !"

Their father said, "Lunda, you just sing, that they may reach your courtyard." And Lunda sang: —

"Sprinkle fairy-birds, sprinkle fairy-birds!
We were about to eat berries, sprinkle fairy-birds!
With Nkonde the child of a chief, sprinkle fairy-birds!
My fairy-birds come out, sprinkle fairy-birds!
Let us go in home, in the palace, sprinkle fairy-birds e . . . !"

Then behold flop on the courtyard where he sat! Then the father said, "No, don't just take away your younger brother's things!"

CLVII. THE STORY OF THE BLUE-MONKEY AND THE FISH.¹

And the blue monkey arrived, and began to eat fruit on a bough overhanging the pond. And those little chippings began to fall into the water, and then a big fish came. And it began to eat. It said, "Friend, drop me down another little fruit, it is fine." Thereupon he dropped it. And it fell into the mouth of the fish. Thereupon the fish swam off quickly. It reached its uncle; and said, "Uncle, that person eats lovely fruit!" He replied, "That companion of yours who eats the fruit, tell him that your uncle wants him." Then indeed Mr. Big-Fish arrived just where he was sitting, and said: —

"Blue-monkey, Blue-monkey, Blue-monkey, just come!
Let me tell you what uncle has told me."

¹ Cf. The Swahili Story "*Kisa cha punda wa dobi*" (Steere's Swahili Tales, p. 2). There is a similar Indian story, found in the Sumsumâra Jâtaka "the Monkey who left his Heart in a tree."

Popele cine Nsanje ka ponena pansi, ne kwicila pa menda pesiwa mpà; ka fiwila fyonse. Koti wa ku fukuta-kwe'ji ne ci fikile. Kumfwa wamwinsyo wakwe ati: E uyo e ulya u wa lu kwewa? Kumfwa ná ye umwipwa ati: E uyu. Kumfwa wamwinsyo wakwe ati: We mwame Nsanje, ndu ku fwayo'mutima woûe, pakuti ndu ku tenda; umutima woûe pakuti e musamu. Kumfwa Nsanje ati: Ná ko aka akepwa kenu e kanguluhgulu, ili ta keûele ati wamwinsyo wa lu ku fwayo'mutima woûe; palya apo na ponene munsu ya muti ná sya na u wika. Yo! tanje nka wa wulile. Peyka olo ka wa kumbuluka, wa lu kú ya wôwilo ne sawi. Pa kwewa ati wa fika, kumfwa kansanje ati: Ne na káwati ndi tumpile, umfwo'muûyoûe ati: Ndu ku fwayo'mutima, ná we u ti e nguno ndi nawo! Kuwona wa nina ku citi sampu sampu, ka wa syoloka. Kumfwa ati: Ndi nawo, ná wo umutima wa la fumya-mo, ko wika pansu? Na ewa ati we nja njipaya; e mano ayo na cita! Lomba nkalya ka lu kú ya, ili ka tanaka. Kansanje fyopelé fyo ka puluka.

CLVIII. IFYA WALESA LUCELE.

Pa kutanga lukoso Lesa Lucele wa lisile pansu pano, pamo ne mulamu wakwe Kapya, uwa lu ku fukute'fyela fya Walesa. Wa li tulile mu mboni ne kú ya ku mutulesuwa. Wa li ne wantu awenji. Popele awo wantu ne ku lu ku wa sya pamo pamo ati mwa ku konka. Wa lu ku syalilila mopele umo. Ta wa lu ku mu konka-po Lesa. Awa wyesu awa lu ku mu konka, awo awa ile mu ku fika apo a pelele, ukwa silisi-sye fyonse ukwansika, wawoni: ne ku wa sya ku nika ikulu.

Pa ku pita Walucele, ne ku lu ku nyantala, ati awantu pa ku pita wa ka lu ku languluka, ne mata akwe ne ku lu ku tula pa mabwe. Wa li citilé fyo kwitabwa na pambi na pambi; pakuti iyo mpindi amabwe a ci li awisi koti matipa. Pa ku nyantuka-po ne mabwe ne ku timba.

CLIX. KATALA MULUNDAMPANDA.

Akale kale lukoso Katala Mulundampanda wa li citile icintu ica mpanda, ne kwiwaka ili a lunda impanda, ati tu ka fike kwiulu mu ku

Then sure enough Blue-Monkey fell down, and went splash into the water into the pond; and they both dived. After a short paddle like this, they arrived. Then his uncle said, "Is this the one you were talking of?" And the nephew said, "Yes, this." And his uncle said, "Friend Blue-Monkey, I want your heart, because I am ill; your heart because it is medicine." And Blue-Monkey said, "What a little fool your nephew was, when he didn't mention that his uncle wants my heart; there where I fell in, at the foot of the tree I have left it put away. Oh! I'll just get it for you." And so they departed, both he and the fish went. When they arrived, the blue-monkey said, "Even if I am stupid, you hear your companion say, 'I want a heart,' and you would say, 'Here it is I have it!'" And behold he climbed the tree hand over hand, and turned round. He said, "I have it, does one take out a heart, and put it down? I said that lest he should kill me; that is the wise thing I have done!" And off he went there bounding. And that is how the little blue monkey escaped.

CLVIII. CONCERNING GOD THE CREATOR.

In the beginning God the Creator came down to earth, together with his brother-in-law Kapyra, who used to forge the metals of God. He came from the west and went eastwards. He had many people. Then those people he left in different places together, that they might follow him (later). (But) they remained just there for good. They didn't follow after God. Our companions,¹ who followed after him, those who went and reached where he finished (his journey), where he finished completing everything, are wealthy: and he left them at the big river.²

As the Creator passed, he trod about, in order that the people when they pass should remember, and his weapons he put down on the rocks. He did this at the Itabwa³ stream and at other places; for at that time the rocks were still fresh like mud. When he took his feet off, the rocks hardened.

CLIX. KATALA THE POLE-JOINER.

Long long ago Katala the Pole-Joiner made a structure of forked poles, building up by joining these poles together, in order to reach up to heaven to take down the sun and the moon so as to wear them.

¹ i. e. *Awasuygu*, the white men, who have riches and wisdom.

² A term applied to the Ocean.

³ On the Itabwa plains near Ndola are sandstone rocks with curious markings, resembling footprints, and marks of weapons.

patula kasuîwa ne mwensi ni mpande tu fwale. Popele apo impanda isyo ne ku ûola kungsi, lombá ne kú wa consé co: ne ûantu ne kú fwa.

Popele aûa syele-po ûa li tatikile; ûambi ati: Twendeni mu lusisi, fwe ûaLamba! WáKaonde ati: Twa yayi mu nsolwa! AûaLenge ati: A tu noya mu losi! WáWulima ati: Ŋga tu lu kú ya mu lusisi yaya!

Fyopele fidya twa li pusene imilaka yesu.

as ornaments. But the poles rotted beneath, and the whole structure fell: the people (on it) being killed.

Thereupon, of the people that remained, some began to say, "*Twendeni mu lushishi, jwe waLamba!* (Let us Lamba people go and get bark-rope)." The Kaonde people said, "*Twa yayi mu nsolwa!*" The Lenge people said, "*A tu noya mu loshi!*" While the Wulimas said, "*Ŋga tu lu ku ya mu lushishi yaya!*" (Each phrase meaning the same in their varied languages).

In this way did we come to differ in language.

II. APHORISMS.

Under this heading are grouped what are called in WuLamba *Ifindaḡindaḡi* and *Ifisimpi*. Though both these terms comprise proverbs, and gnomic sayings, the former is indicative rather of witticisms, and the latter of "hard" sayings, such as usually require interpretation by the propounder. One further class of sayings needs mention here, that is the *Amasiwi a ku tonda*¹, terms of praise for chiefs, hunters and the animals of the bush, describing their special characteristics or prowess. It will be noticed that the element of the aphorism extends to the Songs, contained in Section III, and it has often been difficult to cut a clear defining line between these two sections. Further, several idiomatic phrases, which cannot rightly be called aphorisms, have been included in this section; but they are preserved, as they, too, help to throw light on the Bantu mind.

1. *Akabwa aká lya² ku mukupo ta ka lubwa.*

The little dog that has eaten at the skin is not forgotten.

— The dog that has stolen meat is identified when it returns to seek meat again in the same place. Cf. 758.

2. *Aka³ bwelela ka lá lya.*

The little thing that returns eats.

— Said to a man who has been away from his wife and home for a long time. When he is about to return, his friends will warn him that he will have a big law case to "eat", for having neglected the work at the village, if he goes back, so he had better remain. Cf. notes under 202.

3. *Akafuko ko pita pansi, peulu ko tina imitutu ya ḡantu.*

The little mole travels underground, on the surface it fears the footsteps of people.

— Discretion is the better part of valour.

4. *Aka fumine mwa ḡene, ḡuta ka kulile.*

The little thing that left the village was dragging (its) bow.

— A person ill received and abused in the village will go away secretly, — dragging his bow, — as if creeping, and leave the village altogether, "with his tail between his legs."

¹ Cf. Zulu; *isibongo* praise-name.

² v. l. *lile*.

³ *Aka* is the diminutive concord, and is often found used in proverbial expressions as an agent.

5. *Akako kàluygu musolela.*

This little thing is a bead everlasting.

— Said by a man in praise of his wife: she is a gem of great price.

6. *Aka ku likalika ka lá wá kenka.*

The little thing that seats itself gets left alone.

— If a stranger takes hospitality for granted before it is offered, he will be left severely alone, and no food will be given him. Cf. 93.

7. *Aka ku wùlile imfwa ya noko, limo ka lawile.*

The little thing that told you of your mother's death, it is once that it spoke.

— Bad news travels fast. A traveller passing through a certain village is commissioned to tell So-and-so at another village that his mother is dead. Not being certain of having heard everything, he gives the message, "Perhaps your mother is dead." His news, nevertheless, must be believed.

8. *Akale aka lilile pwele.*

Long ago when the thrush sang.

— Long long ago. Cf. The song of the Pwele, Imb. 7.

9. *Aka li ku numa e ka li ku mulilo, aka li ku mulilo e ka li ku numa.*

The little thing that was behind is the little thing by the fire, the little thing that was by the fire is the little thing behind.

— The first shall be last and the last first. An allusion to a party of travellers sleeping in the open; sometimes one gets a bed by the fire, sometimes one has to sleep on the outside of the circle in the cold.

10. *Aka lilile nyina ni mwisana ka fumine.*

The little thing that mourned for its mother, it is out of an egg that it came.

— An accusation of foolishness against anyone who, when killing the mother and father, wants to let the little baby live as being harmless. It will grow and hear how its parents were treated and then bring trouble on the murderer. A Macchiavellian maxim: If you kill the parents, kill the child as well. Cf. 150.

11. *Akalimba ka kwapula ta ka sila misango.*

A borrowed "fiddle" doesn't finish a tune.

— The owner is so accustomed to walking about with his instrument that he cannot lend it out long enough to play a tune through. The kalimba is the commonest native musical instrument; it consists of a hard-wood sounding-board with thirteen iron slips set over the bridge. A circular hole made in the middle of the sounding-

board is covered with stiff cobweb, and conveys the sound to a small calabash underneath. The whole is easily held in the two hands, while the two thumbs only play the keys. Cf. Tyo. 5.

12. *Akalimo mwa ntuma na cita, mu ntume-po na kambi, ncite.*

The little job you set me I have done, set me another and let me do it.

— Polite words on finishing any work.

13. *Aka li pesiwa kalubwe, ka lu kwiwila ndobwe.*

The little thing on the pond is not overlooked, it dives with a splash.

— A genius is not hidden, he is like a duck visible on an open pond.

14. *Akalonda ka bwisongele.*

A little sore of one's own first wounding.

— A sore got through one's own fault; a disease got through one's own lust. Said to a person who has only himself to thank for his misfortune.

15. *Akalowa ka li wulilo.*

A little earth is edible.

— People don't eat earth, but if a little sticks to the honey it doesn't matter. Cf. 64 and 67.

Cf. Lenge: *Akalongo ka li malito.*

Mang'anja: *Dote si-nka-la-ku-dia nda-ku-diera ku uchi.* Dirt, I just ate you because of the honey that stuck to you.

16. *Akalulu ka la senya apo ka lala.*

The little hare makes his nest where he sleeps.

— Each in his small corner. This is said, to a person who wants to sit on his mate's bed to talk, instead of using his own. The little hare has a habit of always sleeping in the same place. Cf. 63.

17. *Akalulu ka li tumine insofu ne myango.*

The little hare sent (on an errand) the elephants with their trunks.

— Said if a youngster tries to send an elder on an errand.

18. *Akalume ka wi wa la ka kanina-po.*¹

A bad little husband one refuses.

— Said if a woman leaves her husband because he is bad; why didn't she refuse him in the first place? It is senseless to leave him later on.

¹ v. l. Akalume ka wi ka la kaninwa-po. A bad little husband is refused.

19. *Akalunggi kenu.*

Your kalunggi.

— A term used to denote "your friend;" the kalunggi is a bush fruit highly esteemed by the natives.

20. *Akalusesampolo.*

The little thing that cuts down the grass-stalk.

— A name applied to the wart-hog (*iggidi*), from its habit of rooting up the tall grass.

21. *Akalyo kamo ta ka toîwa citeyge, ici toûe'citeyge kânwa.*

One little morsel of food does not break a company, what breaks a company is the mouth.

— The *citeyge* is a gathering of persons who always eat together. If one of the number is late, and finds but little of the food left, he would not break with his companions; what would break up the gathering is quarrelling.

22. *Akalyo kanini ka la letela umulyolyo.*

A snatch of food brings on the desire to eat.

— Give them an inch, they take an ell.

23. *Akamimbya ta ká pya.*The swallow doesn't get burnt.¹

— Although he flies so near to the flames at the time of grass-burning, in order to catch the insects that fly out. An old fox is not easily caught.

24. *Akana ka nsoka ta ka lala mu nsila.*

A young snake never lies in the path.

— (a) An answer to anyone who says that the snake in the road was not full grown.

(b) If a youngster ventures alone in the bush, and some elders remark on it, others may answer as above, implying that he is big enough, he is no longer a baby.

Cf. Lenge: *Akasoka ka lona mu nshila, wukali mbu ka li wona*: The little snake that lies in the path has fierceness.

25. *Akana ka wuwêele wûnykumbwa.*

A first-born child means sorrow.

— He is always treasured more than the others; and any misfortune to him causes keener sorrow and anxiety. Cf. Imb. 3.

26. *Akanama ka lile, ta ka kosa nsinga.*

The little animal that has eaten does not get strong in the sinews.

¹ Note that this is the opposite of the European proverb of the pitcher and the well.

— Said of a lazy person: although he eats a lot he is useless for work. The guts of animals such as the duiker and goat are useless; but others such as the sable and steinbok supply very strong gut, which the natives use for bow-strings.

27. *Akanama wingisye ta ka katasya ukwimba.*

The little animal that you have sent in (to its burrow) is not difficult to dig.

— Hope and expectancy make all the difference to work. One does not mind how hard the ground is round the burrow, if one knows that the quarry is within.

28. *Akánice ka lá fwa ku fipumo, umukulu a lá fwa ku matuka.*

A youngster dies with being beaten, an adult dies with being reviled.

— Blows tell on a child, words on a man.

29. *Akánice ka la loŵo'mukulu.*

A child can bewitch an adult.

— Little pitchers have long ears. Adults are put to death for witchcraft, but a child, although he too can administer poison, is not likely to be suspected. The way a child revenged a wrong is well illustrated in story I.

30. *Akánice ka li lele pa munjo na pa cipakilo.*

The youngster slept on the stirring-stick and the ladle.

— This is said by a youngster if refused food. It originated in story II.

31. *Akanonene ka loca.*

The fat piece burns.

— When grilling meat over the fire, only lean meat may be picked out with impunity by the fingers; the fat will stick to the fingers and burn them.

32. *Akanonene wa la ka bwena-po.*

The little fat one, they notice it.

— If an animal is killed, the hunter cuts off the tail and takes it with him to the village. If the people ask, "Is it fat?" he will show the tail, and may say, "No, see there is no fat here." Judge the piece by the sample. If the animal were fat it would show in the tail. Cf. 301.

33. *Akantondi tá lya pa¹ lipanga.*

The little Ntondi mouse does not eat at the Panga mouse's place.

¹ v. l. kwa.

— Said by anyone if reproached for hoeing only a small garden. Even if I do hoe only a little, I don't come to borrow food from you. The Ntondi nibbles only a little, while the Panga burrows and roots over a large area; nevertheless the Ntondi finds sufficient for his needs.

34. *Akanwa ka la sempa.*

The mouth entraps.

— Be careful of what you say, you do not know into what trouble your words may get you.

35. *Akanwa kamo ne ngolwa ne munsu.*

One mouth both a cooking-pot and a whistling.

— Said to a person who goes off into side-tracks when talking, continually changing the subject; talking at the same time of cooking-pots and of whistling.

36. *Akanwa kamo ta komfwa bwalwa.*¹

One mouth doesn't taste the beer.

— It must be passed round for all to pronounce the verdict as to whether it is ready to drink. In multitude of counsellors there is wisdom.

Cf. Lenge: *Akanwa komwi ta ka nyumfwa shiwotu*. One mouth does not taste nice things.

37. *Akanwa ka mulandu kene ka li tuwa.*²

The mouth that accuses makes itself known.

— When a man goes to another village to make an accusation or lodge a claim for compensation; after sitting and talking for a respectable time, he himself makes known his errand, beginning with the above phrase: otherwise the people might think that he had just come to gossip.

38. *Akanwa ka mwanakasi litowa-musi.*

A woman's mouth (i. e. tongue) is the village-breaker.

— It is the cause of many people leaving. Cf. 1497.

Cf. Lenge: *Akalomo ka mwanakashi ka la chayo'mushi*.

39. *Akanwa kanji ka ndwila.*

My mouth has fought for me.

— Said if one has managed, by flattering or cunning words, to get free, when accused before the chief.

40. *Akanwa kowe ka ciwanda.*

Your mouth is that of a devil.

— A Lala and Lamba Proverb. Cf. 1252.

¹ v. l. *Akanwa kamo ta komfwa fiweme*: One mouth doesn't taste nice things.

² v. l. . . .ka li wala: . . .starts quarrelling with itself.

41. *Akanwa koûe ka ka ku leta-mo.*
Your mouth will bring you (trouble).
— A warning to a precocious child. Cf. 1638.
42. *Akanwa koûe ka ka ku syalika weŋka.*
Your mouth (i. e. tongue) will cause you to be left alone.
— Exemplified in Story III.
43. *Akanwa koûe ka ka kwipaisya.*
Your mouth will surely kill you.
— Said to an insolent person.
44. *Akanwa koûe ka kaluka lûwesi, ka ka ku sembe'milomo.*
Your mouth will turn into a knife, and will cut off your lips.
— i. e. Your false statements will contradict themselves.
45. *Akanwa koûe ka la lila wungoma.*
Your mouth sounds like a drum.
— When you quarrel, the whole countryside hears your voice, as though a drum were sounding. Cf. 991.
46. *Akanwa koûe mùsewê.*
Your mouth is a rattle.
— Said to a garrulous person.
47. *Akanwa ta ka lila nga ngoma.*
The mouth does not sound forth, but a drum, (i. e. Yours is a mouth, not a drum).
— Said to a person repeatedly asked to speak louder.
48. *Akapaju ka musaûasaûwa, kambi ka ŋkoka.*
A belly the length of a river-pool, another small like a tree-ant's nest.
— Phrases used in deriding the shapes of people's stomachs.
49. *Akapalu kánice ka lesiûwilwa mwilambo.*
A little youngster who is a hunter is known at the death-place (of the animal).
— The prowess of a youngster who hunts does not get known further than the death-place of the animal; only grown hunters become renowned throughout the country.
50. *Akapapwa aka ku mulomo ka loûwula umwine.*
The little skin on the lip peels off itself.
— It is the plaintiff who knows how much money he requires to settle the case, ask him; don't ask me, the defendant.

51. *Akapembya mu kwalalo'mutwi e mu mano.*

The Countess-Beetle in wagging its head is its wisdom.

— (a) Said by elders of a child who sits silently listening to their discussions.

(b) A catch song of children: the Countess-Beetle, when seen wagging its head from side to side, is said to be considering.

52. *Akapundu aka sweta aka lengela malunda.*

The little Pundu tree that is clean (i. e. undamaged, well-formed) that makes unripe (i. e. inedible) fruit.

— Said of a beautiful woman who uses her beauty as a means to profligacy: she will not bear children.

53. *Akasaŵi ukú lya umukwaŵo e kunona.*

The little fish that eats his mate is the one to become fat.

— Cf. Lenge: *Akaswi uku lya mukwawo e kwina.*

54. *Akase ka li pa kusika na pa kusikula ka ká li-po.*

The little hoe was present when burying, and when digging up it was also present.

— The hoe is used in sowing and also in digging-up ground nuts. This is said if two together find honey, for instance, both should go to cut it out and share the benefit together.

55. *Akaseswa aka lupapa-ŋkwiti.*

The little dodger who carries off the arrow.

— A name applied to the wart-hog (*iŋgidi*), because when wounded it goes off arrow and all.

56. *Akasimu ka lupundu ka linjilile mwiluŵa.¹*

The grub in the Pundu fruit entered in the flower.

— Said of sickness due to causes during infancy.

57. *Akasumbi matena kepayo'mwine.*

The little fowl that bumps itself on the ground it is the owner that kills.

— The owner of the fowl can kill his bird as he pleases, noone else can kill his fowls. "Bumping itself on the ground" refers to the fowls continually taking sand baths; getting up at one place and throwing themselves down at another.

58. *Akasuŵa kamo ta ka ŵosya mbeŵa.*

One day does not rot a mouse.

— An excuse for putting off till tomorrow what is not absolutely urgent. If a mouse is caught in a trap it will still be good the follow-

¹ v. l. *Akasimu ka lupundu ka linjilile mu ŵuluŵa.*

ing day. Certain kinds of mice, moles and cane-rats are esteemed very highly by the natives for relish: they are caught mostly at the time of the grass-burning. Cf. Stories: XLV and XLVI.

Cf. Lenge: *Akasuwa kamo ta ka woshya nyama*: One day does not rot the meat.

Ila: *Bushiku bomwi ta bu bozha muzovu*: One day does not rot an elephant.

59. *Akasuwa ka mwela cipita-mbali*.

The winter sun is a passer along the edge.

— During the winter months, the sun travels very low along the northern sector.

60. *Akasuwa mulilo sa*.

The sun is a fine fire.

— Said to a youngster who, seeing the brilliant sun, does not have a thought for getting firewood for the night.

61. *Akasuwa u lye'mpwa ta si kola, pamo fi ya*.

On the day you eat the Pwa fruit it does not make you drunk; they (the evils) go together (= mount up).

— If you do a misdeed, you don't necessarily get into trouble the same day, but surely your sin will find you out later; and then you will have to pay for an accumulation. The lupwa is a bitter fruit growing on a small bush; it is used when cooked for relish; in appearance it resembles, when ripe, a large capsicum.

62. *Akasuwa u wono'mwana na nguo ya ku papa-mo i la katasya*.

On the day you see (i. e. give birth to) a child, the calico to carry it in is the difficulty.

— Things always happen at inopportune moments. When alone one had more calico than enough, but when the baby was born, one couldn't find calico sufficient for its mother to tie it on her back with. Further, when one has no staple food, there seems to be an abundance of relish; and when the food comes, no relish can be found.

63. *Akasya ka la lala apa li umutima*.

The little duiker sleeps where his heart is.

— A man marries the woman his heart is set on. Cf. 16.

64. *Aka ta kalulile ka li indilo*.

What is not bitter is good to eat.

— An axiom followed when looking for fruit in the bush. What tastes nice or smells sweet eat. Cf. 15.

65. *Akatangile ta ka fumya mutima*.

The little first thing does not bring out the heart.

— Used especially of children. Do unto others as you would that they should do unto you. If one child has a dainty and refuses to share it with his mate; later on when his mate gets a much more valuable dainty, he will tantalize the first by quoting the above proverb. You would not share with me your little scrap, now you won't share my fine piece. Your stinginess did not take the heart out of me, but mine now will really affect you. Cf. 1208.

66. *Akatangile¹ ta ká nwa nkundwa.*

The little one that comes first won't drink muddy water.

— First come first served. They who are late come to drink when the mud is stirred up. Cf. 787, 1161.

Cf. Ila: *Ing'ombe insolozhi nji nwa menshi*: The ox that first arrives is the one that drinks water.

Swahili: *Mwenda-mbere káheka madzi vundzu*: The first-goer draws no muddy water.

Lenge: *Uwa ka tanguna ta nwa matipa*: he who goes first does not drink mud.

67. *Aka ta ú lya, wá la ka lila ku kawye.*

What one won't eat (alone), one will eat when (mixed) with other food.

— One doesn't eat ants, weevil or grit alone; but if they are in the porridge, meal or honey, one doesn't mind. Cf. 15. What the eye does not see, the heart does not grieve.

68. *Akatemo akakulu ni mpembe mfwale.*

A big axe is 'wait for me, let me dress'.

— Working with a heavy axe necessitates girding up the calico, because of the big swing; a little axe needs no preparation for using.

69. *Akatili ká fwa ku lusinga lwa-kako.*

The steinbok has died (been killed) by its own sinew.

— The arrow that killed it was hurled from a bow strung with steinbok gut. The natives make their bow-strings mostly from the sinew of the steinbok or of the sable. Cf. Aeschylus Frag. 135: An eagle smitten by its own feathers.

70. *Akati u li nako e-ko wa ku swisya-ko imbwa.*

The little stick you have, it is with it that you will smite the dog.

— One mustn't throw away one's little stick, and look for a larger, when wanting to beat one's dog. Also respecting food; don't throw away the little relish you have and look for more: first eat that little. Cf. Aesop's fable of the dog and the bone at the stream.

¹ v. l. Akawangile: The little one that goes ahead.

71. *Akaŵakuŵaku ku muko wanji.*
Palpitation to my son-in-law.
— Said to reprove anyone who speaks out before he has any cause for complaint. This originated in story IV.
72. *Aka ŵa laile inyanggu ka lesa ne lufunḡa.*
The little thing they promised the beans comes with a bag.
— For explanation see under 515.
73. *Akaŵale ka tu singuluka.*
The ophthalmic spot circles round us.
— Wisdom is hidden from us. Even as God¹ sends the white spots in people's eyes, and one day you or I may suffer from them, so we don't know the truth which is hidden, and we should not argue until we have knowledge. Cf. further notes under Imb. 28.
74. *Aka wá lya ka la ku nuḡka.*
The little thing you have eaten leaves its smell on you.
— You cannot deceive me by saying you haven't eaten honey, etc.; I can smell it on you. Cf. 1084.
75. *Akaŵoko aka mukumba-cani.*
A little arm of the grass-stirring.
— Said of the swinging arm when walking, it stirs the grass growing over the pathway. Cf. 1190.
76. *Akaŵoko ka la koḡka akaŵye.*
(One) little arm follows its mate.
— If you stretch out your arm to give a present, the recipient's arm is immediately stretched out to receive. Also said as an explanation for not making a gift: I should give if you too were a giver. One good turn deserves another.
77. *Akesiŵilo ka ku loke'mfula makumbi ili á ŵa-ko.*
A sign of rain is the gathering of the clouds.
— Cf. Swahili: *Dalili ya mvua ni mawingu*: The sign of rain is clouds.
78. *Akeŵo ako mwa laŵila ka ncoḡkola mu mutima.*
That affair of which you have spoken has pricked me to the heart.
— Said by a person who has been threatened vaguely, when he wants his threatener to tell him what he means to do.

¹ See notes under 114 for the Lamba idea of God.

79. *Akeŵo kàtansi aka laŵile Wàlukosi.*

The case is first, of which Mr. Eagle spoke.

— The case is no light one; do not try to put off payment in settlement, or it will be aggravated. This originated in story V.

80. *Akoni ukú lye'saka ni ku muti ka fikile¹.*

When a little bird comes to eat the corn, he (first) reaches a tree.

— Birds do not usually sweep down on the corn, they first alight on the grass or bushes to take a good look round. If a man goes to a village with intent to choose a wife, he will first go and stay with someone he knows, and begin to look about him. When he leaves this first friend, the latter will quote the above proverb, meaning that his guest had an ulterior motive.

Cf. Chwana: *Thaga e ja e gadima, e boifa mungoa tshimo*: When a sparrow eats it looks about through fear of the gardener.

81. *Akoŵe kàweme ŵa lá lya ne kaŵisi.*

Your little bit (of food) is good, one eats it raw as well.

— You can do as you like with your own; no one will question your picking your own fruit, even if it be unripe.

82. *Ala! Mbo'mulilo umu wa pitile u pite-mo liŵili?*

What! How can fire pass again where it has (already) passed?

— The burnt patch, over which the fire has passed, affords no kindling for another burning. A person, who has suffered once from small-pox cannot take it again. Lightning never strikes the same place twice. Cf. Tyo. 9.

83. *A li alukile kuno kwiulu.*

He has changed here above (i. e. in his latter days).

— Said of a child whose character has changed for the worse; and also of a friendship not lasting.

84. *Amakosa a nsamba² ni ku mucila.*

The strength of the water-lizard is in its tail.

— The Insamba is frequently met with in Lamba Folk-lore, and three representative tales, dealing with it, are given under Nos. VI to VIII.

85. *Amakulululwa tepaya noŵgo, icipaya-noŵgo mùlala.*

Scraping doesn't kill the cooking-pot, what kills the cooking-pot is a crack.

¹ v. l. Akoni ukú lye'saka ni ku muti ka tulile: When a little bird comes to eat the corn, it is from the tree that he sets out.

² This proverb is derived from the Senga, where the word for Insamba is Imbulu. This water lizard is the Water Monitor, the Leggewaan of South Africa.

86. *Amalolobwela*.¹

A babbler.

— An onomatopoeic name derived from the verb *lolobwela*, because a constant stream of talk sounds like *lebwe lebwe lebwe lebwe!*

87. *Amambwa-luwîlo, amapiygilwa ku musi*.

Those whose speed is spoken of, those who were sworn at the village.

— A number of men undertake to go elephant-hunting, and all swear not to fear or run away, but to carry out the hunt. On reaching the elephants, some become faint-hearted and run away. The others, maybe only one, who are left, after killing a beast, will return to the village, and quote the above, to the scorn of those who ran away. Cf. 733.

88. *Amano kûwulwa*.²

Wisdom consists in being told.

— A word of correction to the self-satisfied, who considers that he knows everything. Cf. 89, 756, and 1688. Respecting this and proverb No. 1688, See story IX.

89. *Amano-ndi-li-kwatile a lile ne tufi ku wûko*.³

Wisdom-I-have-myself went with dung (on his clothes) to his wife's village.

— Pride goes before a fall. A man who won't stand advising or correcting will someday make a fool of himself. Cf. 88 and 756.

90. *Amananda awambakene a lá pya*.

Adjoining houses always burn (if one of them is set on fire).

— Cf. Chwana: *Matlo go sha mabapa*. Vergil: *Jam proximus ardet Ucalegon*.

91. *Amase a tangalile mukolo ati ino ŋka pinta, kansi a ka syala à mfumu*.

The hoes that the chief's wife prided herself on (thinking) I shall carry them (with me), lo, they will remain the chief's property.

— Don't be too sure. Used when talking of hoes. The chief brought home some hoes, and told his wife to look after them: she reckoned that if her husband drove her away later she would take the hoes with her, but when that day came she went empty-handed, and the hoes remained with the chief. Cf. 409. Never hallóo till you are out of the wood.

¹ v. l. Amalolobwi.

² v. l. Amano mambulwa.

³ or rather: Mano-ndi-li-kwatile wa lile ne tufi ku wûko.

92. *Amasusu ku Manda wa li ku pele, ni we mwine wa silile ukoca.*

The fat at the Manda River they gave to you, you yourself finished it off by roasting.

— Said to one greedily eating when receiving meat. The story goes that a hunter went into the bush, and killed a buck. The villagers came to help him carry; but one of them, on seeing the fat, sat down and ate it right away. He reached the village without a load, and the people asked him: "Didn't he give you any meat?" He answered: "No!" Thereupon the hunter quoted the above proverb, much to the other's shame.

The Manda is a stream in the Wulima Country.

93. *Amatako a mweni mēkalikwa.*

The buttocks of a stranger are things to be set down.

— It is not the place of a stranger arriving at a village to sit down of his own accord, without being asked. If he do so, he cannot expect food and shelter to be provided for him. If the villagers be hospitable, they will tell him to be seated, and provide him with food; otherwise he had better move on. Cf. 6.

Cf. IIa: *Matako a mwenzu ma kadikwa*: The rump of a visitor is made to sit upon.

94. *Amatapo ku waŵipile, aŵaweme ta wa kwete amatapo.*

Fastidiousness to the bad, the good haven't fastidiousness.

— Cf. Honi soit qui mal y pense.

95. *Amatwi a la pusa.*

Ears miss (the target).

— Said as an excuse for misunderstanding instructions or messages. One doesn't always hear what was said, and misinterpretation ensues.

96. *Amatwi aŵili nga u li nao, ka umfwa-po!*

Here are two ears you have, let them listen!

— Exhortation to a disobedient child.

97. *Amatwi tekaliŵa.*

Ears are not set down.

— Ears can hear, even outside the house, what is being said inside; there is no need to bring them in that they may sit down and listen. Cf. 449.

Cf. Chwana: *Ditsebe di ea molato di sa o laledioa*: Ears usually witness a matter without invitation.

98. *Amenda a cenjela wa la tapa ili a ci tumpile.*

Water that is cunning one draws while it is foolish.

— I. e. either early morning or evening. Cf. under 99. This proverb is also applied to hunting: the time for hunting is either early morning or evening, for during the daytime the animals are cunning in hiding.

99. *Amenda acenjele wâ la tapa icingulo.*

Cunning water one draws in the evening.

— In times of water-scarcity, many wells are dry during the day, but water is often obtainable in the cool of the evening. Cf. under 98. A man who is trying to evade capture is usually absent from the village in the morning and during the day, but he is almost sure to come home in the evening. Cf. Birds come home to roost.

Cf. Lenge: *Manshi achenjela kuteka wa la teka macholeshya.*

100. *Amenda a lu ku nuyka akapengele.*

The water stinks of a poor little thing.

— Said of bad undrinkable water. The name 'poor little thing' is applied to the red clay, often seen in putrid water, and used, when mixed with castor-oil, for rubbing on the body or hair.

101. *Amenda esa panini panini e a towa kaombe.*

The water that comes little by little is what breaks the dam.

— Applied to the *impasi*, or biting red ants; it is wise to move away, when one sees only one or two, or it will be too late when the number increases. Cf. 728.

102. *Amenda ku mpelo a la li lawisya.*¹

Water aside (by itself) speaks evil of itself.

— Said of people who fear to threaten a man to his face, and only do so behind his back, after he has left them. Their evil words come back on themselves.

103. *Amenda ni noko ta wipa.*

Water is your mother, it is never bad.

— When driven by thirst, one will drink any water. A man will never call his mother bad, however evil-looking she be, or however much his companions revile her. Cf. 960 and 1417.

104. *Amenso a bwene ijombe, lelo ese a tambe imbusi?*

Eyes that have looked on cattle, are they today to come and look at a goat?

— A man who has travelled far and seen much, refuses to be interested in anything his companions may shew him at home.

¹ v. l. (not often used): *Akasya ku mpelo ka la li ewa.* A little duiker aside speaks against itself (to its own detriment).

105. *Amenso tepaya.*
Eyes don't kill.
— Said by one who has seen a herd of buck make off. If eyes killed, I should have had plenty of meat today. If wishes were horses, beggars would ride.
106. *Amolu a nsoka càni.*
The legs of a snake are the grass.
— A snake is much more agile among grass, than in the open.
107. *Anuke'ŋkalamu, wisalisye.*
Mention a lion, (and) shut tight the door.
— Talk of the devil and he's sure to appear. The natives have great superstition against mentioning the names of wild-beasts, especially when travelling in the dark.
Cf. Lenge: *Wa iwaluka inkalamu u chalishye.*
Swahili: *Ukitaja nyoka, sika kigongo:* When you mention a snake seize a cudgel.
108. *Apa ikala umukulu pa la teta.*
Where an elder sits it creaks.
— Said if a bed or seat creaks, when anyone sits on it. This proverb originated in story X.
109. *Apa li iyombe ũa la bwena ku ũufumba.*
Where cattle are one sees by the dung.
— The presence of a thing is indicated by its traces.
110. *Apa li tondwe ta pesula lupe.*
Where there is a large basket the little winnowing-basket is not filled.
— When giving gifts, a youngster should not have preference over an elder, or a common person over a chief.
111. *Apa li ukutwa ta ũemika mumsi.*
Where there is stamping, one doesn't stand the pestle up.
— Said if anyone is resting, when he is supposed to be doing work.
112. *Apa li umunwe e pa li iyanda.*¹
Where the finger is there is the house.
— If a person passes a certain spot, repeatedly points to it and remarks what a nice spot it is, he will be sure to build or have his garden there later on. Cf. 358.

¹ v. l. *iwala*, the garden.

113. *Apa li umutondo, umutondo u mena-po.*

Where the Tondo tree is, there the Tondo grows.

— If a tree has been cut down, precisely the same kind of tree will grow up from the stump left. If a chief dies, only one of the chief's clan can inherit; no common man can become a chief. The mutondo is a large tree of extremely hard wood.

114. *Apa nanyina¹ Lesa ta pa fuka nkumbi.*

Where God prepares food, there does not rise a cloud of smoke.

— It is useless to expect a sign from God, that in a certain direction one will get success in hunting: one must go on one's own initiative. Heaven helps those who help themselves. Cf. 115, 116, and 1201.

To the Lamba, God is but the most powerful paramount chief, who is not now accessible to human beings. He lives somewhere in the heavens; the stars are the lights in the houses of his village. The same passions and desires rule him as rule human chiefs. He, of course, has a wife and family, and has the same needs in the way of food, etc., as has humanity. The creation of the world was carried out through his instrumentality under the name of Lucele. God no longer takes any interest in humanity, with the exception of throwing down his arrows — the lightning — when he is angry. He is also held to be the author of sickness; and the idea of God as Love is unknown. Cf. notes under 612.

Story XI gives a glimpse of the Lamba idea of God.

115. *Apa pela Lesa ta pa sunta nkumbi.*

Where God gives there does not rise a cloud of smoke.

— See explanation under 114. Cf. also 116 and 1201.

116. *Apa pelela Lesa ta pa fuka nkumbi.²*

Where God gives there is not emitted a cloud of smoke.

— See explanation under 114. Cf. also 115.

117. *Apapo ni pese lya mulilo ta pa pyatwa.*

There is on a red-hot hoe, it is not touched on.

— Said regarding a fiery, bad-tempered man. Keep away, he burns!

118. *Apapo pa li pitile insimbo'luwilo.*

There a genet passed quickly.

— Said of a law case that the elders cannot unravel and decide; it is like a genet that passed so quickly that it was not properly seen.

The Genet does not often appear in Lamba folk-lore, but see story XII.

¹ v. l. tewetela, provide food.

² v. l. wusi, smoke.

119. *Apapo patali te kú ya-po ne wúta, kwíwíla.*

In there it is deep, don't go in with your weapons, it (means) a ducking.

— Said at a river-crossing. Try the depth before you carry with you goods that will suffer if immersed. Look before you leap.

120. *Apasakile ta wá fwíla-po, uku fwíla apatuwíle.*

Where it is overgrown one doesn't die, death is in the open.

— One need not fear the long grass where there is no path, for the lion also fears to attack therein, as he cannot see to avoid the spear: he will follow and attack in the first open space. Similarly with the crocodile, he does not attack the swimmer in deep water, but prefers to catch him as soon as he puts his foot to the ground to land. Opposite of the Latin: *Latet anguis in herba.*

121. *Apá tosesya wántu ta pesíwa, ta lu wíkíla pakulu.*

Whereon people quarrel is not known, it (a fight) does not start with a big (cause).

— A little evil is the beginning of all big sins.

122. *Apo ako te kanwa ka wúsende we mwine?*

Is not that then a mouth of crookedness yourself?

— Evil be to him who evil thinks.

123. *Apo e we wá wíkíle-po?*

Is it you then that they have appointed?

— In settling a law-case, if a person other than the prosecutor starts to make the accusations, the accused will silence him with the above formula. Cf. 126. Who made thee a prince and a judge over us? (Ex. II, 14).

124. *Apo fyaluke funwe funwe?*

Can they change then into a swelling number?

— Said if anyone grumbles at the smallness of the number of articles or amount brought. That is what they are and they cannot increase.

125. *Apo intalo i la wíkíla-po?*

Does a cooking-pot add on then?

— Said on returning a borrowed article, without adding any usury. The cooking-pot I borrowed did not add any flour, I put my own flour in, so why should I return anything more than the cooking-pot?

126. *Apo lomba wá lu ku mu toteni?*

Do they then give you praise?

— If an unauthorised person makes suggestions as to a certain line of procedure, is contradicted by the majority, but later insists

on mooting again his proposal, he is silenced with the above words, which imply: You have no praise or position of authority among us! Cf. 123.

127. *Apo mu kanwa e-mo ndala?*

Is it then in my mouth that I lie (sleep) ?

— Said when accused of being a babbler.

128. *Apo mwa mbwena mucila?*

Have you then seen on me a tail ?

— Treat me like a human-being, not like an animal.

129. *Apo mwe mu li mitandu na ngweshye ta mu kumana?*

Are you then Tandu and Ngweshye snakes that you don't meet ?

— Said of evil-tongued people, who cannot get on together.

These two species of snakes, otherwise known as Mukanga and Lukungwe never meet without a fight.

130. *Apo nda tuka mu katemo kowe?*

Do I then go searching food with your axe ?

— Said to anyone who does not desire one's company when going to look for food in the bush. If you don't want me, I am sure I don't need you; I don't depend on your axe to cut out my honey.

131. *Apo ne na li cetekele?*

Did I then expect that ?

— When accused of damaging another's goods. I did not do it on purpose.

132. *Apo neŵo e ne mao aepi a ku cesa ubwikele?*

Am I then short millet, that is cut sitting down ?

— Said by a person who is always heckled by his companions whenever he speaks.

133. *Apo ni pa citala.*

That is where obstinacy is.

— Said by an elder offering advice in settling disputes of children, if his offer is made light of.

134. *Apo u fise uwulwele, mbe'misowa ta wa ka yumfwa?*

Do you hide a sickness then, how about the wailing won't they hear it ?

— If a man found stealing at night, is wounded with a spear and gets away, he will try to hide his wound. The owner of the goods on asking: "Is there a sick man in here ?" will be answered: "No!" He will reply with the above proverb; even if you hide his illness now, we shall hear the wailing at his death. Murder will out.

135. *Apo u lu ku mbweno'wune?*

Are you then looking at me with a good heart?

— An answer to a person who reviles one for not lending an article one cannot spare.

136. *Apo we mo'we ta mu pitwa, ni mu milenda?*

In your house then is there no passing, is it in a spirit-hut?

— An old Lamba custom of many men was to allow noone to approach the house, lest a stranger should see the wife. A visitor had to stand afar off and call, when the owner of the house would come out and talk with him. A man who acts thus nowadays is despised. The Mushidi who inherited the chieftainship of the Lambas in 1917 is of this type. There are restrictions on passing spirit-huts; for instance, when a spirit-hut is being built, the men dance and sing the following song: —

*Ku milenda ta ku pito'we'wcle;
Wa li pinika-ko!*

By the spirit-hut there does not pass a breasted one;
One cuts it off!

Women and girls, with the exception of certain old initiated women, are forbidden to pass certain spirit-huts, under penalty of having the breast cut off and being killed. Cf. Introduction to Section III.

137. *Apo wunsontwa ku matako wu li weme, umwanice te munwe wa mu sonta?*

Is then pointing with the buttocks good, a youngster isn't it with the finger that one points at him?

— "Pointing with the buttocks" is a phrase indicating shewing contempt. The one spoken of is pointed out by a contemptuous movement of the back, the speaker not going to the trouble of pointing him out with the finger.

138. *Ati: Icilindi ceco! Ka tu ya!¹ Upintile ta cencent!*

Saying: There's a hole! Let us go! He who carries doesn't gaze about him!

— An admonition to one's companion carrying in the front of a double-man load. Don't gaze about, keep your eyes on the path.

139. *Ati: Icimo² ca pona!*

Ati: Ka tu yeni³, twa ku celelo'lucelo, tu ci fwaye bwino.

(A) says: The razor has fallen!

¹ Wulima v. 1. Ka ti ya!

² v. 1. Icimeto.

³ Wulima v. 1. Ka ti yeni.

(B) says: Let us go, we shall come early in the morning, and look carefully for it.

— Don't waste time hunting in the dark for what can be found quickly in the morning.

Cf. Lenge: *Ati: Cha loka chimo, tata shyala!*

Ati: Ka chi loka, tu lesa ku chi langaula chunsa.

(A) says: The razor has fallen, father stop!

(B) says: Let it fall, we shall come and search for it tomorrow morning.

140. *Ati: Mumbwe!*

Ati: Wo?

Ati: Wanoko wa fwa!

Ati: Nga wa fwe!

Kawili ati: Mumbwe!

Ati: Wo?

Ati: Wanoko wa bwela!

Kumfwa ati: Epene nga wa bwele, wa tu wule umu wa lu ku lile'mpundu!

(A) says: Jackal!

(B) says: What?

(A) says: Your mother is dead!

(B) says: Let her die!

Again (A) says: Jackal!

(B) says: What?

(A) says: Your mother has come back!

Then (B) answers: That's all right, let her come back and tell us where she ate the Pundu fruit!

— The dialogue of the Jackals.

141. *Ati: Nka ku pama!*

Kumfwa ati: Ngo ka kosa, u ka pinte-po iculu?

(A) says: I shall beat you!

(B) answers: Even if you will be strong, will you carry an anthill?

— One threatens the other with a demonstration of his strength; the weaker replies: Even if you do overcome me, one day you will get a job too hard to tackle! Cf. 142.

142. *Ati: Uyu utumpile!*

Kumfwa ati: Mba-po, ngo ka cenjela, to ka kaka-po amenda pa musantu!

(A) says: This is a foolish person!

(B) answers: What about it? even if you are cunning, you will not tie water up in a grass-bale!

— Even the very wise are baffled at times. Cf. 141. The *musantu* is used for carrying dried meat, fish, nuts, etc.; and is merely a wrapping of grass kept together with bark-string.

143. *Ati: We mwame, nindo iyo u pintile?*

*Kumfwa ati: Wuykakwaykakwa¹ uŵu ta ŵú lya imfumu ice-njele!*²

(A) says: Friend, what is that you are carrying?

(B) answers: The Tightly-bound that a cunning chief doesn't eat!

— Said to repress curiosity. It is none of your business! Often, when meeting a crowd of people, if a man is carrying some article of relish (honey, meat, etc), and is asked what is in his calabash or bundle, he will name the very article, and the people will think that he is lying, and let him pass.

Cf. Ila: *Mudi nzhi mu chinkudi? Mangwalozhi, u ta angwa ta dyi!* What is in the calabash? A thing not seen, he who is not tied up does not see it!

The purport of this saying will be better understood after reading stories XIII and XIV.

144. *Aŵa ciko ŵà matapo.*

The dirty ones are the over-particular.

— Said to a person who is over-bearing or fastidious in the presence of his companions.

145. *Aŵa layene ta ŵa pusana.*

Those who agreed together do not miss one another.

— Keep appointments.

146. *Aŵanakasi màtaŵa ta sila ŵune.*

Women are maize, its sweetness does not finish.

— A man desires to marry whenever he sees a pleasing woman: he is as among maize-cobs, all of which are calling for him to eat, and he cannot take the lot.

147. *Aŵana-ŵa-ŵkasi ta ŵa londa ŵuni imo.*

Brothers don't follow one and the same honey-guide.

— (i) If they do so, they eat up the honey at once, and return empty-handed to the village. If, however, two who are not brothers go and find only a little honey, each will think of his separate relations at home, and bring back a morsel.

— (ii) Because the honey-guide is believed to lead into danger, and both might get killed. One should stay at home to preserve his race. Cf. 1425.

Cf. Lenge: *Wamukoa ta wa konkela kayuni komwi.*

There is one striking thing in much of the Lamba folk-lore, which is peculiarly Central African. That is the part played by the

¹ The Class 7 concord ŵu — refers to uŵuci (honey).

² v. I. . . akanama kacenjele: a cunning little animal.

inguni or honey-guide. This little bird is held in such regard by the natives for its usefulness, that it has in WuLamba four or five distinctive names. In the stories, however, in addition to leading people to the bee-hive in rock or tree, it almost invariably leads them into danger. The bird is about the size of a sparrow, grey-and-white, and is most insistent in its shrill chattering, until followed by the man whose attention it seeks to attract. From bush to bush it flies, leading him on and on till at length it reaches the nest of bees. As a reward it hopes to pick up the young bees scattered about when the honey-comb is taken out. The persistent following of this bird is often a source of annoyance to the hunter, as it thus warns the game that a man is about, and efforts to drive it away often prove unavailing.

Two representative stories are XV and XVI, others will be noticed elsewhere.

In connection with the Honey-guide, cf. the Lala song:

Ulwimbo lwa nguni.

Si cobwa mu mpande, ubwana bwa nguni ka wobwa mu mato.

The song of the honey-guide.

They are still paddled in shells, the youth of the honey-guide is paddled in boats.

148. *Awana-wa-ηkasi wa li awene umuninga.*

The brothers divided a peanut.

— Brothers should share with one another. The story goes that two brothers were so fond of one another, that, when one picked up a single peanut, he split it in half to share with his brother.

Cf. Lenge: *Wamukowa wa kawana lushyama* (or: *lunyemu lomwi*).

149. *Awana wene mukati.*

The real children inside.

— If a man has two wives, and the child of one goes to the house of the other, he has to remain in the doorway, while the children of that other wife have free access to the inside of the house.

150. *Awantu muninga, ta u sila mu ciputi.*

Men are peanuts, they do not finish off in the garden-patch.

— It is impossible to kill off completely a tribe or family of people. However careful the murderers are, some will be left to carry on the race. Similarly with peanuts; however careful one is in digging them up, some are sure to escape notice and grow up next season. Cf. 10.

151. *Awantu ni ntelele, wa la bwelela ku muliwo uko wa tulile.*

People are pips, they return to the runner from which they started.

— Birds of a feather flock together. Even as the pips of a pumpkin always produce pumpkin runners similar to that from which they came, so do people in the end always return to their own tribe and family, however far they roam. East, West, Home's best.

152. *Awantu wa lesiwanina mu kwenda.*

People get to know one another when travelling.

— Cf. Chwana: *Batho ba lemogana loetong.*

153. *Awayo ta wa tulana.*

Thieves do not tell on one another.

— They know too much of one another's secrets to risk letting any out. Honour among thieves.

Cf. Chwana: *Magodu ga a ka a coana*: Thieves seldom fall out.

154. *Awapalu ta wendela mwiyaamba limo.*

Hunters do not walk in the same forest.

— Persons of one trade do not live together: each has his own domain.

Cf. Chwana: *Bacomu ga ba ke ba tlhakanela sekgoa*: Hunters never mix in the same forest.

Certain of the Lambas are great hunters, as the country abounds in all kinds of big game, and wild beasts. In recent years, the gun has largely replaced the poisoned arrow, though many of the older men still hunt with that. Numbers of animals are killed by means of well-concealed game-pits; smaller game with various kinds of spring traps. Hippopotami are sometimes secured with a harpoon-spear attached to a strong rope. Various titles are given to hunters, such as *umuyiŋga*, *icivinda*, *umupalu* (as above): *ŋkombalume* is the designation given to elephant hunters. A great hunter is able to supply medicine to ensure successful hunting: this is called *ubwayga bwa nama*. At times a charm is tied onto the gun; at other times the client is tattooed, and the medicine introduced into the *inembo* (tattoo marks). When the client has been successful he pays the hunter; if unsuccessful he gets another charm. Gifts are often taken to the spirits to obtain their aid in hunting; when rejoicing over a kill, a beer-drink will be held, and the hunters will perform a dance called the *cinsengwe*. For a specimen of hunting-song cf. Imb. 17.

155. *Awa wensu wa lisile lisa? Wa lisile pakati pa manyinsa pali kafiŋgilima.*

Mba aŋa wa lisile lisa? Wa lisile umwela lombca ca seka.

When did these visitors arrive? They came in the midst of the rains, in the black darkness (of hunger).

And when did these come? They came in the winter at the time of laughing (i. e. in the happiness of harvest-time).

— In explaining the first, they say: *pa nsala iyakuti*, at the time of great hunger; regarding the second they say: *pa kwitaike'-fyakulya*, when the food pours over. Cf. 705 and 706.

156. *Awo ndoka nda wa wula.*

Those I rain upon I tell.

— The thunder is God's warning of coming rain.

157. *Ayo¹ à combela-mfumu, ukombelo'mucete a mu nanika.*

Those (hand-claps) are of clapping to a chief, to clap to a commoner is to anoint him (with oil).

— In greeting a chief the Lamba will clap his hands as a sign of respect. To do so to a commoner is to give him more praise than is his due.

158. *Ayo mamba-kanwa.*

Those are scales to the mouth.

— Said of words of farewell that are worthless, promises that will never be carried out. They are fish-scales, good for nothing.

159. *Ayo² mawenuma.*

Those (words) are behindhand.

— If a man reaches a village, chats for a long time, and then, when about to leave, one of the villagers begins to say: You must come tomorrow and talk out a case I have against you! the first will reply as above: — Why didn't you discuss and finish the case while I sat here? It is your own business now. Cf. 230.

160. *Ayo mawulumina-ηanda.*

Those are rumblings in the house.

— They are family affairs. Said regarding the quarrels of a wife and husband in the house. The wife's brother must not interfere: if he does, he may be killed, and his sister deserted. Never interfere between man and wife.

161. *Bwa ca fimbi lelo.*

It has dawned differently today.

— A phrase used if trouble appears when one starts the day, e. g. a mishap on the journey, or a death in the village. Cf. 626.

Cf. Lenge: *Bwa cha wuwu sunu*: It has dawned badly today.

162. *Bwa ca umu tu simpamine.*

It dawned in where we sat up.

— Said to the disparagement of a house lent one on a journey; the vermin or the leaking rain prevented sleep, and dawn found one still sitting up.

¹ Concord for amapi, palms of hands, hence hand-claps.

² Concord for amasiwi, words.

163. *Bwaca bîwa lango'mweni insila, umweni a wûle akalango, a li teke.*

Dawn has shewn the stranger the road; the stranger has lacked sense and has enslaved himself.

— Said to a stranger who dawdles about the village after dawn, instead of continuing his journey. A stranger loitering is liable to be enslaved.

164. *Bwela kabwa kanji, kutanda kwà nsika syonse.*

Come back my little dog, travelling (hunting in the bush) is a thing of every day.

— Said by the villagers to a hunter returned without success; never mind, hunting is a thing to do every day: one day you will be successful. If at first you don't succeed, try, try again.

165. *Cá¹ fwa² nga nongo, icilukwa wâ la sasa.*

It (friendship) is as dead as a pot; a basket one patches up again.

— Friendship broken is as an earthen pot smashed, it cannot be renewed.

166. *Ca li lengele Lucele ici.*

Lukele created this.

— Said of any natural phenomenon, e. g. anthill, poised boulder. Lukele is the name applied to God as Creator, and we have the account of Lukele's visit to earth in story CLVIII.

167. *Caluka³ sandasanda.*

It has changed into a village destroyer, (lit. scattering).

— Said regarding a thing said by a garrulous person. Cf. 1637. This is illustrated in story XVII.

168. *Canga wa sama, uwa samine ku musî kwa Pilibwe.*

Galago has caught hold, as he who held on to Pilibwe's village.

— Said of the Galago, which jumps from tree to tree, and cannot be caught till a ring of trees is cut down. It holds fast to the one isolated in the centre of the ring, and when that is felled it is caught. Pilibwe is another name for Lesa, the Deity.

169. *Ca pita, cá ya ku wola; na fweŵo tu ka mu londa.*

It has passed, it has gone to rot; and we shall follow him.

— Words used by a man describing the death of his enemy.

¹ Concord for iciwusa, friend, friendship.

² v. l. for pela, come to an end.

³ Concord for iceŵo, the case.

170. *Ca¹ twale'se, nga mùpini nga twa kula umbi.*

It has taken the hoe, had it been the handle we should buy another.

— Said if the hoe-head, or any other article, has been lost: had it been the handle, it wouldn't have mattered: that can be easily replaced. The woman is reckoned a hoe: she is an asset to the village and can bring another husband (handle), if the first one go away.

171. *Ca wàngila fyopelé fi, te kwikala-po bwino ku bwikala-fiúwi wóúwe.*

It was begun like this, (one) cannot live decently, because of your bad behaviour.

— If a village is on a main road, the villagers always have demands on them for hospitality. They may move and again find themselves in similar plight. The above phrase is used to abuse strangers who pass through and ask hospitality or food.

172. *Ca wúla aúwa ku ci soúolola, nga tu ci leke.*

It lacks judges, let us leave it.

— Said about a dispute, if there is no chief present to decide it. Cf. Lenge: *Cha wula njaulushi.*

173. *Cifwenkulo wa isa, a lu ku tu pinde'ndalama saykwe twa pokele.*

The Drawing-in is here, he is suing us for his money which we took (borrowed).

— Said in hunger time. The 'Drawing-in' refers to the sunken state of the stomach in famine.

174. *Cikola ta wépayá, kukaka wá kaka.²*

A cougher one doesn't kill, one just ties him up.

— If a stranger comes to a village, starts smoking hemp and begins to cough, the chief will become very angry. In the old days villagers suggested killing the offender, but following the above moral they just caught and tied him up. Nowadays such behaviour, suggestive of the village being his own, will secure a beating for the offender, or he will just be driven away.

175. *Ci leke, we mwame, isongwe ta likata-ko.*

Leave it alone friend, a demon doesn't hold tight.

— If a man puts out his hand to test the strength of a hanging object, another will warn him to leave it alone, lest it should fall on top of him. The demon referred to is supposed to be a mischievous spirit which enters men's hearts to make them venturesome. This is also said to a man who insists on entering a brake after a wounded buffalo or leopard. Cf. 329.

¹ Concord for *iciwanda*, the devil.

² v. 1. . . . *kutamfya wá tamfya*: one just drives him away.

176. *Cilele mwipailwa wûulanda.*

The blind-worm that is killed being innocent.

— A saying about the *cilele*, which is harmless: it is a kind of blind-worm, electric blue in colour. Cf. 1352.

177. *Ci¹ li wûululu mu kanwa, munda mîlalîlo.*

It is bitterness in the mouth, in the stomach 'tis an evening meal.

— Said as consolation for eating unsavoury food, such as bitter honey, when one has nothing else: it will serve its purpose of giving a meal to sleep on.

178. *Cîluwî, tula makanya!*

Simpleton, put down the guinea-fowl.

— Said to a foolish person. It originated in story XVIII.

179. *Cimbîlefuti wûsîku bwa nama te kwimba.*

Sing-once on the night of the animal does not sing.

— The lion roars (sings) only after he has eaten, not on the night of the killing of the animal. *Cimbîlefuti* is a name applied to the lion. For references to other designations of the lion see under 890. This proverb is used in the sense of 1684.

180. *Cimo ñkû ca mwende'wala.*

Here 'tis a razor has travelled over the garden.

— Said of a large *Iciteme* or patch of felled trees for burning for a garden. It is also applied to a case that does not come to an end quickly.

181. *Cînanngwa, cûngwa, cîngulungulu, càkuluwûaila lukoso, ni cîngkalye-naïwo.*

He is a worthless thing, a rogue, a fool, one who wanders and loses himself, one who says "I'll eat with them."

— words of abuse used to a big man, who sponges on others.

182. *Cîndika akânice, ná we ka ku cîndike.*

Respect a little child, and let it respect you.

— Treat inferiors with respect, if you desire deference from them. A kind word always pays. Cf. 1462 and 1463.

Cf. Ila: *Lemeka kana, ako ka ku lemeka*: Honour a child that it may honour you.

Lenge: *Lemya kânike, ná we ka ku lemye*.

Umbundu: *Iso li sumbe osoke, osoke oco yi sumbe iso*: Let the eye respect the grass-seed, and then the grass-seed will respect the eye.

In Lambaland, there is little parental restraint over the children. Story XIX is typical.

¹ v. 1. Ka.

183. *Cine wâ kumanina koti mase.*

Indeed they are all served like hoes.

— All have been treated alike. As like as two pins.

184. *Cipa cà minwe, amenso a la wêpa.*

A gift is a thing for the hand, the eyes lie.

— Don't consider a thing yours till you have it in your hand.
A bird in the hand is worth two in the bush.

185. *Cipotyo.*¹

Tobacco.

— A name applied to a man who grows up quickly. This kind of tobacco, which is imported from the Congo, is so called because of its quick growth. The word is derived from *uku potomoka*, to grow large.

186. *Cisalo ndelelo'mwana, amanyinsa u ndubwile.*

In the dry season nurse my child for me, in the rainy season return him to me.

— When the food is plentiful, that is during the dry season after the harvest, the mother will let others look after her child; but, when food is scarce, that is during the rainy season while the crops are growing, she wants to take care of him herself.

187. *Cisiki*² *ca musamba ca tu sita, nga ci tu situke!*

The stump of the Samba tree is in our light, let it get out of our light!

— This is repeated over and over swiftly, as a test for correct repetition. See other examples under 1141 and 1555.

188. *Cisomo ci li-po.*

The Rusher-out is here.

— A name for the devil. This is said when anyone does anything outrageous, that a devil has caused him to rush out to do the evil.

189. *Cisungu nguo, ci wule nguo wûlanda.*

A maiden calico, if she have not calico it is grief.

— A girl on reaching the age of puberty (*icisungu*) must have clothing; before that age it is immaterial.

190. *Cisyonwe yu.*

This back-turner.

— Said of a person who doesn't come when called, but merely shrugs his shoulders and turns away.

¹ v. 1. Cipotomoka.

² Lenge for the Lamba Icisinga. The saying is derived from the Lenge.

191. *Citamba-îveni.*
A thing strangers can look at.
— Said of anything in a conspicuous place: anybody could see it.
192. *Citemwa-nyina te citemwa-mwana.*
A lover of the mother not a lover of the child.
— Said of a man living at his wife's village. He does so because he loves his wife; if she died he would take the child and go home. He does not remain at the wife's village from love to his child.
193. *Citeni-po, uîwuntu îwu li kuîwîli.*
Do it, being is in two places (or two ways).
— Said if hungry. This food has restored my 'being' a little, 'do it' (i. e. prepare food) again, for there remains another 'being' in me to be roused.
194. *Citondo uwa canda.*
The awe of the hundred (arrows).
— A name of respect for the male lion; his teeth are like arrows. For references, see under 890.
195. *Ciîwasa-muηko¹ wa li mu loîwele.*
The carver of the porridge-stick bewitched him.
— The charge of witchcraft poisoning can go further back than to the one that cooked the food, and implicate the one that made the utensils.
196. *Ciîweηgelele a îwone'ηanda umulomo ko lokwa.*
The hammer-head who has a house, his beak gets wetted with the rain.
— Said by a person complaining that his house is bad, if his companions make out that he is fortunate in having a good sound one. It originated in story XX.
197. *Ciîwinda wa bwela, pâkosele îli a lele.*
The hunter has returned, he must have slept in a secure place,
— The hunter who does not erect a strong zareba when out in the bush is not likely to return in safety to his village.
198. *Ciîwukila wa pita pa mpakati.²*
The roan-antelope has crossed the corn-stalks.
— The River-hog (*inguluîwe*) devastates the corn-gardens, and the people cannot catch him. When the corn is gathered in, the

¹ From the Lala, which reads: Ciîwasa-mwiko

² v. l. pa mpeti.

Roan will come to eat the dry stalks (a harmless offence), and is easily entrapped. This is said if anyone is caught and punished because a relation did an evil deed and escaped. Cf. 761, 1368, 1583.

199. *Ci wûle imbepesyo!*

Let it be done without lying!

— Said if anyone makes a boast, but says I cannot carry it out now because I haven't got such-and-such a thing. The other will say: I can supply you with that, do it and let me see that your boast is without lying.

200. *Ciwûluwûlu ici ta ci wûlwa-ko.*

It is whole, complete, a thing that is not taken.

— Said when refusing to give someone an article, because it is complete and one cannot break it, e. g. a sovereign, a complete cake of tobacco.

201. *Ciwûsa kusa ica mucifu wa lupundu, ica ku temwa-ko uwûso-kole, ati wû sile uwûso-kole, umucifu ka wâ posa.*

Spit out a friend, of the stone of the Pundu fruit, that is loved for the juice; when the juice is finished one throws away the stone.

— The Pundu stone is sucked for the juice around it; when that is finished, the stone is spat out. A friend is liked for what can be got from him, when that is finished he is cast aside.

202. *Cundu-mulilo wûka wûka uwa ocele akananda¹ ka wanyina-fyala, wanyina-fyala ka wâ lala posonde.*

The fire-worm risen up, which burnt the little house of the mother-in-law, and the mother-in-law had to sleep outside.

— Said when one sees the leaping flames at the time of the grass burning, during the dry season (July and August). Cf. 467 and 468. The *Cundu* is the meat-eating *Zabrus*, which shews such destructive powers with dry meat.

In Lambaland the mother-in-law holds a position of peculiar authority over her son-in-law. In the first place, on marriage, the man goes to live at his wife's village, he is then under the thumb of all her relations, and must keep on his best behaviour. He cannot enter the same house as his mother-in-law, nor can he talk with her, (though in the stories he is depicted as doing such); the same taboo holds between the woman and her father-in-law. Should they meet on the path, the one must make a wide detour in the bush to avoid a close meeting. The mother-in-law necessarily becomes a kind of bugbear, and stories deriding her are numerous. Four typical stories are XXI—XXII, for those dealing with the father-in-law, see under 1134.

¹ or *akananda*.

203. *Eji wa laŵila.*

That is what he says.

— If a man is fierce-worded, a stranger may say: "A fierce man that!" Those who know him however say: "No, that is what he says, his bark is worse than his bite."

204. *E ku cenjelesya koti kaŵeŵa aka li kenka.*

That is being very cunning, like a little mouse that is on its own.

— Said of a person who is over-cautious, to the detriment of his companions. A lone mouse is very nervous; when a number are together, all get bold. Cf. 1665.

205. *E ku lu ku kampeme ne ceko membe.*¹

It is lying on your back with your 'aching-void' quivering.

— Said to anyone lying down with his hands behind his head, and refusing to chat sitting up. When in that attitude, the stomach moves every time the person speaks.

206. *E ku lu kú lya lukoso ne mbiko syanji.*

It was merely eating together with my evil omens.

— Said on hearing the report of the death of a relation at a distance. He died some time ago, and then I was living in ignorance with evil omens: now I know.

207. *E ku lu kú lya na ku cimbo na kuli mwanandelwa.*

That is eating on the digging-side and on the elephant's right.

— Said when a man eats with both hands. Natives eat with the right hand, dipping into the relish: they may hold a piece of meat in the left from which they take pieces. The elephant is said to convey food to its mouth from the left side, and to pull roots and leaves from the left side also.

208. *E ku ngiliŵala apaswetele.*

That is reviling me in public.

— A retort when quarrelling.

209. *E ku pona uluswa ku cenje.*

That is falling (like) a flying-ant at the torch.

— Said when an appointment is kept up to time. A Lenge and Lamba saying. The flying-ants (termes) are collected to cook for relish: they will come readily at night to a lighted torch, and are easily caught.

Another way employed by the natives to catch these flying-ants is as follows: A small hole is dug at the ant-heap where they

¹ v. 1. mbembe.

have been emerging, and a little imitation house erected over it to darken the hole: then water is poured in, and the insects, taking it to be night and raining, will emerge in great numbers.

210. *E ku sangá, mwa angála, mwe wánice?*

When you meet (us), do you make a disturbance, you youngsters?

— Said to youngsters who try to start a quarrel with their elders.

211. *E ku singuluka umutondo ati twa tema, shikaputu a li wá kangile.*

By encircling the Tondo tree we cut it, the Shikaputu tree baffled them.

— The hard Tondo tree is felled by cutting all round it; but the Kaputu tree is so hard that it baffles them to cut it at all.

This is also sung as a song at the initiation ceremonies (*icisungu*).

212. *E kutali nga ku muti.*

It is as far off as if on a tree.

— It is beyond my means. Cf. 1597.

213. *E ku tukutilwa.*

That means profuse perspiring.

— Said if a man is in a hurry to finish off quickly work that could remain over till the next day.

214. *E ku wumba ilya mpelembe, ciwukila muce.¹*

That is moulding (as a crowd) of sable, the roan is little.

— Said regarding a large crowd of people. The sable gathers in herds, whereas the roan prefers to go in small numbers. This also refers to the moulding of a large pot. Notice the play on words: *wumba* (a crowd or pot-clay).

215. *E kwikala icitondwe iloŵa na mu mukosi.*

That is sitting like a great Itondwe toadstool with the earth all round its neck.

— A hint to a visitor at the village to move on. The *bwitondwe* toadstool, which is edible, does not grow tall: the earth remains high round it, and it soon rots.

216. *E kwiminino'mulungulungu.*

That is standing up as straight as a flame.

— See under 1518.

¹ v. 1. Wa wumba ilya mpelembe, waciwukila wáce: You have moulded (as a crowd) of sable, roan are few.

217. *E mwa pele ingoma ifiŵutila.*

That is where the echo of the drum ended.

— That is in the back-woods; the people who live so far away from the big chief's village are timid, when they come to his village. The echo of the chief's drum does not reach their houses.

218. *E mwa pele'nyguo uku kopola.*¹

That is where the calico ends being cut.

— Tell me something I don't know.

219. "*Eya*" *kaŵili, pano pesonde lyàkwe Lesa!*

"Yes" indeed, here outside it belongs to God!

— Said to a youngster, who puts in his spoke at palavers by saying: Eya, Hear! hear! Youngsters shouldn't meddle with difficult cases; they are for the wise. Things here below belong to God, and are serious.

220. *Fi cite, tu fi ŵone-po!*

Do them, let us see them!

— Have a try! A challenge when one has been threatened during a quarrel.

221. *Fidya ná ne ndu ku fitwa.*

That (behaviour) makes me also angry.

— Your conduct is exasperating. Said to one who borrows articles and always returns them damaged.

222. *Fidya ŵa la mú pa makosa.*

In that way one gives him strength.

— If a speaker says absurd things, and some laugh at him, others will tell them to stop laughing, or he will think he has said something witty, and only talk all the more.

223. *Fi kepuka, fi ka nuŵka.*

They will become rotten, they will stink.

— The news will be spread abroad. Although I cannot now find the culprit, the case will leak out, and I shall hear later on. One cannot hide meat in the house for long; it soon makes its presence known when it rots.

224. *Fi la silila muli tuce tuce.*

Little by little and they finish.

— Giryama: *Bandzu, bandzu ramala gogo*: Chip chip finished the block. Nyika: *Dyeku-dyeku rinamala pinda*: Dripping dripping finishes the corn-sack.

¹ v. 1. kopolola.

225. *Fi li uku mú li.*
They are where you are.
— Evil be to him who evil thinks. Exemplified in story XXV.
226. *Fi li uku tú ya.*
They are where we go.
— It depends on what happens where we are going. One might ask, *Mbo'ko mu lu kú ya mu ka lala-ko singa?* "How about where you are going, how many days will you sleep there?" and the answer will be as above. Cf. 441 and story LXXXVII.
227. *Fintu kùlilwa, ne nsima yonse i lá wá, ne finani fyonse fi lá wá, ne nguo yonse i lá wá.*
Things are cried for, all porridge is desired, and all meat is desired, and all cloth is desired.
— The things of this world are sought after.
228. *Fulwe a la nonena a wā nonena.*
The tortoise is fat for those for whom he is fat.
— It is pure luck for a man to pick up a fat tortoise.
229. *Fulwe amano a li wíkile mu fikoŵa.*¹
The tortoise stored his wisdom in his shell.
— One's wisdom is not all on the surface: a seeming ignorant man may prove to be very wise. Cf. 1315.
In Lamba lore the tortoise is depicted as one of the wisest of creatures. In addition to the three stories XXVI—XXVIII, note the part played by the tortoise in Nos. XIII, XIV, and XXIX.
Cf. Lala: *Ni we fulwe amano u li wíkile mu cikwambulwa:* You are a tortoise, your wisdom you have stored in your shell.
230. *Fulwe ati: Uyo wà numa!*
Tortoise said: That one is behind-hand.
— Used in the same sense as No. 159, which see. This originated in story XXIX.
231. *Fulwe mumi muntapakwa-bwanga.*²
A live tortoise is not a receptacle for medicine.
— Tortoise-shell is used as a medicine receptacle, and is tied on to the affected part (as the side in pleurisy) in order to effect a cure. Be careful what you say of a live man.
Cf. Ila: *Ufulwe mumi tapa kwa bwanga:* A living tortoise is not worn as a charm.

¹ v. l. fikwamba.

² v. l. munsipakwa-bwanga.

232. *Fulwe pa kú pya e-pwa sando'mulilo.*

The tortoise when he is being roasted scatters the fire.

— The native mode of cooking a tortoise is to throw it alive onto the fire to roast. For a moment it lies still, then, when the heat penetrates, it commences its struggles.

233. *Fulwe ta kosa lukoso, kuwona ici mu kosya.*

The tortoise is not strong merely of himself, there is something that strengthens him.

— If a tortoise is picked up and thrown down, he will walk away; and will do the same if this treatment be repeated. It is then said that there is something (a devil maybe) that strengthens him; let us leave him alone. This proverb is quoted if anyone, though beaten several times for his behaviour, continues in it. Leave him alone, it is useless to beat him again.

234. *Fulwe ucelele ta tolwa.*

The tortoise which starts early is not picked up.

— To start a successful journey, rise early.

235. *Fuma pa mutala, awantu wa nwe-po amenda!*

Get out of the neighbourhood, let the people drink water!

— Said to a man whose presence is no longer desired in the community.

236. *Fuma-po kó ya! Newo ni ne luwifya, pa syale luwamya: wewo ni we luwamya, pa kú wa we ulemene!*

Get out of it, go! I am the one who sins, let the one who does good remain: you are the one that does good, because you are influential!

— The latter portion is said by a person who is ill-liked and told to quit. Everything that I do is wrong; it is your influence that makes your evil deed considered good. Cf. 304.

237. *Fumbwa, fumbululo'bwanga!*

Big black ant, work the spell!

— A phrase used in conversation, when referring to the *fumbwa*, a big black, evil-smelling ant. The one who says this is discredited with any ability to exorcise. This is illustrated in stories XXX and LXXVIII.

238. *Fumfunkanana uwa kwenda kaceneme.*¹

The hornbill who flies with his (mouth) open.

— This species of hornbill, also called *muŋaŋa*, is noted for its mournful screeching while flying. This saying is called *Icindaŋi-*

¹ Concord for akanwa, mouth.

ndaŵi ica pa mpila, a proverb at ball. It is said by the boys when tossing the ball to intimate that 'the ball can't pass me, I have my mouth open to catch it.'

239. *Funda-wutesi e ú wa.*

The one who warns against slipping is the one who falls.

— Practise what you preach.

240. *Fwala bwino ni muka-muŵyo ili ya¹ twala.*

Dress carefully, it is your mate's wife that it has carried off.

— If a man's own wife is caught by a lion, he rushes out to rescue her, without waiting to dress; if it be someone else's wife, he takes his time, and dresses before going to the rescue. Cf. 443.

241. *Fwe bwà² nondo ne ŷgidi.*

We, (our situation) is that of a bark-cloth hammer and a wart-hog.

— We are in a good situation, we have lasting work; the *inondo* does good work making cloth, and the *ingidi* is good eating.

242. *Fwe mu ŷanda ne ŵakasi cĩntaliŷombe twikalile.*

We in the house, (I) and the wife, it is an ox-pulling life we are leading.

— Said if husband and wife are always at variance: they are like the ox that is always pulling against the way his master wants him to go. A cat and dog existence.

243. *Fwe tu likele ubwà³ nsuka pa mulalika.*

As for us, we are living the life of a fowl's tail on the ash-heap.

— Said of the precarious existence in the time of hunger. A fowl's tail feathers will grow again, and when the hunger-spell is over we too shall revive.

244. *Fwe ŵacete ni fwe ŵa monse si⁴ lá pya.*

We common-folk are the ones where it (porridge) boils everywhere.

— If a commoner travels about, even to another tribe, the people will receive him well, and give him food: if, however, a chief travels, the people want to know why he has left his country, etc.

245. *Fweŵo ka li kōwele, ta li⁵ ka ŵone'ŷanda ya muteyge.*

It (ill-fortune) has clung to us, it will not see a house with a roof.

— Ill-fortune dogs our steps: it does not leave us long enough to build a house with a pitched roof.

¹ Concord for *inkalamu*, lion.

² Concord for *ubwikalo*, situation.

³ Concord for *ubwikalo*, existence.

⁴ Concord for *insima*, porridge.

⁵ Concord for *isyamo*, ill-fortune.

246. *Fya ku lambula we mwine.*

It has paid you yourself.

— You are paid back in your own coin; e. g. one fond of knotting grass across the path, being caught and tripped by the same trick being played by another; or if a lion stalks a man, and the latter shoots the lion. Cf. 1052.

Cf. Swahili: *Akutendae mtende, simche akutendae.* He that does to thee, do thou to him; fear not him who does it thee.

247. *Fya lenga kanyka ifi.*

These (charges) have caused wonder.

— If a person has been keeping to himself for a long time a charge, and then, when in need of funds, brings forward his accusation; the accused will reply as above, thinking that the case was long ago forgotten.

248. *Fya nunyika akasiko, fya lala.*

It smells of burning, it is burnt to a cinder.

— Said if the water in the cooking-pot dries up, and the food begins to burn.

249. *Fya palila mu mulilo, fya nunyiko'wusi.*

It has boiled over into the fire, it smells of smoke.

— Said of food smoked in the cooking; the water boiling over sends up smoke from the fire, and taints the food in the open pot.

250. *Fya wono, we mwine wa cita.*

Thoughtlessness, you did it yourself.

— If you do silly things, you must take the consequences. Don't grumble about the pigs, when you make the garden far away. Don't grumble that the honey is lost, when you put it in a cracked pot.

Cf. Swahili: *Alimae shamba ndiani shati alinde, nyuni asipate t'embe:* He that cultivates a patch by the wayside, must needs watch, that a bird get no grain.

251. *Fyá ya kalongwalongwa.*

They have gone off in a file.

— Said if deaths succeed one another rapidly, as of husband and wife in one day. Also said if a lion and buffalo kill one another in a fight: Fyonse fya twalana; they have both taken one another away.

252. *Fye'kuykumo.*

Ornaments.

— A term applied to things kept by a man, who has no use for them, but will not lend or give them to others. Cf. Dog-in-the-manger.

253. *Fye'topwe mulya.*

There is a grievance in there.

— Said to a man who is having charges made concerning him.

E. g. a man takes food regularly from another, but does nothing, neither work nor payment, to recompense him; the aggrieved party will make this known, and a third party will warn the offender in the above phrase, meaning that it is best for him to get away quickly.

254. *Fyonse wa la luwa-ko, ici ta wa luwa-ko ni nguo i wa wuka nayo na pa wulo.*

Everything they forget, what they do not forget is the calico they wake up with in bed.

— One never forgets to dress oneself on waking.

255. *Fyopelé fyo lwa¹ lila ku kalume.*

Just so it (war) has cried to the little husband.

— Said on receipt of a call to work for the chief or the authorities; if they subject the people and impose heavy work on them.

256. *Fyopelé fyo mwe wakwasu!*

Just so brethren!

— A term applied to a man who never denies anything. If charged with a crime, he says: Yes, just so! and pays the fine; preferring this to making a fuss.

257. *Fyumbwe fikele.*

Graves settled (here).

— Equivalent to the phrase: *Mwa fwá kale*: You're already dead! Said to children who persist in going alone into the long grass, where there are snakes and wild-beasts. One day you'll not come back: you are like the spirits of men, already in their graves, which have come to visit us as apparitions; one day you too will disappear as do those apparitions.

258. *Ica imya kwale umutwi ci li losesye kuno.*

What has roused the pheasant, its head it is pointing here.

— When hunting, if one hears the pheasant fly up with its cry of *kwale! kwale! kwale!* one knows that some animal has roused it, and is at once on the look-out for game.

259. *Ica kú pa Lesa ta wa kana,² wa la pokelela.*

What God gives one doesn't refuse, one receives it gladly.

— God's decrees are always carried out: one cannot refuse even the illness that God sends. Cf. Imb. 28. Cf. also v. 1. in 268.

¹ Concord for uluwo, war.

² v. 1. ... ta ci kanwa, ... is not refused.

260. *Ica lile mwana-nykalamu, ne fi wa-po ta fi woneka.*¹

What ate the lion-cub, and no case comes to light.

— A catch phrase used when playing ball, to draw attention to one's achievement. Cf. 1122. This originated in story XXXI.

261. *Ica masengo ta ci sikwa.*

A thing with horns is not buried.

— Murder will out! Anyone carrying horns cannot hide them beneath his calico. A woman cannot conceal her pregnancy.

262. *Ica² pitila-ko ku muwyo ci la nwinwa amenda.*³

The (case) that concerns your companion has water drunk about it.

— If the case vitally concerns you, you would see it through quickly; but, since it is your companion's, you find time for intervals to go and take a drink. If several are on a journey, and one hits his foot and hurts it, all will say, "We are sorry," but they don't feel the hurt; and the sufferer will quote the above. No one knows where the boot pinches save the man who wears it! Cf. 290.

Cf. Swahili: *Adhabu ya kaburi ajua maiti*: The torture of the grave (only) the dead man knows.

263. *Ica sila ci la sila, ulupafu ka wa po'muko, ka fwala.*⁴

What has finished finishes, the sack they gave to the son-in-law, and he put it on.

— The son-in-law has brought a bark-sack of corn. Later on they say that the corn is finished; and he replies: All right, bring the bag and let me wear it, then I shall know for certain that it is finished, and go and get more.

264. *Icenyeni ica lisisye ikanga iliwuluwulu.*

A visitor who was given a whole guinea-fowl to eat.

— A new broom. The day the visitor arrives he is enthusiastically received, if he prolong his stay that enthusiasm dies down. Cf. 892.

265. *Icewo ci lenda.*

News travels (apace).

— Cf. Chwana: *Mafoko ga a lale nageng*: News does not stay a night out on the way.

¹ v. 1. . . . né fi wa ncita-po ta fi woneka; . . . and what they did to me does not appear.

² Concord for icewo, case.

³ v. 1. . . . ci lesiwilwa umwa ku pisya; . . . is known by the way it is conducted.

⁴ v. 1. Ifya sila fi la sila, ka wa wulo'lupafu, ka wa pelo'muko, ka fwala: What has finished finishes, they took the sack and gave to the son-in-law, and he put it on.

266. *Icewō ko lawile'cipile.*

State the case cooked.

— Don't state your case without having all your facts before you.

267. *Icewō nga¹ ci ka kula, ta ci sila fwaka mu mbokoma.*

A case will always grow, it will not leave any tobacco in the pipe.

— Even a trifling dispute, amongst Lambas, will exhaust an enormous amount of time and talk, and many pipes will be filled and refilled over it.

Tobacco is grown in every village, principally on the sides of the enormous anthills. At times the leaves are taken and quickly dried before the fire, and then smoked. But when large quantities are dealt with, the leaves are picked and put into a big drum of bark (*imfulu*), which is mudded up to render air-tight. This bark drum is then put into the fire, and roasted carefully, and then put aside for four or five days. Then the drum is broken, and the tobacco taken out and pounded in a mortar (*icinu*); put out to dry slightly and then pounded again, made into little cakes (*isimpwampwa fya fwaka*), and again put out to dry. These cakes are then put into a basket (*icilukwa*) and pressed and kneaded together (*uku katika*) with the pounded leaves or bark of a shrub called *umulolo* to make the mass bind. This mass is then taken from the basket, polished and put out to dry. It is called *umvambwa*.

Kansai tobacco is made as follows: Green leaves of tobacco are bound together in a bundle of grass (*umusanto*), and left for five to ten days, till the tobacco rots; when it is dealt with as above. This tobacco is very strong.

268. *Ici a tú pa Lesa ta ci kanwa.*

What God gives us is not refused.

— Said by anyone who is ridiculed for being ugly or deformed. God has formed me, and it is useless to protest. Cf. v. 1. in 259.

269. *Ici ca lye'kanga, ca kanga.*

This has eaten a guinea-fowl, it has baffled (us).

— Said of anything baffling of accomplishment, e. g. the unsuccessful following of a wounded animal. To kill a guinea-fowl first thing in the morning is considered to bring ill-luck on the rest of the hunt.

Stories of the guinea-fowl are common among the Lamba; story XXXII is an example.

270. *Iceico cileka ca nsumbi, ta ci fyala.*

This is the abortion of a fowl, it does not give birth.

— Said of the unfertile egg in the nest, when the others are hatched.

¹ v. 1. na.

271. *Ici fisya¹ menda kuno cikulu.*

What brings the water here is huge.

— Said if water is seen in unsuspected places; meaning that some great creature must have excreted it. The reference is to the fabulous *insanguni* or water-snake, which is said to pour forth water, and envelop people before devouring them. This creature is thoroughly believed to be able to bring forth floods of water, and is said to cause the water-troubles in mines.

272. *Icifulo ta ci wula, yga ca ku wula-po.*

A place doesn't tell tales, if it did it would tell you.

— A has been talking in the house, and gets up and goes out. While he is away, B and C say things detrimental to him. On A's return, his friend D passes the above remark, which hints that he has been slandered. A will go out again, and D will follow him and give him the whole tale.

273. *Icifuniko cá wa na mwipika.*

The lid has fallen with the saucepan.

— Both husband and wife are dead.

274. *Icifu wa teyele ne kánice, na pa kú ya-ko ne kánice.*

The trap they set with a youngster (present), when they go there, (they go) with the youngster.

— A Lamba rule of behaviour. If two go together to set a trap, even if the one be only a little youngster, he must be called when going to see if anything is caught, and share in the spoils.

275. *Icifyasi cimo ta cisusya musi.*

One prolific mother does not fill a village.

— Said when quarrelling. If one woman tells another to leave the village, the other will retort: If you are left alone, you will not be able to gather a village around you.

276. *Icikaka e ci wukila-ko uluwô.²*

It is arguing that brings on a fight.

— A little spark starts a big fire.

Cf. Swahili: *Ubishi mwingi huvuta mateto*: Much joking brings on quarrelling.

277. *Icikatwa te ciminwa.*

What is taken is not swallowed.

— A takes B's axe and refuses to return it; B thereupon takes C's hoe, and says to C: "You will have back your hoe, when you get

¹ v. 1. leta.

² v. 1. *Icikaka e ci wusyo'luwô.*

my axe for me from A.' C's hoe is the 'thing taken', and it is not 'swallowed' for it will be restored. These triangular cases were common, when a person could not get direct justice.

Here is another instance: A borrows B's gun, and then refuses to hand it back. B fears A and so goes to the village of C, a powerful chief, and burns one of his grain-houses. C at once has B arrested and tried, but B pleads not guilty, saying: "The fault lies with A, who stole my gun." C at once liberates B, and arrests A for the crime of burning the grain-store. A gets full punishment for that, and, incidentally has to restore the stolen gun. Cf. Tyo. 125.

278. *Ici kondwe'ngoma ci li ku lwimbo.*

What makes the drum pleasing is the song.

— Said when people are tired of the mere drumming at a dance, and want the song with it to enliven things. Further: if the husband pleases the wife, she minds not what others say; also, if a thing pleases its owner, he does not mind whether it pleases others or not.

Cf. Ila: *Chi konda u twele*: It pleases who is married.

279. *Icikoykele mukombwe kùkombola.*

That which is out for bark-beating means beating bark.

— That which one sets out to do, do it with a will. This proverb refers to the parties that used to go out into the bush (sometimes to stay a week or more) in order to beat out bark for clothing. Everyone who goes out is expected to do his share of the work.

Cf. Eccles. IX. 10: Whatsoever thy hand findeth to do, do with thy might.

280. *Icikulu pa nama màtwi; i li ne nsengo, ka si mena.*

The important part of an animal is the ears; that which has horns, they grew (after birth).

(1) With the buck, which are hunted by man and wild-beast, the most essential thing to self-preservation is the hearing; the horns used for self-protection are not nearly so reliable. Prevention is better than cure. Cf. Tyo. 39, 40, and 41.

(2) The most prominent parts of a buck's head are the ears and horns; the ears it was born with, the horns came later.

(3) When an animal is killed the meat is divided out, but the ears are put aside for cooking and eating, when the people dance to the spirits (*syane'cinsengwe*). Here the 'important part' means the honourable part.

281. *Icikulu pano pesonde kùlya.*

The important thing here outside is eating.

— A man without food is in poor straits. Cf. 1223 and Tyo. 39. *Pano pesonde*, here outside, is synonymous with *Pano pansì*, here below.

282. *Icikulu wâkasi pa kanwa.*

The important thing is "wife" in the mouth.

— She is my reputed wife (wife in word), not to say that I consider her my wife. Cf. 283.

283. *Icikulu wâtume twa ku lu kwikele.*

The important thing is husband, we shall just remain.

— Said by the wife, if her husband is a worthless fellow. You call him my husband; I shall stop with him, but he is not the one I want. Cf. 282.

284. *Ici kwikete nga ci ku leke!*

That which has caught you let it leave you alone!

— If two are out in the bush, and get parted for a little, and one of them gets into danger from a wild-beast, he will call for help; his companion will then come rushing up shouting the above words, which are firmly believed to be able to drive off the source of trouble. Cf. 1608.

285. *Icila ca nsaka umo u leta, ica letele Ŋkoleni, ná ye Ŋkoleni ni Sifwan̄kula uwa mu wûla.¹*

The dance of the summer-house, it is one who starts, that which Mr. Cough started, and Mr. Cough it was Mr. Smash who told him.

— Said when all agree to help in work suggested by one, such as the building of a summer-house, etc.

286. *Icila ca nsoka umwa leta.*

The play of the snakes one has brought it on.

— Tit for tat. You hit me, so now I hit you. When two snakes play, sooner or later one will bite the other, and then a fight will ensue.

287. *Icila mulamu ca li silile wûuci pa lupako.*

What goes to the brother-in-law finished the honey in the hive.

— The one has climbed the tree, the other is below. He below calls out: "Drop down the honey." The one above does so, but, instead of putting it aside, the one below eats it. Another time the one who climbs up to the bee's nest will refuse to drop the honey: he will quote the above saying. Cf. 566.

288. *Icilema cîsiŋka-mupunda.*

The cripple is one who blocks the place.

— If one has a cripple for a relation, one must not drive him from his place, but must care for him.

¹ v. 1. . . . ná ye ŋkoleni ne ku tulila Sifwan̄kula; . . . and Mr. Cough made it known to Mr. Smash. This latter reading is also applied to coughing and spitting: the cough tells the mouth to spit.

289. *Icilemene wā la ci suŋka-po, kani ca lema ka wā ci tula ati cī ka tu konona.*

A heavy (load) one lifts up, if it is (too) heavy one puts it down again lest it should break one.

— One should not fight shy of a bulky load, till one has tested its weight; it may not be as heavy as it looks.

290. *Ici¹ li pa muŋye ci lesiŋwihwa umwa ku pisya.²*

The (case) that concerns your companion is able to be decided.

— It is more easy to give than to take advice. Cf. 262.

291. *Ici li umo mwèo.*

What is one is life.

— One can take away a leg, a finger, an eye, hair, etc., and still have the other left to carry on work; but there is only one life, when that is taken away all is finished.

292. *Iciliŋwila ci la kula mutoŋwa.*

A brawl pulls out the double-tooth.

— Brawling brings pain. Further, trying to surpass another in a difficult trick which the latter has done, might bring disaster.

293. *Iciliŋwila ta ci cinda mulokasi.*

A brawl a daughter-in-law doesn't dance.

— If a quarrel or brawl has started in the village, a daughter-in-law (i. e. a woman imported from another village on marriage) will take no part: for all the other participants are brethren, and should she be involved they would put the onus onto her, the stranger.

294. *Icilonda ci la londe'nsiku.*

A wound follows the days.

— A wound takes time to heal: it keeps pace with the days. Note the Lamba play on the words.

295. *ICILUKWA CA WAMUKA-MWINSYO CI LI MIKONKO MISILO IWILI: MUKA-MWINSYO WA NTANA KALEMBWE, CINWÉ CO, CINWÉ CO.*

The basket of Uncle's wife has two borders plaited: uncle's wife has denied me a little relish, that big finger, that big finger!

— Repeated again and again to test the speed of correct utterance. The phrase 'that big finger' is used to revile the uncle's wife who is disliked. See other examples under 187, 1141 and 1555.

¹ Concord for iceŋwo, case.

² v. 1. . . . lesiŋwilwa indaŋwililo: is capable of decision.

296. *Icilyelyelye ica li lile kalulu.*

The eating anyhow that the little hare ate for himself.

— Any food is good in hunger time. The little hare is said to eat anything, because he doesn't hoe and plant what he would prefer.

297. *Icimbolo ica fwilile mwiwala, amafupa ka aluka cani.*

The hyaena that died in the garden, the bones changed into grass.

— Grass grows rank over graves.

Cf. Lenge: *Aiwa ka fwita mu munda sifuwa syaluka nsaku.*

298. *Icimpata ica musesya-mpoyo.*

The corral of the reedback-skirting.

— Applied to the game-fence set with gaps in which to entrap large game in pitfalls. The reedback is suspicious and will not approach the fence, but skirts it in the long grass, hoping to reach its end: hence he doesn't get caught.

299. *Icinani peulu, insima kungsi.*

The meat on top, the porridge beneath.

— A phrase used in connection with native food, and the method of eating; the stiff *insima* or boiled meal is placed on a dish, and the relish of meat is placed on the top of that.

300. *Icine-ɣkasi ta ci tema.*

The owner of the sister does not fell.

— The 'owner of the sister' is the brother. The one who has to do the work, tree-felling, etc. is the husband; while the brother may come and sponge on him.

301. *Icinonene wa la ci bwena ku mucila.*

The fat one they see by the tail.

— See the notes under 32.

302. *Icinsonganya té co!*

Mischief-making not so!

— Said to stop anyone who wants to set another on, or put him up to mischief.

303. *ICintu ca mwine ici mu letele kuno, ne u ta li-mo a ka wa-mo.*

The thing belonging to someone else which you brought here; and he who is not concerned will become implicated.

— Said to a person who has borrowed from another village an object of value and delays to return it. If you don't return it soon, something will happen to it, and then a case will wake up against us all as well, who are not to blame. Cf. Story XXVII.

304. *Icintu ici cita kalume cikulu, ici cita umwana-wa-wene cìce.*
What the slave has done is a big affair, what the free-man does is slight.

— A slave always gets the greater blame. If a slave breaks a valueless thing, he may be beaten; whereas the free-man who breaks a valuable article may be let off scott-free. Cf. 236.

305. *Iciṅgulo ca mu fulumika, ca mu kanya na ku wufi.*

The evening has entrapped him, it has denied him his marriage.

— Said or sung to a man who has stayed out late talking, giving him warning that it is time he went off home. Cf. 306.

306. *Iciṅgulo ca mu tumpika, ca mu lufya na ku wufi.*

The evening has befooled him, it has lost for him his marriage.

— Same as 305.

307. *Iciṅkwaila ati: Mwa li wantu, mwa li wantu, mwa mwene muno, simusakila-milundu, mwa li wantu.*

The goblin said: There used to be people, there used to be people, here in the chief's village, it is overgrown like the veld, there used to be people.

— The goblin's lament over a deserted village. The name *Iciṅkwaila* is applied to a mythological inhabitant of the forest, in form like a man split down the centre, having one ear, one eye, one arm, one leg, etc. Note stories XXXIII and XXXIV.

308. *Icipasyo ci la fule'ci, ca ku li peta munda ya wakasi.*

The resemblance is extreme, one to get inside the womb of the wife.

— Said when a child resembles remarkably his father: meaning that it is as though the father had entered his wife's womb, and been born again.

309. *Iciposi.*

The stomach-ache.

— A term applied to anyone who is angry, but conceals his anger, and merely rages within; as a slave who cannot speak out his mind to his master. Cf. 310.

310. *Ici pota ḡumba.*

That which makes the barren woman travail.

— A name applied to certain stomach pains. Cf. 309.

311. *Ici puswa mu¹ ciwansa ni mfwiti.*

What is missed in the courtyard is the witch.

¹ v. l. ku.

— Said when a witch-doctor has arrived to smell out a witch. When the people are gathered, the missing ones are at once suspected of the witch-craft. Cf. notes under 406.

312. *Icisakala ci la w̄a w̄ula, kani etile w̄ulemba bwakwe.*

The basket tells them, if she spills it, it is her own foolishness.

— When carrying a basket on the head, the carrier knows at once if it shifts its position, and is about to fall. If she doesn't then take due precautions, and the basket, falls, it is her own fault: the basket has told her.

313. *Ici sakana ci la ku w̄ula, ci kú lye, kùtumɣa koŋwe¹.*

That which quivers tells you; let it eat you, it is your foolishness.

— Take care when the grass rustles or quivers, there is danger; it is warning you, and if you get eaten it is your own fault.

314. *Icisa mwiulu ci lesa ne mamfingwa.*

That which comes in the heavens comes with a rattling.

— A catch phrase said by anyone when throwing a stone or ball, as a warning that it is coming.

Cf. Lenge: *Shisa mu culu shi lesa mamfingwa.*

This saying originated in story XXXV.

315. *Ici sengela ta ci pona.*

What swings doesn't drop.

— Applied to a man, who is expected to die soon, but lives long. A has tied his load securely, and, seeing part of B's load swinging loose, he warns him to tie it up, but B doesn't. Shortly afterwards A's load comes loose and falls, while B's, though swinging all the time, reaches the village intact. The unexpected often happens.

316. *Icisepo cimo ci la sila kaw̄ili ka mu wila kuli cimbi.*

One fruit finishes, then go over to another.

— Do not praise one fruit to the detriment of another. The wild fruits come in their rotation, as do also the crops, and each supplies the need of the time. The order of Lamba food-staples is as follows:

(1) *W̄acipusi*, Pumpkins; (2) *Amataw̄a*, Maize, and *Imyumbu*, a species of marsh-root; (3) *Amao*, Small Millet; (4) *Amasaka*, Sorghum. This last is the real staple; the others only filling in the hunger time till the Sorghum ripens.

317. *Icisimikwa c̄itansi.*

What is witnessed is the first (happening).

¹ v. l. w̄utumpi w̄oŋwe.

— First things first. Start at the beginning. In giving evidence give things in their proper sequence. Also: First impressions are strongest. Drawn from story XXXVI.

318. *Icisi mütima.*

It is the heart that knows.

— Said in making a conditional promise: I don't know whether I shall come, it depends on what my heart says at the time!

319. *Icisompe wâ la sunğa¹ ici wâ ku kula.*

One denies access to the grass-patch which one means to hoe over.

— Don't be a dog-in-the-manger. Don't refuse another the right to dig where one doesn't intend to dig oneself. This is also said in regard to marriage permissions: a guardian must not refuse to let a woman marry, if he does not mean to marry her himself.

320. *Ici ta cisi munğoyo.*

What doesn't know Munkoyo.

— A catch phrase used when playing ball; and thrown out as a kind of challenge to another to try to excel. *Umunğoyo* is a species of root, put into beer to separate the clear liquid from the meal part, which sinks to the bottom. See story XXXVII.

321. *Icitala ca bwipi kùlitintala.*

The insolence of shortness is to stretch itself big.

— Said in mocking a short man, when he tries to act as though he were tall, either by taking long strides, or by trying to overawe another in argument or quarrel.

322. *Ici temuna iğuni mùnsu.*

What parts the honey-guide's swallow-tail is the whistle.

— A comfortable fire-side brings home the husband. The honey-guide will cease to lead the traveller to honey, if the latter does not keep whistling to let it know that he is following: the tail parts when the bird flies up.

323. *Iciti wâ lomeka ili ci ci li ciwîsi.*

A stick one bends while it is still green.

— Train while still young.

Cf. Chwana: *Lore lo ojoa lo sale metse*: Bend the twig while it is green.

324. *Icitungpu ca pa menda, tumpuluka tu wone!*

Floating-tree in the water, float up to the surface, let us see!

¹ v. l. kanya.

— A phrase used by children when playing at diving in the water. The Tumpu is a species of tree, the wood of which, unlike Central African timbers as a rule, is light enough to float. The phrase originated in story XXXVIII.

325. *Ici u ka wóna, te ku ci tina!*

What you will see, don't be afraid of it!

— Used as a threat of violence. See its use in Story No. CXXXIV.

326. *Ici wá lya e coûe.*¹

What you have eaten is yours.

— The uncertainty of temporal possessions. Make sure of your food when you have it.

Cf. Lenge: *Ici wá lya e cako.*

Nika: *Kitu udzachorya ndicho chako.*

Giryama: *Udzichorya ndo chako.*

327. *Iciwâ mûtima, iminwe ta iwâ.*

The thief is the heart, the fingers do not steal.

328. *Iciwânda ca mbwa ta ci lala.*

The evil spirit of the dog does not sleep.

— Don't beat your neighbour's dog. If you kill it, without its deserving such punishment, its demon will follow and worry you.

329. *Iciwânda ta cikata-ko.*

The devil doesn't hold tight.

— See the notes under 175.

Cf. Lenge: *Musongo to cata kobilo*; the devil doesn't catch hold by both places.

330. *Iciwânda wâ la tamfyo'bwikele.*

The devil one drives away sitting down.

— Cunning, not force, is what will prevail against the devil. This saying originated in story XXXIX.

331. *Ici wîka mênso, umutima to wîka.*

What takes care is the eyes, the heart cannot take care.

— Don't be sure till you've seen it. If one has left a box in the bush, one cannot say: "I know that my box is there," till one beholds it. It may have been eaten by ants, or stolen.

332. *Iciwî kûwulilila.*

The evil is to be absolutely without.

¹ v. 1. Utu ú lya e toûe: The little bit you eat is yours.

— Be thankful for small mercies. Said in excuse for bringing only a little, e. g. honey, when returning from the bush.

333. *Iciwîpile wâ la cumfwa mu kanwa.*

The bad thing one tastes in the mouth.

— Don't refuse a thing before you've tried or tasted it. A man, on seeing a black mess as relish, may say: "I don't want any food!" while all the time it is some special delicacy. Cf. 1090.

Cf. Lenge: *Chibiabi ci lishi mulomo*: A bad thing the lip knows. Ila: *Chibi chi zhi mulomo*.

334. *Iciwû ca nguluwê cîtela-mwine.*

The liver of a river-hog is as one desires.

— If you want to do a distasteful thing, do it. He who wants the liver of a river-hog is welcome to it — no-one else will want it.

335. *Ici wuluma mu ncela cûmfwo'mwine,¹ ta cumfwa musakwa.*

The roaring in the forge the craftsman hears, the outsider does not hear it.

— The maker reads the heart. The blacksmith who works the bellows hears also the roar of the fire in the ant-heap forge; the uninitiated who watch him hear only the noise of the bellows.

336. *Iciwûsa ca li fwilile pali Mfwaisye-ko umufwi!*

The friendship died over Find the arrow for me!

— Said when friendship ends through one not doing the other a little favour asked. This originated in story XL.

337. *Iciwûsa cenu cà kankwanyu.*

Your friendship is a scratching one.

— I. e. it is unstable; it is like scratching an itchy place: it allays the irritation for a time, then one wants to scratch again.

338. *Iciwûsa cenu cà kufwa nda ku lila.*

Your friend is one that mourns (your) death.

— He does not shew his friendship during your life, and only shews you respect at death.

339. *Iciwûsa cenu cà kwenda-ko utuneyene.*

Your friendship is one that acts like an ant.

— He lets out your secrets. If a person secretes meat in his house, the little black ants are sure to find it out, and their coming in numbers discovers the hidden meat to other people. Cf. 1430.

¹ v. l. ci lomfwo'mwine.

340. *Iciwusa cenu cà mulela-nguni.*

Your friendship is as the fluttering of the honey-guide.

— Even though there be no hive to which to lead them, the honey-guide cannot help attracting travellers, and leading them on for a time, and then leaving them. Said of a friend who leaves one in the lurch. Cf. 341, 342 and 834.

341. *Iciwusa cenu cà muta wanji, icingulo ka wã u funtula mu mulilo.*

Your friendship is like my barble, in the evening one throws it into the fire.

— Profuse at first, but dying out before long. The barble or mud fish is an object of praise and esteem when caught, but after all one just throws it on the coals and cooks it to eat. Cf. 340 and 863.

342. *Iciwusa cenu cà mutengu.*

Your friendship is that of the Mutengu.

— You are my friend as long as you can get anything out of it. The *mutengu* is a black bird, about the size of the bee-eater: it comes at once at the sight of the smoke of grass-burning, in order to catch the grasshoppers that fly up.

343. *Iciwusa cice wã la ci pesya ku kucelela.*

A slight friendship one brings to an end with being early.

— A man falls out with his friend, because the latter comes early every morning to speak to him. Don't overdo it at first; make friends gradually.

344. *Iciwusa ci la lwila.*

A friend comes to one's aid.

345. *Iciwusa ci lisi uku towa, ta cisi uku wumfya.*

A friend may break (a pot), it may not have (it) moulded.

— If one's friend breaks an article, it is not right to make him replace it, out of friendship one would replace it oneself.

346. *Iciwusa cisa-kanuma?*

Is friendship a thing that comes afterwards?

— Said to one who has treated you badly, and afterwards desires your friendship.

347. *Iciwusa citansi kula.*

Friendship begins with barter.

— The custom in Central Africa is to exchange gifts when opening negotiations for friendship. If one party sends a gift, and the other does not return the courtesy, no friendship can be started.

348. *Iciwusa mu li ocele.*

(Your) friendship you have burned.

— Your action has proved the death-blow to our friendship.

349. *Iciwusa musaku u la seluka kuwili.*

Friendship is boiling sorghum, it bubbles up on both sides.

— True friendship must emanate from both parties. The pot of corn boiling over a large fire, bubbles up on both sides and meets in the middle.

350. *Iciwusa wa la langa.*

A friend one makes happy (or introduces).

— If a stranger is in the village, and is shy and retiring, one of the villagers will try to make things pleasant for him: those two are likely to become fast friends. Cf. 351.

Cf. Lenge: *Iciwusa wa la lwita.*

351. *Iciwusa wa la wula.*

A friend one tells.

— If a friend has not treated one well at his village; when he comes to visit you, do not do the same, but treat him in a way that will shew him how he should have behaved. It will shame him, and he will treat you better when you meet him next. Heaping coals of fire on his head. Cf. 350.

352. *Icola-nswaswa.*

The grass gatherer.

— (1) a name for the crocodile. When the crocodile walks on land, its belly brushes along the ground gathering together the grass.

(2) a species of mushroom. It grows very small amongst the grass: when picked, the grass is gathered as well. Cf. Tyo. 6.

353. *Ico¹ lomba ta ci ka wona walaye.*

That then the witch-doctors will not find.

— Said of a perplexing disease, such as malignant leprosy, which baffles the efforts of the witch-doctors to exorcise. Almost all sickness is believed to be devil-possession, and it is a specially elusive kind of devil which the doctors cannot find and exorcise.

354. *Icumfwa matwi.*

What hear are the ears.

— The tongue does not need to speak to ensure that one's ears have heard. A defence for remaining silent when accused.

¹ Concord for *iciwanda*, devil.

355. *Ifi cita w̄alalume fi la li cita.*

What a male does, does itself.

— What a man does, really gets done. Words of self-praise.

356. *Ifi ká w̄a-po w̄a ka nsimbule.*

Regarding what will happen, they will mention me.

— Said to a person who has done wrong, to warn him that when trouble starts because of this misdeed of his, he mustn't deny his guilt.

357. *Ifi law̄ila w̄akasi, amatako a la w̄emba.*

What the wife says, the buttocks quiver.

— Said to a hen-pecked husband, who always tremblingly does what his wife tells him. Cf. 374.

358. *Ifi law̄ilwa e-fi w̄a-po.*

What is (continually) spoken about comes to pass.

— Prophecies come true. Didn't I say so? The natives explain this as follows: — In the old days, the *W̄amukamwami* (spirit-mediums) used to predict that *Mu ká nwa umukalo umo*. "You will all drink in one well;" meaning that race distinction will be lost. Now that the white men have come into the country, and inter-tribal fighting has ceased, this prophecy has come true. Cf. 112.

359. *Ifi ndaw̄ila u la lengulula.*

What I say you always take exception to.

— Words of warning to one who ignores advice: some day you will see that what I say is true.

360. *Ifintu citala e pa ku fi w̄ona.*

Things require perseverance to acquire.

— If at first you don't succeed, try try again.

361. *Ifintu fi lá w̄a, ŋga fi li ku muntu, ni pakuti fi li ku nama.*

(These) things are desirable, would that they belonged to a man, it is because they belong to an animal.

— Said regarding a miser, by people who would like to share his goods. Were he a man, he would give, but he is only an animal.

362. *Ifintu ta fi li pa, ni we mwine ili wa fi pa.*

Things do not give themselves, it is you yourself that is the one to give them.

— Said when one has not been offered any food at a village. Food must be there, but it was lack of generosity.

363. *Ifiteyge fiwili fi lefyanya.*

Two meetings slander one another.

— In one village there should be only one gathering for talk; if there are two they will only work in opposition.

364. *Ifi wolela ku culu ta fi li nga wunkungwa.*

What rot on the anthill are not as is the Wunkungwa mushroom.

— Said of a serious case. If a mushroom rots on the anthill nothing is thought of it more; but this case will wake up again later, even if it has to be carried on by my heirs after my death.

365. *Ifumbo lya musu ta li li kuli¹ umo.²*

Malice in a village is not to one (only).

— Two can play the same game.

366. *Ifunda ta li cenjela, ici cenjela mwine we'funda.*

The bundle of meat is not crafty, what is crafty is the owner of the bundle.

— If a man has meat given him at a certain village; on his going home, the meat will not hide itself, and the villagers will crowd round, and deprive him of it. If he be wise, he will hide it in a tree before he reaches home, and get it secretly into the village later.

367. *Ifupa wa la fupile'mpanga, inkanda wa la kandila akanwa.*

Bone they make a present of to the veld, skin they press into the mouth.

— Don't give me a piece of bone, give me something I can eat. Note the play on words: *ifupa* (bone), *fupila* (present to), and *inkanda* (skin), *kandila* (press into).

Cf. Lenge: *Chifuwa nku sowa, chikanda nku kanda mubili*: Bone I throw away, skin I squeeze into my body.

368. *Ifya ku li masa fi la masuluka.*

What plasters itself comes unplastered.

— Don't blow your own trumpet. Pride goes before a fall. See story XLI.

369. *Ifya ku sensanya fi la sila mansensa.*

Things transferred from place to place come to an end by spilling about.

— A rolling stone gathers no moss. A little is lost at each movement, and soon the whole dwindles.

¹ v. 1. . . ta li cita umo; . . . one only does not do.

² v. 1. . . ta li sila; . . . does not end.

370. *Ifya ku wulwa fi lemyo'mutima.*

Things that are told raise the heart.

— If a person who has been on a journey is accused of anything at the village immediately on his return, he will fire up at once. In the ordinary way, the villagers should greet him well, give him food, and talk of other things first; and then later on come to the charge, when he will be able to hear it composedly.

371. *Ifya lawila Wamuka-kapa wùfi, ndu kú ya.*

What Grandfather's wife said is a lie, I am going.

— On expectation being disappointed. When a man enters a neighbour's house, the host may say to his wife: "Where is the tobacco I threw down over there? Give it to him!" The expectant person waits, but no tobacco materialises; and the host explains that somebody must have stolen it. As a matter of fact, he did not throw it down in the first place. The visitor, seeing through the ruse will use the above saying. See story XLII.

372. *Ifya ngelwe fi li li welele.*

Accidents have their own way.

— Accidents will happen. Don't pretend, the real thing might happen! Said if anyone points a gun in fun. Cf. 1103.

373. *Ifya Wafulwe ku fi dya-po lukoso, mba wa ta wa kwete molu wa ka ncite syani?¹*

The tortoise's food is just to be eaten, he that has no legs, what can he do to me?

— Said in extenuation of annexing the goods of a person powerless to reclaim them. This saying originated in story XLIII.

374. *Ifya wakasi fi loca.²*

The things of the wife burn.

— Said to a man who unquestioningly does what his wife tells him to do. Cf. 357 and 1101. See story XLIV.

Cf. Chwana: *Loleme loa basadi lo lolhanya metse*: Women's gossip breeds civil wars.

375. *Ifya wene fi la liwa mantemba mantemba.*

Another's things are eaten courteously.

— One must remember good manners at another's table.

376. *Ifyeôo té fyô, ici li ne fyéôo ifiwî ni mfwiti.*

Stories no! what has evil stories is a witch.

— A warning to anyone spreading tales. Witches are the ones who cause rumour: take care lest you be caught and killed for a witch.

¹ v. l. . . . wa ka ncité ndo ?

² v. l. Mumfwe, ifya wakasi fi loca! Listen, the things of the wife burn!

377. *Ifyo fitakutaku, ta pa li ne u ka sangwa-ko.*

That is mere talk, there is none who will be met by it.

— Said to silence a garrulous person, who makes out to foretell future events.

378. *Ifyo té ko kunekama¹ ipulumba pa mutano?*

Isn't that being sunken-bellied like a Pulumba monkey on a bough?

— Said of a man when in a rage: he is like a fierce Pulumba monkey drawing in his stomach when grimacing.

379. *Ifyo té ko kutikwila!*

Do not gird yourself like that!

— Said when one sees a person preparing to catch and punish a relation of his.

380. *Ikanga ililele nsala ku mutwi mùpupulo.*

The guinea-fowl that slept hungry, his head is a stick for dew-drying.

— A stranger to whom the villagers have refused food, after a night of hunger, will start off early in the morning, before the sun is hot, and the dew dried. The guinea-fowl, after a hungry night, leaves the trees early, and uses his head for knocking off the dew on the grass, as he looks for food.

381. *I² ka syala ne wâluya.*

It will remain with fools (to inherit).

— The craftsman, thinking of his work, bemoans the thought of leaving it to unskilled men to finish at his death.

382. *Ikumbi limo ta lisusya nika.*

One cloud doesn't fill a river.

— One helping of food is not enough.

383. *Ilamba-noko li wûle noko ilya ku lambula.³*

The payer-of-the-mother, (if) he hasn't a mother, pays out himself.

— Said of an orphan. If he gets into trouble, he has no mother to sell into slavery to save himself: he will be enslaved himself.

384. *I⁴ lekatilo'kulya.*

It catches to eat.

— The lion kills with a purpose. If you come upon a lion eating, it is unwise to take away its kill, till it has had at least some of the meat.

¹ v. 1. *Ifyo té po a nekama . . .* Isn't that his being . . .

² Concord for Imilimo, Work.

³ v. 1. *Ilamba-na-nyina, li wûle nyina, lyà mulambula:* He who pays with his mother (as coin), (if) he have not a mother, himself is the payment.

⁴ Concord for Iṅkalamu, Lion.

385. *I¹ lila ta i wuka.*

It that roars does not attack.

— It is the lion that comes silently which is to be feared.

Cf. Chwana: *Ga e ke e ilhasela e dumela*: It never attacks while roaring.

386. *Ili² wa wamba³ newo, wewo u ka wona.*

While you are set on me, you shall see.

— A threat to a person, who picks one out for a continual nagging. Cf. 1601.

387. *Ilombe iliwamisye, ilyakuti uku tekanya.*

An exceedingly handsome youth, scrupulously upright in character.

— A phrase of recommendation for a young man who has come to seek a wife.

388. *Ilyala bwanga, wu li panda.*

The finger-nail is a spell that prepares itself.

— The dirt collects under the finger-nail, without any exertion on the part of the owner.

389. *Ilyo na we ulupi e pa ku kosa.*

Then for you also is the time to harden your hand.

— If all are sitting round the chief, and he gives one a present, all should clap; but the one who receives should clap the loudest. Cf. 471.

390. *Imbala ta si wala.*

Fire-spots do not cause a quarrel.

— A man never gets angry when teased about the spots on his legs, back, etc., caused by continually lying near the fire at night. Note the play on words: — *imbala* (-*wala*), and *wala*.

Cf. Lala: *Imbala si la ya icitongwa ka ci syala*: Fire-spots go away, a spot in the eye remains.

391. *Imbewa ya mulwele te lalila ukutali.*

The sick man's mouse does not lie afar off.

— Put the sick man's food near him, where he can reach it without having to get up. See notes under No. 58. See story XLV.

392. *Imbika-mwine ta i cepa⁴.*

What is put away by the owner does not lack (in amount).

¹ Concord for *Iṅkalamu*, Lion.

² v. l. *ifi*, even as.

³ v. l. *mamba* (or *mbamba*).

⁴ v. l. *Imbika-mwine ta i cepa*. *Kumfwa umbi ati*: *Uwa wika wa wikila awenji*: What is put away by the owner does not lack. Another said: He who has put aside, has put aside for many. See notes under 1449.

— Said of food put away over night to eat in the morning. If the owner has put away ever so little, he will not grumble at the amount; but if another put it away for him, he is sure to find fault.

393. *Imbwa i fika ku nama ta i wula amakulululwa.*

The dog that reaches the animal does not lack scratches.

— It is the coward who has no scars to shew.

394. *Imbwa iya luwile-ko, ta ya fwite.¹*

The dog that forgot didn't dress.

— Forgetfulness is no excuse for not bringing a promised article; one never forgets to dress.

395. *Imbwa ya ku ykalwe ta yumfwa.*

The dog from viciousness does not obey.

— Said of an obstinate man, who cannot be cured by beating. A dog that has a vicious master gets hardened by continual beating.

396. *Imbwa yoŵe ku ku menena ameno!*

Your dog to grow teeth to (bite) you!

— Said to a person whose child or dependent has turned against him, despite all the care and trouble lavished on him.

Cf. Ila: *Ke longoa ke nca ke e otile*: The dog I have brought up now bites me.

397. *Imfinsi ta i dya, ici dya cintu icenda mu mfinsi.*

Darkness doesn't eat (one), what eats is the thing that travels in the darkness.

— Said to a person afraid to go out in the dark. In itself the darkness is harmless, the danger is with the wild-beasts that lurk in the dark.

Cf. Ila: *U la tia mushinze u ina kabwenga*: You fear the darkness that has no hyaena.

398. *Imfula te ku lokele ta wa posa-mo ukuwoko.*

The rain didn't wet you, don't stretch out your arm.

— Don't try to go one better! One comes in and explains how the rain soaked him through; at once another in the house begins to recount how a much greater rain had drenched him. His companions will silence him by the above quotation: "Let the recounter tell his tale; don't exaggerate about your experiences which are not in question." *Posa-mo ukuwoko* means holding out the arm when talking, as though to surpass the previous speaker.

¹ v. 1. *Imbwa iya luwile-ko ya li fwile*: The dog that forgot died.

399. *Imfulumbi iya katemo ne mwele.*

The buffalo of the axe and the hunting-knife.

— This is used as a warning against danger coming. When a buffalo is killed, an axe and a large hunting-knife are essential to cutting it up; the sharp spear used for cutting up smaller animals is quite useless. Cf. 426, 616 and 1508.

400. *Imfumbe iya nonene ya li wāngile;¹ Wamwansakala aŵa eŵele
ati tu ka nona pantangile ta ŵa nonene.*

The Fumbe mouse that got fat started at the creation; the Mwansakala mouse who said, "I shall get fat later," did not get fat.

— Don't put off till tomorrow what you can do today. Cf. 1567. This originated in story XLVII.

401. *Imfumu ukwenda² ne wāntu icifuto ke kwete.*

The chief who travels with people has a good conversation.

— People will adhere to a chief of kindly word and conversation.

402. *Imfumu ŵa la tota iya ku kakile-po.*

One speaks with awe of the chief that has tied one up.

— Do not speak of a certain chief's severity and fierceness unless you have had occasion to feel it.

403. *Imfwa ya kutali yà ku lila mu munsu.*

Death afar off is mourned by whistling.

— If a man is far away from the scene of death, and hears that so-and-so is dead, he does not wail in the approved fashion, as he would were he at the village of the dead; he just whistles: Wheu! and says: "Oh my friend is dead!"

404. *Imfwa ye'lombe ta i lumbuluka.*

The death of a youth does not go right.

— If anyone dies from an unknown cause, it is said that he did not know how to look after himself. A youth travels about a great deal; and, if he dies, it will most likely be in a strange place, where his friends will be unable to be with him; whereas a mature man settles down, and, when death comes, his friends are all around him.

405. *Imfwe'nini akalindi ŵa lesyanya.³*

For a small death one measures a little grave.

— If you have only a little flour, don't fill the cooking-pot with water, or the porridge will be too sloppy.

¹ v. l. . . . tatikile-ko, made a beginning.

² v. l. iyenda.

³ v. l. Imfwa ya mwánice akalindi ŵa lesyanya: For the death of a little child, one measures a little grave.

406. *Imjwiti si la wōnana.*

Witches (or wizards) see one another.

— In order to give warning if a witch-doctor is on their tracks.

Cf. Chwana: *Di-ja-mmogo dia itsanye*: Comrades in plunder know each other.

This saying is also applied to the custom of one accused of witchcraft to give away his alleged accomplices, usually innocent people, so as not to die alone.

All death used to be attributed to witchcraft. Witches were, and still are, believed to change into wild animals, such as lions, and pester the communities. They may be either men or women; they enter houses at night, and poison the food. The men usually exercise witchcraft by wounding the victim with a poisoned trap, as he walks along the path. The poison or charm compounded is called *ubwanga*. When women practise witchcraft, they are said to enter a closed hut through the roof, cut off the head of the victim, and, going outside, to toss it from one to another. Before dawn they re-enter and restore the head. The victim, on waking, feels severe pains in the neck, and soon dies. If in the tossing the head should be dropped, the victim complains of severe aching and swelling on his head before death.

The witch-doctor (*umulaye*), in addition to his duties as healer, has the ability to smell out witches. All the people in the village, where the death or calamity has occurred, are gathered together in the big courtyard (*icicwansa*). After a deal of mummery the doctor points out the culprit; and the unfortunate person, knowing that all protestations of innocence are useless, often admits what he or she never did. The victim is at once seized and bound. He will then say: "It is not I only, but so-and-so was in the plot as well!" thus naming another, who is also bound. This one in his turn may name another, and so on, till a number are thus implicated. All are then burned or drowned.

At times, if a murderer fears the result, when he hears that a doctor is being called, he will go secretly to the doctor, confess his guilt, and bribe him with a child as slave. If the doctor agrees to this, he will tell the people — *ati icicwanda ci lu ku mwipayeni* (a devil is killing you). Later on the culprit will send the child, making out that the doctor is a relation; but in reality the child will become a slave to the doctor.

407. *Imininá po ŋku lembyo'tumata (lembe utumata).*

Stand there, and let me tattoo you.

— Let me give you your instructions, and say my parting words.

408. *Imipini iwili ta ipaya mbwa.*¹

Two-axe handles don't kill a dog.

— Two blows with an axe-handle would not be fatal to a dog.
Two lumps of porridge are not sufficient for a meal.

409. *Imisontwa-twembe i a tinine muka-kamwale, ati lino wa la lala-ko, kansi ni ku musu wa bwelela.*

The-things-the-axes-are-pointed-at, which the young girl's husband feared, thinking that perhaps one sleeps at it; and lo he returned to his village.

— A name applied to trees, that take hard work to fell. Cf. 91.
Originated with story XLVIII.

410. *Imiti i li pamo i la lwa inkokomena.*

Trees that are together fight groaning.

— They rub against one another in the wind, and creak. People living near together are bound to quarrel sometimes. Cf. 801.

Cf. Ila: *Matako aswangene ta budi mutukuta*: Buttocks meeting do not lack perspiration.

411. *Impande ya li fyele, iciluwi ka ci lila.*

The white disc gave birth, the simpleton made a cry.

— The chief's wife gave birth to a son; the chief drove her and the child away; and she married simpleton, who became rich because of the wisdom of the child. *Impande* are the white shell-discs worn by chiefs only.

412. *Impapula-muto ta yonda.*

The soup-drinker does not get thin.

— A hunter, even in famine time, is able to get meat, and hence soup, and so keeps in good condition.

413. *Impatamina ya ndya.*

Tightness has eaten me.

— A phrase used by anyone who, when trying to get honey or a small animal from a cleft in a tree, gets his hand fast fixed and caught. He will have to shout and shout, and, if help is not forthcoming, he will die of hunger. If however help comes, and he is rescued, he will have an enormous life debt to pay to his rescuer, and may have to hand over a sister as a slave, in order to secure his own freedom. Cf. 900.

414. *Impindi inini ino ne ca papulo'mulembwe te ku ci wona.*

In this little space of time, what drained the relish of herbs you don't see.

¹ v. 1. We muntu umo u cite'mipini iwili, ta ipaya mbwa: You single man, he who does two axe-handles does not kill the dog.

— The cause of death is invisible. A few moments ago our friend was alive, now his life has been 'drained to the dregs,' and we cannot see the thing that has wrought this change.

415. *Impindi ya canakasi ciluya.*

The hour of the mad woman.

— About 4 o'clock, when only a mad woman would think of starting to cook the *fyakutoŵela* (relish): most relish is put on much earlier.

416. *Impofu ati: Apa pa ká ŵa umwimbe.*

The blind man said: There will be a pit here.

— Said by an old man to a subordinate who will not do his bidding. When I am gone great trouble will come to you because of your disobedience: you will have a pit to dig that you will never come to the end of digging, it will be so great. See story XLIX.

417. *Impumi ya muŵyo te lilwa.*

The forehead of one's companion is not eaten on.

— If a woman is especially beautiful, and boasts that she has numbers of gifts of food and clothing from hopeful suitors, her slave maid will retort: They are what you have to eat and dress with; as for me, I shall eat and dress with what my forehead (i. e. good looks) will bring me from a suitor.

418. *Inama si la ŵoneka ku wakuŵulo'ŵuta.*

Game appears to the one without a bow.

— A saying regarding the fickleness of game. When one goes out fully armed to hunt, the game is nowhere to be seen; when one takes a walk without the gun, the game abounds.

Cf. Chwana: *Dipholofole diatlanegele bacoangoana*: Game will always appear on the side of the inexperienced hunters.

419. *Inda ya li eŵele ati: Mama twá pya! Kumfwa nyina ati: Kutu-
mana, ici li umulilo e ci pola!*

The louse said: Mother we're burnt! His mother said: Keep quiet, what is fire-hot cools down!

— A person will pour hot water over his head to kill the lice in his hair; but since he would be afraid to pour on boiling water, the lice live through it. The old louse calms the fears of the young one.

420. *Induŵa ya pitila pa mutulesuŵa, lelo uku tu lu kú ya màlya á
li-ko.*

A lurie has passed to the east, today where we are going there is food.

— When travelling, to see a lurie pass from west to east is a good omen that one will find food in plenty.

421. *Induwûla-wântu e mwenda-na-wântu.*

The redeemer of people is a walker with people.

— See under 741.

422. *I, ne cetekelo pano lya wûla.*¹

No, and even remembrance (of them) is now lacking.

— If one gives some article to a friend, and then a third person comes requesting the same, the above phrase is used, to indicate that there is not even the shadow of the article left. Note its use in story L.

423. *Insala i la kola lukoso, wântu i kola.*

Hunger merely starves, it is people that it starves.

— Said to anyone who grumbles that hunger has come to him because of all the food that he has given to those who begged from him. It means that even if he had not given it to others, he would have felt hunger, because he would have finished it all up himself.

424. *Insala kûsalaula-po.*

Hunger means handling (a little food).

— When there is *insala* (hunger), there is always a little food about to be handled; it is when there is *akaumbo* (famine) that there is absolutely no food.

425. *Insala te kwete ciwûsa.*

Hunger has no friend.

— Cf. Chwana: *Tlala ga e na mafoko*: Hunger makes no friendship.

426. *Insengwa kalando iya ku leya, ko cenjele.*

A swing that dodges, take care.

— A warning that the buffalo is coming. The buffalo is called "a swing that dodges," because it will evade the thrown spear, and catch the hunter before he can climb out of danger. The *Insengwa kalando* is a children's swing, made of bark-rope suspended from a tree. See notes under 1508; see also 399 and 616.

427. *Inse syà pa lumini.*

Tastiness is on the tongue.

— Said when eating certain food, such as peanuts, which are tasty, but do not satisfy hunger.

428. *Inse ya nama intu i wâ lya-po.*

The sweetness of the meat depends on eating it.

— The proof of the pudding is in the eating. Cf. 1359.

¹ v. 1. Pano ne cetekelo lya wûla: Now even remembrance is lacking.

429. *Insiku ni mfwiti, si la louwana.*

Days are witches, they bewitch one another.

— Days are not consistent, some are fine, others bad.

430. *Insiku pàtali si twala, sya li kulumwine Wátondo umulomo.*

Days go back a long way, they pulled out Mr. Shrew-mouse's nose.

— Cf. 431. For explanation and further references see 1621.

431. *Insiku pàtali si twala, sya li pele wòmbwe ulukota, kawili ka si pokolola.*

Days go back a long way, they gave the frog a little stump of a tail, and they took it away again.

— Natives give the following explanation: The taking away of the stump-tail refers to the frog's death, when he loses everything. Natives of Lambaland do not realise that the tadpole is an immature frog, and the taking away of the tail, in their estimation, does not refer to tadpoles, as *ulukota* (stumpiness or taillessness) is only used in reference to frogs, conies and human beings. Though modern natives give the above explanation, I am inclined to think that the proverb in old days originated in the tadpole losing its tail in the metamorphosis. Cf. 430; and explanation and references under 1621.

Cf. Lala: *Insiku sinji isya pela wòmbwe ulukota,¹ mailo ka si pokolola.*

432. *Insiku sinji, amasako a nama àce.*

Days are many, the hairs of an animal are but few.

— A Lamba and Lala proverb.

Note in contrast the native myth: — When God created the world, He made a certain animal, and decreed that one hair should come off each year. This animal, about the size of a hartebeest, is still living, and the hairs are not yet finished.

433. *Insiku sinji, ici li umo mwèò.*

Days are many, what is one is life.

— There will be another opportunity if you don't die.

434. *Insiku sinji, u ka luwa-ko, u ka pite kuno, tu ká lwe.*

Days are many, you will forget, you will pass this way, and we shall fight.

— Two people from different villages were quarrelling. B says: "If you come to our village, I shall beat you!" A retorts: "The days are many, and you will forget, and come back here, and then I shall beat you."

¹ v. 1. . . . umukasi, . . . a wife.

435. *Insiku sinji u ka naka.*

Days are many, you will weaken.

— The instability of things earthly. To the strong man who boasts of his strength, the time will come when he will lose it.

436. *Insiku ta si wika-po, kùwula-po si wula-po.*

Days do not add on (strength), it is taking away that they take away.

— Said to a boaster. As you get older, your strength will diminish, not increase.

437. *Insila ya ku wuko i la pela.*

The road to one's wife's village comes to an end.

— Cf. 1622.

438. *Insima ya ku pumba lisila-ηkokoto.*

Inshima porridge begged is a crumb-finisher.

— When one has begged porridge and eaten, one scrapes the pot well, to eat all the crumbs: when one eats in one's own house, one always has as much as one wants, and does not mind the crumbs.

439. *Insima ya ku tuma i lepaya.*

Porridge which is forced on one kills.

— Don't tell a man to come and eat; for, should the porridge kill him, you would be accounted his murderer. If he is hungry, he will come and join you, and then you will not be responsible.

440. *Insimba yanji yá fwa bwino.*

My genet has died well.

— Said by a traveller if he arrives at a village at an opportune moment, such as when an animal has just been killed. See story LI.

441. *Insoka ati: Càni cisi-ko.*

The snake said: It is the grass that knows.

— Said when evading an answer that one is not sure about. "Goodness only knows!" The snake goes ahead, without knowing what is before him in the grass. Cf. 226 and 1219.

442. *Insoka iine i la li suma ku cimindo.*

The snake itself bites its own tail.

— You have only yourself to thank for that. The snake looking round sees its tail coming on behind, and, thinking it an enemy, bites it.

Cf. Chwana: *Noga e itomile mogatla*: The snake has bitten its own tail.

344. *Insoka ku mwana wâ la lapuka lukoso, ku mwipwa wâ la tole'citi.*
A snake on the child and they rush out, on the nephew and they pick up a stick.

— If a child is bitten by a snake, the father doesn't wait, but just rushes to his aid as he is; if it be a nephew or niece, he will wait to pick up a stick for self-protection. Cf. 240.

444. *Insoka¹ ya sumine, bwina bwa pelele.*

The snake that bit, it was the hole that came to an end.

— If a man is exasperated beyond endurance, however mild he may be, he will eventually turn on his assailants.

445. *Insya iya pikene ne musili, ya li konokele ukulu.*

The duiker that bet with the earth broke his leg.

— (1) The duiker which tried to run to the end of the world broke his leg.

(2) The duiker on an anthill, seeing people coming, rushed down and broke his leg. Had he remained still, they would have passed him by. There is another similar saying: —

Kasya mwa konoko'mupandi, mwa konoka-po lukoso, wuno bwanga te mwe twa pandile, bwâ W'alambwe!

Little duiker you have broken your leg, you've just broken it, this charm, it wasn't for you that we made it, it was for Mr. Buffalo!

446. *Inuma wâ la lila i ku papa.*

One cries for the back that carries one.

— Don't mourn over the loss of bad friends; friends that help you are the ones to be longed for.

447. *Inyanje ati: Ni kansi² ndu kú ya! Kansi ni mu mfwambi.*

The crab said: I am going downstream; and lo it was into the fish-trap.

— Don't be too sure!

448. *Inya, pa kú wâ we u fyele indowani.*

Yes, since 'tis you who gave birth to the crested-crane.

— Words of reproof to a man who praises his own children to the detriment of other people's. The Golden-crested Crane is highly esteemed by the natives, and is reckoned king of the birds, because of its beauty and human-like cry at night-time.

449. *Iyanda i li ne matwi.*

A house has ears.

— Walls have ears. Be careful what you say in a house; someone might be eavesdropping. Cf. 97 and 451; also 1599.

¹ v. I. imbe^wa, mouse.

² Doubtful v. I. ku mulu, upstream.

450. *Iyanda te tulika, ici tulika wùtala.*

A house is not published abroad, what is advertised is a grain-store.

— Food is much more important than dwelling.

451. *Iyanda wùcinga.*

A house is a pit-fall.

— Cf. 449.

452. *Iyanda ya wánice wa li silile.*

The house of the youngsters, they (all) finished.

— Said to a perverse and obstinate person. It is explained in story LII.

Cf. 759 and 1342.

Cf. Lala: *Mu yanda ya waike iykalamu ya li silile wonse*: In the house of the youngsters, the lion finished them all.

453. *Iyando'ku fwa i la wálila ku mulyango.*

A house dying commences at the door.

— If a large crowd is in the house, those near the door must be the first to go out, so as to make room for those inside to pass. When a house begins to decay, the change is first noticed at the doorway, where the wall is necessarily weakest.

454. *Iygala ya wukali wa la kungile'tela.*¹

The feather-head-dress of fierceness (i. e. of the warrior), one prepares beforehand.

— Be ready for emergencies. A head-dress of lurie feathers was worn as a sign of having killed a man. A wise warrior will have his ready prepared to wear as soon as he gains the distinction.

455. *Iygidi iya wulile umwali,*² *ya li pukutile ne fwasa.*

The wart-hog that lacked a play-mate (lit. one born on the same day), played with an ant-heap.

— This is said of an adult seen playing with little children. A lone wart-hog is known to play round an ant-heap, digging at it with his tusks, and running away as though it were following. Cf. 1388. See story LIII.

456. *Iyguluwe wa la londa iyá lya.*

One follows the river-hog that has eaten.

— The pig that has eaten your maize is the one to pursue with vengeance; don't swerve onto any other spoor. For full explanation of its application, see 457. Cf. also 761.

¹ v. l. . . kungila-po or . . . kungila limo.

² v. l. umwana, offspring.

Cf. Lala: *Iṅguluwê ta wâ londa iya cilinganya makasa, wâ la londa iyá lyo'mumbu*: One does not follow the river-hog that has made the footprints cross, one follows him that has eaten the marsh-roots. (Cf. 457).

The River-hog is a favourite character in Lamba fables. See stories LIV, LV, LVI.

457. *Iṅguluwê wâ la londe'yá nya, ta wâ londe'ya cilinganyo'lukasa.*

One follows the River-hog that has excreted, one does not follow him that has made the footprints cross.

— The pig that has done the damage in the gardens, and left its traces there, is the one to be pursued; and one should not leave its spoor, to follow that of another pig which may have crossed its tracks. Follow up the guilty person, and do not punish the innocent just for the sake of punishing somebody. Cf. 456.

458. *Iṅkafi kûlu.*

(One's) oar is (one's) leg.

— When the leg is broken, one is like a boat without an oar, and cannot proceed on one's journey. Cf. 459 and 1217.

459. *Iṅkafi kûwoko.*

(One's) oar is (one's) arm.

— Similar to 458. With a broken arm, one cannot do tree-felling. Cf. 1217.

460. *Iṅkalamu ya lipeye umwana ku kasuwa.*

The lion killed its young in the sun.

— This is said to anyone standing in another's light, so as to prevent him from getting the warmth of the sun. The story goes that the lion was so angry with its cub for this offence, that he bit it to death.

The lion plays a large part in Lamba Folk-lore, and numerous stories are given elsewhere, especially of the lion and the little hare. One story, not so well known is LVII.

461. *Iṅkambatiti iya cilemya-mulongo.*

(a) The ring-dove that delays the line.

— This species of dove takes time to fly up off the ground, and is said to "make heavy the procession" by delaying its mates.

(b) The ring-dove that gives honour to the line.

— On account of its size, it is at once picked out as chief among doves. Cf. 462.

462. *Iṅkambatiti iya cilemya-muto.*

The ring-dove that gives honour to the soup.

— On account of its size, it is preferable to the ordinary small doves, when cooked by the natives for soup-relish. Cf. 461.

463. *Iṅkanda ya fumbato'mulilo.*

The skin has grasped the fire.

— When grilling rind of meat, it curls up, and often it is picked up with a hot coal enclosed.

464. *Iṅkasi tūfi, ta wā kanya mbwa utu teti ú lye.*

A sister is dung, one does not deny to a dog the (dung) one cannot eat.

— One cannot reasonably refuse to give one's sister in marriage to another man, because one cannot marry her oneself. Don't be a dog-in-the-manger.

465. *Iṅkole pa kú lya ya lile.*¹

The prisoner went, whilst they were eating.

— Watch your property while you eat; someone may steal it while you are intent on your meal. This originated with the story of a certain man, who came to a village with a prisoner; when he went into the house to eat with his companions, he forgot all about the prisoner, who took that opportunity to make good his escape.

466. *Iṅkosi siwīli ta si pusa.*

Two eagles don't miss.

— Two heads are better than one. One eagle may miss the prey, but if two swoop down, one is sure to be successful.

467. *Iṅkumbi ya mulilo, simulilo wa luyga.*

A cloud of flame, the real fire has risen up.

— A saying applied to the grass fires, See explanation under 202; cf. also 468.

468. *Iṅkumbi ya mulilo uwa ocele wanyina-fyala kayanda: wanyina-fyala ka wā lala pesonde.*

A cloud of flame which burnt for the mother-in-law her little house: and the mother-in-law had to sleep outside.

— A saying applied to grass fires. See explanation under 202; cf. also 467.

469. *Ipafu ili singga ta li fuma mwana.*

A womb that delays does not produce a child.

— i. e. either an abortion, a still-born or a deformed child is born. This saying is applied to hospitality and food; if it is delayed, it will be worthless when it does come: true hospitality is spontaneous.

¹ v. 1. Pa kú lya iṅkole ya lile.

470. *Ipafu lya manyinsa lyà ku wàngila.*

A full stomach in the rainy-season means starting (early).

— On account of food scarcity in the village during the rains, before the new crops are ripe, the people have to start early to search for bush fruit, if they desire to stay their hunger.

471. *Ipafu lya muwyo ta li nwinwa menda.*

The stomach of one's companion is not drunk water for.

— A man who has eaten honey in the bush becomes very thirsty, and on his return to the village, his friends will give him water even though they themselves are hungry; they themselves will not drink. Cf. 389.

472. *Isekwe-sekwe,¹ kani nani wà ka seka.*

A jeering, at whom will they laugh.

— This is said when calling outsiders to settle a tricky case: we don't know at whom they will laugh, it may be at me, it may be at you, it may be at us all.

473. *Isikala² si lekala ne mwaôo.*

Those (bees) that sit down, sit down with nectar.

— Said when offering a visitor food.

474. *Isi³ wà lasa wombwe si lenjila, pamo fi⁴ ya.*

Those with which one wounds the frog go in, together the matters go.

— Said by a person who is the butt of evil remarks, meaning that the "matters" or evil words tell when they mount up. The last straw breaks the camel's back because of the accumulation of previous straws. Children shoot little grass darts at frogs; and though these do not pierce, a number of hits will in time kill.

475. *Isyuko lya muwyo ta li lalilwa posonde.*

The good luck of your mate is not laid outside.

— Everyone does not have good luck. Because your mate sleeps comfortably outside, do not think that you can do the same: a lion might snatch you up, and you may not have his good luck.

Cf. IIa: *Chidingadinga chidi badi nkumu.*: Good luck is of those who have the (lucky) forehead.

476. *Iwàngwe ìlya musepela kùluwà.*

The ratel that is foraging gets lost.

— (i) The *kambole* or ratel, when he goes foraging, does not

¹ Or: *Lisekwe-sekwe*, It is a jeering, . . .

² Concord for *Insimu*, bees.

³ Concord for *Intende*, darts.

⁴ Concord for *Ifyeôo*, matters.

consider whence he has come, but just sleeps anywhere he may happen to be.

(ii) Said on sneezing, because sometimes one does not sneeze for days; the sneeze delays coming back, like a ratel away on a foraging expedition.

477. *Iwondo lya mbisi ta li pya mu kana ka musu.*

The hoof of a zebra does not cook in a child-of-a-village.

— If a court-case takes a long time to settle, it is said that a more important chief than that over a "baby village" is needed to take it up.

The hoofs of a zebra are very hard of cooking: cf. 1594.

It is the native custom always to leave the hoofs of a zebra and the head of an ant-bear in the bush, as it is regarded as an evil omen to bring them into the village. Cf. 1236.

478. *Iya¹ kula i loŋka mu mwana.*

The old one sucks from the offspring.

— It is the child's place to nourish his parents in their old age. When a lion has grown old it gives up the chase, and the young lions kill and bring it meat, metaphorically suckling it.

479. *Iya ku pulilwa te tontosyo'mwansa.*

The (rain) that leaks through does not wet the mane.

— Even if the house leaks, it is better than no shelter in a storm. *Umwansa*, the mane of the river-hog, is here used to represent the whole back.

Cf. Swahili: *Kuvuja na kutuza hakulingani na wazi*: Leaking and trickling are not to be compared to wide-open.

480. *Iya mwana te tambwa lukasa.*

The (lion) that has an offspring does not have its footprint stared at.

— A man who has a child does not run his own errands: he sits at home, the child makes the footprints.

481. *Iyendele e itolele, i wule uku tola, wa i tola ngá yo.*

The (lion) that travels is the one that picks up (meat); when it doesn't pick it up, the (people) have picked even it up.

— A hunter may have success after success, but one day he will meet with an accident. The lion is usually the killer, but the day comes when some hunter kills it. The hunter hunted.

482. *Iyi i lu ku tu loka lelo, na Wamunsisamba wa lu ku samba.*

That which is going to rain on us today, and they who don't wash will wash.

¹ Concord for *Iŋkalamu*, lion.

— Said to one's companion, when in the veld with a big storm in sight. Cf. retorts 483, 484 and 485.

483. *Iyi i lu kwiso'ko, ne wa ciko lelo ci lu ku womboloka.*

The (rain) that is coming over there, and the dirty will dissolve.

— Cf. 482, 484 and 485.

484. *Iyi i lu kwiso'ko, ne wace wa lu ku ye'mikwe.*

The (rain) that is coming over there, and the tiny ones will go like drift-wood.

— Said in a house to people going out as a big storm of rain is coming. Cf. 482, 483, 485 and story LVIII.

485. *Iyi i lu kwiso'ko, ne wanuykile wa lu ku nuykuka.*

The (rain) that is coming over there, and the evil-smelling will lose their smell.

— Cf. 482, 483 and 484. This and the previous saying originated in story LVIII.

486. *Kabwa-lalo'yu, ta pela.*

A sleeping dog this, he doesn't give.

— A phrase applied to a miser. Cf. 1034.

487. *Kabwa mununuta munsitina fya mukali, ye fya mukali e fya ya-ko umutika.*

The little Dog, the sniffer, who fears not the fierce man, head-strong he goes to the fierce man's belongings.

— When travellers arrive, the village dogs do not wait to consider whether they may be fierce or not, but go straight away and sniff at their belongings. It is well to look before you leap.

488. *Kabwe ka mufikila.*

A ready-placed stone.

— The right thing in the right place. Travellers sleeping in the bush found a stone naturally fixed in a place suitable for grinding their corn.

489. *Kabyolela-nsala¹ mukasi mwánice ati wá lya wa ntana, kansi kalyo ka cepa.*

A little belch of hunger, (and) the child-wife says: You've eaten and refused to give to me; all the time the food was too little.

— A witty saying excusing belching from the mouth after food. When the husband came home and belched, his young wife said: "You've been having a good feed, and you have brought me home

¹ Or rather: Kaŵyolela-nsala, etc.

nothing!" Then he tried to excuse himself by saying that it was only a little he partook of, and there was not sufficient to bring any home.

490. *Kafulwe umucele uku lema ka li umfwile ku wapita-nsila.*

The little tortoise heard that the salt was heavy from those passing in the road.

— You are only speaking from hearsay. The tortoise himself could not tell the weight of salt, but, hiding by the road-side, he heard travellers grumbling at the weight of the salt-sticks that they were carrying; and then he made out that he knew all about it.

491. *Ka fwale!*

Go and dress!

— Voetzak! A phrase used in driving off a dog, ridiculing its nakedness. Cf. 629 and 1608.

492. *Kakwele ka fwila apepi wa la mu tota iciwu uwune, ka fwilo'kulturali wa la mu tote'finani uwune.*

The rhinoceros if it die near at hand one praises the liver for its sweetness, if it die afar off, one praises the meat for its sweetness.

— The liver of the rhinoceros, if not eaten immediately the animal is killed, becomes bitter and inedible; in which case the meat is considered more tasty. One representative story of the rhinoceros is story LIX.

493. *Ka lasile ku bwina, pesonde ke yga ku puluka.*

Wound it at the hole-mouth, lest it escape from you outside.

— An injunction to watch the mouth of the hole, when one is digging for some small animal, such as a meerkat.

494. *Kale tá lya: kuwika a wika.¹*

"Ago" doesn't eat: it puts safely away.

— Said if an old law case, that was thought to be settled, is started up again: it had only been shelved.

495. *Kalikiti muntapokwa ndase.*

He of the little footsteps, that is not taken when wounded.

— A name applied to the lion, alluding to the patter patter of his feet when running. A wounded lion is never followed into the scrub, the hunter will wait till he dies before seeking him. For other designations of the lion, see the references under 890.

496. *Kalulu ati: Wõnse ya loka ya loka, ya kalika; mba pali newo ya tonga-po ne mutete?*

Little-hare said: On all it has rained and rained, and it has left off; how is it that it has stuck to me, a reed?

¹ v. l. kulama a lama, it takes great care of it.

— Said by the one who has been left with the blame, when others equally blameworthy have been let off. Even after the rain has stopped, the reeds still shake off raindrops, when the wind stirs them. This originated in story LX.

497. *Kalulu ucenjele ta wambwa pa ngoma, Watimba awatumpile e wa wambwa pa ngoma.*

The crafty Little-hare is not stretched over the drum, (but) foolish Mr. Stembok is the one to be stretched over the drum.

— Said by anyone when declining to go with his friends on a dangerous errand, or to undertake a difficult or onerous task. The skin of the hare, being too thin and tearable, is not used for drums; but the skin of the little stembok is tough enough for that purpose.

498. *Kalumbulula¹ ná ye a lá fwa.*

The judge also dies.

— Death comes to all indiscriminately. Cf. 642 and 643.

499. *Kalume apo a tulo'lukuni, ne mulandu e-po a tula.*

The slave where he puts down the firewood, just there he puts down the law-case also.

— If a slave gets into trouble in another village, the offended parties prosecute his master. Often, if the latter cannot settle the case with money, he has to hand over the slave. The people see where the slave puts down the firewood, at his master's door, and it is there that they bring the case.

500. *Kalume to tekele ni mfumu iwyo.*

The slave that you have not enslaved is your fellow-chief.

— See explanation under 1367.

501. *Kalume wa li luwukile mu mbono syakwe.*

The slave was redeemed through his castor-oil.

— If anyone is disliked or in debt, frequent good deeds, services or gifts, will make the creditor strike off the debt, or soften the hearts of the angry. This is explained in story LXI.

502. *Ka lundulula, umunwe tyo!*

Pass on information, and off comes your finger!

— In recounting a story, the native frequently raises his index finger for emphasis. For passing on information overheard, the culprit may have his finger cut off. For more serious offences, informers may be deprived of their lips. Cf. 1555.

¹ v. 1. Inumbulula, the one who rectifies.

503. *Kalya kasicipikilwa mu mumbu.*

Yonder (person) is a little male that is cooked together with mumbu marsh roots.

— Said in abusing a short man, if he is stupid. This saying originated in story LXII.

504. *Kambi kasuwā mu ka lila.*

Some day you will mourn.

— You don't appreciate me now, but when I go away you will miss me, and be sorry. Cf. 505.

505. *Kambi kasuwā mu ka ndanguluka.*¹

Some day you will remember me.

— Cf. 504.

506. *Ka mbula akampulimpako, ka mpama pa lupako lwa kampu-limpako.*

I took up the stick grown in the cleft of the tree, and I struck the cleft that had the stick grown in the cleft of the tree.

— A sentence repeated over and over rapidly to test ability to do so without mistake. Equivalent to our test: She sells sea-shells by the sea-shore.

507. *Kamo kàlaŵa, iciŵi kùbwelesya-po.*

One (sun) is all right; the evil is to let it do it again.

— It is no evil to sleep one night on the road when travelling, the evil is to have to do that again before reaching the village. The great distances between villages often necessitate one night on the road, and nothing is thought of it; but the natives do not relish a journey of over sixty miles, with no village between, at which to get supplies.

508. *Ka mu leka-po amasyoykonono, wàntu ŵa li-po.*

Leave off reviling; there were people present.

— An elder may in this way rebuke a younger person, who is reviling him. At the time of your birth, I was on an equality with your parents, and therefore deserve your respect. Cf. 618.

509. *Ka mu lele, ukwikala kú li ne musana.*

Lie down, sitting brings on backache.

— When about to start a journey, if A says: "Let's go!" and his companion says: "Let's sit awhile;" A will answer as above, adding: "I'm off!"

¹ v. l. nanguluka.

510. *Ka mu li lya, kwa Wacawala wa lu ku li lya.*

You eat yourself, at Chawala's village people are eating themselves.

— A hunger-time saying. It originated in story LXIII.

511. *Ka mu lya mwe wana wa wene ifidyo fyenu.*

Go and eat, ye free people, your own eating.

— A retort to people who boast that at home they have a lot of food, here there is none. Go and eat at home then!

512. *Kamukomene ta wona mulandu.*

The little one who wounds does not carry the blame.

— The hired assassin goes free, the one who hired him is guilty of the murder. A universal law in Central Africa in the old days. At times children were used to carry insulting messages to chiefs in order to incite to war. The children were untouched; but the men would at once arm themselves, and set out against those who had sent the children.

Cf. Chwana: *Eare go tuloe roga kgosi, u e roge*: When you are sent to insult the chief, insult him.

Lenge: *Shikamutumwa ta kwe mulandu*: The messenger is not guilty.

Lala: *Kamkomene ta wa na mulandu*: The little one who wounds is not blamed.

513. *Ka mu sasa-po lukoso, pa ku wa ne nama yenu.*

Tread away, since I am your animal.

— Do your worst! Said by one who is set upon by many. Treat me as a dead animal that cannot resist, and stamp on me.

514. *Ka mu wulukuta, munda ni mwiwulu, ta mu wula mapi.*

Rumble on, the stomach is the chief's abode, it does not lack hand-clapping.

— The stomach in importance is likened to the chief's abode; and the internal rumblings are likened to the clapping of hands in doing obeisance to the chief. Cf. Their belly is their god.

515. *Ka mwa laile inyang'u: pa ku bwela ne lufung'a.*¹

You promised beans: on return (I come) with a bag.

— This is said if a promise has been made, and the promiser tries to put off fulfilment. You promised me the beans, and now that I have returned, I have brought a bag with me to put them in. Cf. 72.

¹ v. l. lupafu, bag.

516. *Kamwale kakwasu teko'mutima, upwe!*
Maiden, little sister, have patience, be married (discreetly)!
— A warning to a young girl against the foolishness of a hasty marriage. Cf. 1120.
517. *Ka mwenda,¹ mwi pula kalulu!*
Travel, don't let the little hare get in (to his burrow)!
— Keep the kettle boiling! Said if some begin to flag during a dance.
518. *Ka mwendo'mutimo'mo, imitima iwili té yo.*
Walk with a single heart, not with two hearts.
519. *Ka mwikala lukoso, iykonenesi té syo.²*
Just sit, don't be melancholy.
— Cheer up, you'll soon be dead!
520. *Kamwisiso, nga ni mu mona kù ka fyona.*
The little thing in the eye, had it been in the nose, one could blow it out.
— Said when one gets anything in the eye. Cf. 1217.
521. *Kandume ni kandume na ka ka wùlo'lupango, akanwa keŋka ku ku posa-po.*
A little brother is a little brother, even if he has no wealth, his mouth alone can throw (words) to you.
— A brother, even if he be poor, can be a good companion to his sister. Cf. 960.
522. *Kani e kweŵa ati tu tulike, ná we aŵaŵyo ŵa lu ku kweŵa, ukumfwa ta umfwa.*
If you imagine you are becoming renowned, while your companions are speaking ill of you, you have no hearing.
— O wad the power the giftie gie us to see ourselves as ithers see us!
523. *Kani to li ne mpintilo, ta ŵa popomona fyonse fya ŵene.*
If you haven't the ability to carry, don't take up all of another person's things.
— For the journey, don't beg more food than you can carry, lest you have to throw away some on the road.
Cf. Chwana: *A o chogile ka a di ga a di tlatsa kobo di sena moroadi?* Why did he pick a skin-full of wild berries, when he had no one to carry them?

¹ v. l. *Ka mwendesya*. . . . Hurry!

² v. l. . . . *té si*.

524. *Kani u ka mbone-po, mu lukasa mu!*
 If you shall see me, this is the sole of my foot!
 — A form of oath, taken by one offended. I bet the sole of my foot that you will not see me again: I go right away!
525. *Kani u li mwana wa mano, u pele-po penyá po, wisa ku bwelesya-po liwili!*
 If you are a child of wisdom, end it right there, don't do it again!
526. *Kani u li na kwenu, kó ya!*¹
 If you have a home, go!
 — Said to a troublesome slave. Don't annoy me! I bought you, and I am taking care of you; if you have a home — and of course he hasn't — go there, and get the money for your ransom!
527. *Kansi fwaka ka lale'comba, a la fumuko'wukali.*
 Indeed tobacco, if it lie and become old, loses its fierceness.
 — Things left a long time lose their strength and savour.
528. *Kansi mwe wantu ta mu wona paweme!*
 Humph! you people don't see a good place!
 — Said if a poor site is suggested for a new village.
529. *Kansi ni we fulwe, to kakwa bwino!*
 You are a tortoise then, you won't be tied up decently!
 — Said to a man who causes difficulty when arrested; if you give more trouble, you will be pummelled! It is difficult to tie a tortoise by the leg, because it always draws it in when touched.
530. *Kansi uúne ni we mwine wa li tota!*
 Indeed your worth, it is you yourself who praise yourself!
 — You are blowing your own trumpet!
531. *Kansuswa wa wu² lembula.*
 Mr. Bat has anointed the (night).
 — Said of a very black night. Cf. Tennyson's "Maud:" For the black bat, night, has flown. Among the Lambas, the bat is reckoned as a bird.
532. *Kantanta mwa wambile, umunefu mwa mu bwene.*
 The sable that you have a spite against, it is (as) flesh that you have seen him.
 — You have a spite against me because of my value and importance.

¹ v. 1. Kani ni kwenu, kó ya!

² Concord for Uwusiku, Night.

533. *Kanyengele amakosa a pala atuntumene.*

The little slender one, his strength is like that of a bulging one.

— One must not go by appearances; an undersized man may have abnormal strength.

534. *Kaykunduwili.*

Running.

— (1) Taken from thunder, as the footsteps of God when running, and used as a name for God.

(2) Applied to insima porridge, because of its rumbling when boiling.

535. *Kapalaya wungulwe,¹ to palaya-po wungulwe¹ mbuno.*

Searcher for honey-insects, come and rake for the honey-insects that are here.

— The *Wungulwe* makes its nest underground, and to find the hole by which it enters requires much searching and raking over of the grass. This saying is also chanted to the accompaniment of the *Mankučala* (see description in the Introduction to Section III), when bird-scaring.

536. *Kapompokoto uwa kwikata aŵa li nyena.*

The little paw that catches those who quake (lit. excrete upon themselves from fear).

— A name applied to the lion, because it so intimidates its prey. Cf. references to other descriptions under 890.

537. *Kapululu-pululu, ikala pansi ŋku tole'nda.*

Little bird, sit down and let me pick your lice.

— A saying applied to the *Kapululu-pululu*, a species of little bird, so called onomatopoeically from its cracking its wings together when flying.

538. *Kasakalabwe uwa ku cile'nika ne tuŋwiŋwi.*

The great male lion that jumps the rivers with a snarl.

— A phrase of self-praise. Cf. references under 890.

539. *Kasya-masala.*

The little one who leaves the old village behind.

— A rolling stone. One who continually moves house, or moves from place to place.

540. *Kasya mwakwe!*

The little duiker off home!

— Said when a duiker dashes away. It is believed to go straight to its house!

¹ v. 1. wutundu, borer-hole in cloth.

541. *Kasyonkola uyu uku tana, ná we ni we katana-wáwa.*

A little twister is he to refuse food, and you too are one who refuses the fallen.

— Said to one who is so stingy that he will not help even those who are in the direst straits. Cf. 1034.

542. *Katende mwine na lungu, mba twa ku lekana syani, cimasilo cimo tu lala?*

The prickly-cucumber (pips) are the same as the marrow (pips), how shall we separate? It is one mud-lump we lie in.

— The natives enclose pips for seed in mud, to prevent the mice from getting at them. Marrow and cucumber pips are so alike, that if once mixed they cannot be picked out.

543. *Katiti ntembeni, ne musya ku lawile'ndo?*¹

(Me) a Tom-tit, carry me off, what can I a slave say?

— This is said when anyone is faced by fearful odds. Do your worst! How can I prevent it? The Tom-tit is so small that he cannot prevent his being lifted up bodily, and carried away. See story LXIV.

544. *Ka tu fulo'muto, u lu ku lema.*

Let us increase like soup that is heavy.

— The more the merrier. Let more come and join our community, and the village will become more important.

545. *Kawesya wa kosela pa mbonsi.*

The breeze has strengthened in the west.

— Said if anyone, when stipulating a certain article to be paid him as a fine, will take no substitute however valuable; but insists on just that which he stipulated.

546. *Ka wima-po bwangu mu cifulo, u li ne cisimbwe, u ka fwila umupundo'mo.*

Get up quickly from the place, you are a dawdler, you will die on this selfsame spot.

— Said to a man who dawdles and procrastinates on a journey.

547. *Kawona-malwa.*

The evil-omen seer.

— A name applied to a pessimist. One, for instance, who has had to bury relations in quick succession, will say: *Ni ne Kawona-malwa*; I am an evil-omen seer.!

¹ v. 1. mba ne musya ndawilé ndo? what am I, a slave, to say?

548. *Kaîundi lala! umukuykunto ta wipaya u lele.*¹

Galago lie still! knocking doesn't kill one that lies still.

— When hiding, keep tight! Don't rush out, or you will be seen. People, on coming to a hollow tree, will tap on it to stir up any galagos, that may be sleeping within; but if the little creatures lie still, the people will pass on. The Galago, a species of miniature lemur is much prized by the natives as a delicacy.

549. *Kaîuŋga-mafupa.*

The little gatherer-together of bones.

— A name applied to the hunter, because of the collection of skulls and horns that he has set up, as trophies of the chase, in honour of the spirits.

550. *Kaîuŋga-masala.*

The gatherer-together of deserted villages.

— A name applied to the *Timba* or Grysbok, because it deposits its dung in one place. Villages are left, when they become too insanitary to be habitable.

551. *Kaîuŋgo u kula wuce-wuce, kuli mailo a kaluke ni mwansa wa katesi.*

The little rubber plant that grows little by little, till one day it will become a Mwansa of the thick bush.

— Said of a chief, born in the chief's clan: he takes a long time to grow up, till one day he inherits the chieftainship. The rubber creeper is of very slow growth: the full-grown tree is called *Mwansa*.

552. *Kaîwuto mu mala,² kambi pansî.*

A little grain in the stomach, another underground.

— An axiom regarding grain; some is used as food, some is kept as seed for planting.

553. *Kaîye ka cita.*

His companion has done it.

— Said in time of hunger: it is one's food that enables one to work: food is a companion and helper.

554. *Ko enda lukasa lumô, mulya umu u lu kwenda u kambula ka la waiwâ.*

Walk one step at a time, where you are walking you will catch contagion that smarts.

— Be careful of your personal "walk": unbridled lust brings its evil consequences.

¹ v. l. ta u wusya u lele; does not rouse one that lies still.

² v. l. Kaîwuto munda.

555. *Kofwa a li ne yanda.*

The snail has a house.

— Although he does not live in a burrow, he carries his house with him.

556. *Kofwa ta wá lya, ici wá lya ni nyange.*

One does not eat the snail, what one eats is the crab.

— That won't swallow. Said if one observes that one's companions are passing personal remarks about one.

557. *Kokoto ta lì leta, wàntu ili wá mu leta.*

A bone does not bring itself, it is people that bring it.

— To procure food one must work; it does not come of its own accord.

558. *Koku, nsi lala mvesu, ubwinji bwa mayanda.*

No, I don't sleep at home, there are plenty of houses.

— A youngster will boast that he no longer sleeps at home in his father's house, but finds a place somewhere with his companions. However, when strangers come, and the village is full, his companions will laugh at him, for he will be afraid to sleep away from home.

559. *Koku, ta ikata¹ ku minwe.*

No, it (hunger) does not catch hold of the fingers.

— A hungry man will not be deterred from stealing food: the hunger will even aid and abet him.

560. *Ko leka-po, pesonde pano pa li lelwe.*

Stop it! Outside here it is full of wonders.

— Said to a man, who is over-optimistic, and always ready to laugh at everything: the world has many wonders that he has not seen such as sorrow and trouble. *Pano pesonde* — here outside — is equivalent to 'here below', on this earth.

561. *Ko leka-po! U li na mukawá!*

Leave off! You have contradiction!

— Don't contradict!

562. *Ko lele, twa ku lu ku lima, u lu kú lya lukoso!*

Sleep on, we shall do the hoeing, you just do the eating!

— Words calculated to shame the sluggard.

¹ Concord for *Insala*, Hunger.

563. *Ko li mupalu wa nama ukú lya-po ifinonene!*

Oh to be a hunter of game, and to eat fat meat!

— The lament of a man who is not a hunter, and only comes in for the scraps, bones, gristle, etc. It is the hunter who reserves the tit-bits and fat portions for himself.

564. *Kó li ne mukwanu ne mulanda, kó lya-po insima!*

If one had a relation, ah me! how one would eat porridge!

— A phrase used when begging food in hunger-time.

565. *Ko lungwile, twa ku ku bwelela.*

You are standing still, we shall return to you.

— Said to hurry up a slow worker. When a number of natives are hoeing together, the lazy worker will be left all behind, and his companions, when they have finished their strips, will hoe back along that portion of his piece not completed, and thus meet him half way.

566. *Kolwe pa mulamu a li ne mukosi.*

With the brother-in-law, the monkey has a neck.

— Words used in praise of a brother-in-law, who will always share the smallest trifle. Cf. 287. Before the emigration of the Lambas to the Lenge Country, during the great famine following upon the locusts, which devastated the crops about 1892, they used systematically to eat monkeys; but since the Lenges laughed at them for it, few do so now. A monkey has very little neck; and so, if one begged from a friend a piece of monkey's neck, the latter would answer that a monkey has no neck. A brother-in-law, however, would do his best to oblige, even if it meant his giving breast as well. Since in Ilamba a sister is looked upon almost as the property of her brother, the man who marries her has to be very deferential to his brother-in-law.

567. *Kolwe pa wênji tá twa wuwale.*

A monkey among a crowd does not pound the 'wuwale'.

— It is useless to resist when the odds are all against one. The wuwale fruit, which when pounded is used in the place of wax in the making of a certain kind of calabash drum, is much too hard for one alone to stamp. At least two must get to work with their stamping sticks to make any impression on it. Cf. 1228.

568. *Kolwe ta nina, lelo wa nina ku mukolowondo.*

The monkey who doesn't climb, today he has climbed up a Kolowondo tree.

— In extremity one will do anything. A man, who says he can't climb, when pressed by hunger will think nothing of climbing a dangerous fruit-tree, such as the slender *Mukolowondo*.

569. *Kolwe ta puluka filungga fiwili.*

The monkey does not escape two grass-burnings.

— Even if you have escaped punishment this time, you won't escape a second. Monkeys are hunted either by felling a circle of trees around that on which the monkeys are, or else by encircling a patch of grass with fire, and so burning them out. They may escape once, but the next time they will be burnt.

Cf. Lenge: *Nakasya ta puluka inyendo siwili*: The duiker doesn't escape two journeys.

570. *Kolwe uwa langile umungu, uku mu lange'fwasa te ku li sumina.*

A monkey that has been offered a marrow, will not accept a piece of ant-heap offered him.

— Promises must be carried out, and inferior articles will not redeem a promise of valuable ones.

571. *Kó lya ko ceûele ku kasuwa.*

Eat, and gaze towards the sun.

— Mind you don't forget! Each evening that you eat, look at the setting sun, and know that it is a day nearer the time that we shall be coming for our money. The creditor's warning to the debtor.

572. *Kombolwe akale ta lu ku lila, kàsemo a lu ku sema.*

The cock in time past used not to crow, he used to utter a shout of triumph.

— Things are all changed now. The fable goes that at the time of the creation, the cock used not to crow, but just to shout "Wahe!" The use of this word was taboo in the villages, except when one had killed a man or an elephant, and then the shouting of "Wahe!" by the conquerer published this intelligence abroad. The cock is a frequent actor in Lamba myths. See stories LXV and LXVI.

573. *Kombolwe ati: Wa kokwela-po!*

The cock said: They have dallied over it.

— Said of people who hug an old grievance, and do not forget past insults. When cocks quarrel, they fight it out; and after the fight they forget the unpleasantness, and live in harmony again without delay.

574. *Ko mina mate, ukulawila ni we ku bwene?*

Swallow spittle, is it you that the talk has seen?

— Don't monopolise the conversation; give others a chance to get in a word. Cf. 1537.

575. *Konse ni ku myungu.*

Every way is into thorns.

— On the horns of a dilemma. Between the devil and the deep blue sea.

Cf. Chwana: *Ke fa gare ga naka tsa nare*: I am between the horns of a buffalo.

576. *Kosakosa tá lya twa wákulu, Nakanaka e ú lya utwa wákulu.*

The haughty does not eat of the adults' food, it is the willing that eats of the adults' food.

— A haughty child, who will not go an errand when bid, gets none of the tit-bits of food from the men; but the willing obliging child is the one who shares in the dainties.

Cf. Ila: *Bomba, u dye malelo*: Be humble, that you may eat.

577. *Koswe mu luwânango ta leka-mo.*

A rat in the rafters does not leave them.

— The rat keeps to the rafters during daytime: it is only after night-fall that he ventures forth to his foraging. Said as a hint to visitors that a man does not want to come out to chat, but wants to remain indoors and rest.

578. *Ko tanga, ko funtula mu nsenga?*

Do you first of all throw it in the sand?

— Do not part with what you have till you are sure of the substitute! A child, seeing that his mate has been given a bigger piece of food, will throw his down on the ground in a temper: in the end the other may run off with his piece, and the first will have to return, and eat his piece that he has befouled. Also said to anyone who spoils his own goods in a rage. Cf. 717.

579. *Ko tela-ko, tu lu kwi sanga ne ntafu!*

Get out of the way, we are going to meet it with a ball!

— A warning to escape from a charging buffalo; for it will toss a man, as one does a ball. Cf. references under 616.

580. *Ko tetela ifinani, wa la tuke'finji.*

Eat carefully, one eats meat alone only when there is a lot of it.

— As relish meat must be eaten sparingly, so as to make it spin out for all the porridge.

581. *Koti ati ndawile, ne makumbi ka ci sela.*

I have just to speak, and the clouds drift down.

— Every time I speak, I get a storm of contradiction and abuse about me. Cf. 582 and 1115.

582. *Koti ati ndawile-po, wõnse ka ci sowela.*
I have just to speak, and everyone announces (that it is false).
— Cf. 581 and 1115.
583. *Koti ko wika apa ta pa pita mbewa.*
Put it where mice do not pass!
— I. e. put it away carefully.
584. *Ko tuluka u li cipande, mba ne musice mboné ndo?*
Pop away, you are a piece of bark, what can I, an old maid,
find to eat?
— A saying quoted when roasting mealies. It is supposed to
deceive people outside into thinking it is only the bark crackling in
the fire.
585. *Ko wila Tata, amenso a wantu tá lya, kútamba a tamba.*
Dance, Father, people's eyes don't eat, they just stare.
— Don't be shy and nervous, join the dance!
586. *Ko wõmbomene lukoso.*
Just keep solemn silence.
— Don't reply to those who are trying to pick a quarrel! If you
do not answer they will go away. It takes two to make a quarrel.
587. *Ko wõngwele, iciwusa cà pa wulo.*
Bend down to it, your love is bed-love.
— Said to a lazy wife. Bend your back to sweep and work; a
wife's duties are more than merely making love.
588. *Ko wõngwele, wa ku ku sangana.*
Bend down, they will find you.
— When brigands approach the village, those who are not fleet
of foot, must save themselves by cunning in hiding.
589. *Kó ya bwino, ni mpelembe iya lusinika-myaŵa, te twalitwa
bwambi.*
Go carefully, it is a sable antelope that blocks the fords, it does
not have child's play taken to it!
— Words of respect for the Sable Antelope. A savage sable bull
has been known to stand at a ford, and prevent people from crossing.
590. *Kó ya we mwine, neŵo na syala!*
Go yourself, I have remained!
— I decline partnership with you.
591. *Ko yo'mo wile!*
Go where (your heart) is gone!
— Go your own way: follow your own inclinations!

592. *Ku bwánice ka nci nema.*

In my childhood I was still springy.

— Said by an elder to children who are too lazy or too frightened to take long journeys; reminding them of what he was like in his childhood, when he used to travel extensively. In past days the Lambas were great travellers, visiting the Senga Country and Menda's village in the Luba Country in order to barter. Since the coming of the traders, the desire to travel has greatly diminished.

593. *Ku bwinji ku li utuseko.*

In the crowd is the laughter.

— The more the merrier.

594. *Ku ci leka lukoso, na ci leka.*

Just leaving it, I left it.

— I had no desire to quarrel with him.

Note the Wulamba use of *lukoso*, merely, just. *Na isa lukoso*: I have just simply come: said when there is no special reason for coming; and, even when there is a reason, a Lamba will use this phrase out of politeness, so as not to plunge straight into the business, without a previous chat.

595. *Ku fyala kana kalalume ku li weme, Mwanga; ka ka taya-taya naôo, ka ka taya-taya naôo.*

To give birth to a man-child is good, O Mwanga; it would be a help to one, it would be a help to one.

— A son is an acquisition: a help in a time of necessity. This saying originated with story LXVII.

596. *Ku kanwa wulondo ulusye te ku pita.*

By a protruding mouth a locust doesn't pass.

— Said of a gourmand.

597. *Kuli cisikamatwi kú ya-ko uluwîlo, pa li fya ku ku wûla?*

To a deaf-and-dumb person should one go with speed; is there anything that he could tell you?

— It is useless for one uninitiated in the language of signs to answer the beckoning of a deaf-and-dumb man.

598. *Ku matula-ntundu.*

At the putting-down of loads.

— A name applied to the place where temporary booths are erected, and the women left, after moving from the old village; whilst the men scatter about to find suitable soil for their new village site. This is only done when it has been decided to move more than a day's journey from the old village.

599. *Ku mbonisi ta kú ya u bwela, uwá ya-ko a lelilila.*

To the west he does not go who returns again; he who goes, goes for good.

— It is a native superstition that one who goes west never returns. Thus if a man is delayed from returning on a journey, they say that he has gone west. Cf. the English: "going west." Cf. 1653.

The natives also believe that if a man is buried looking west, his spirit will never return; but if he is buried looking east, the spirit will return, and be born again into some babe.

Cf. Lenge: *Ku mbo ta waluka*: From the west one does not turn again. Story LXVIII is illustrative of this native idea.

600. *Ku musí ukutontwele wá lomfwila ku twánice.*

Where there is good news at a village, one hears from the little children.

— Native children are the newsmongers; they know the particulars of every law-case, accusation, or good fortune; and anyone, coming home after a time of absence, would be advised to go first to where the children play, and find out if there is any trouble ahead for him, or whether all is clear sailing. Should there be trouble, it would be better for him to go away, without entering the village.

601. *Ku musí woûe wâ matapo.*

At your village the (people) are haughty.

— A hint from the people to the chief that they want to break off from him, and go elsewhere.

602. *Ku mwenda-wulwani ku li ciwuluma.*

At the place where fierceness walks there is roaring.

— Beware of the lion: yonder place is dangerous!

603. *Kuno e-ko u lasile?*

Is it here that you have wounded (your animal) ?

— What motive have you in coming to visit me so often. If a hunter has wounded an animal in a certain place, he will go and search there repeatedly to see if it is not lying dead.

604. *Ku yanda ya wuwile insalu si lá wa.*

In the house of riches the cloth is fine.

— A hint from a poor man that he would appreciate a gift from his rich neighbour.

605. *Ku pukuta-po ne kafyala koûe¹.*

To play with your little cousin.

— Cousins not bearing the same *mukoka* or totem are very often betrothed when very young, and in time marry. In order to

¹ v. l. kafyala kamo, one little cousin.

understand all Lamba relationships, and many of their social customs, it is necessary to understand this Caste or Totem system. Every person belongs to some particular clan, and amongst the Lambas these number over 30. They are the *Wena-misisi* (hair clan), *-mbusi* (goat), *-tembo* (wasp), *-nyanga* (doctor), *mbeûa* (mouse), *-nsofu* (elephant), *-yandu* (crocodile), *-nsoka* (snake), *-kaûundi* (galago), *-nsanje* (blue-monkey), *-mbwa* (dog), *-kunda* (pigeon), *-nyuni* (honey-guide), *-nyuluwe* (river-hog), *-maila* (sorghum), *-coûa* (mushroom), *-kani* (grass), *-culu* (anthill), *-nswi* (fish), *-mulilo* (fire), *-mfula* (rain), *-nykalamu* (lion), *-nygo* (leopard), *-mpumpi* (wild-dog), *-kaloûa* (earth), *-kalungu* (bead), *-mumba* (soil), *-ûesa* (millet), *-cela* (metal), *-kasimu* (bee), and the *Wasisi* (bark-string). The question of the origin of these clans is obscure. There is a story that long ago a number of people went to an important funeral, and on their return they met with various fortunes: some found some honey, and in cutting it out got stung; on their return to the village, people asked them what had stung them, and they said, "Wasps!" On the discovery of the fraud, they were dubbed with the title of Wasp-clan. Others on returning from the funeral killed a large animal; and, in order to hide the meat from their friends, made various explanations of what was being cooked; one said, "Mice!" another said, "Elephant's skin!" another, "a little galago!" and so on; and these titles clung to them.

In the old days the chief's clan was that of the *Mbusi* (goat), but the chieftainship was usurped by the *Wena-misisi* (human-hair clan) after a big fight. Two social laws must be observed: —

1. All clan inheritance is through the mother; i. e. the children of a family adopt the clan name of their mother, not of their father.
2. No man can marry a woman of his own clan. Thus a *Mwina-mbwa* can marry into any of the other clans, but not into that of the *Wena-mbwa*.

Following out these rules, it will be seen that a chief's children, taking the caste of their mother, who necessarily is not of the chief's clan, themselves become commoners, and the inheritance of chieftainship which can only be held by a *Mwina-misisi*, does not pass to them but to the chief's brothers or to his sister and her children, who take her totem. This explains how it is that inheritance is so often by nephews, provided that they are sister's sons to the chief, and not brother's sons.

All members of the same clan are looked upon as brethren, and will be claimed as such wherever met: those of other clans are counted as of no relationship: hence cousins of different *mikoka* can and do often marry. Cousins bearing the same *mikoka* are called "brothers" or "sisters," while those of different *mikoka* are called "*wafyala*." This explains how it is that every native has so many brothers, sisters, fathers and mothers.

606. *Ku sanġa ũa pulwila-mo ne maũula, mwa uma.*

Lo they had plucked leaves, and it was dry (in the road).

— We followed those who had started ahead, but we did not catch them up on the road. The leaves that they had plucked and thrown down had had time to dry.

607. *Kutala wa li iweke umusi;¹ Nyinansala ta iweke umusi, wa li fwile.*

The eater-of-dry-bread (lit. eating without relish) built a village; the Mother-of-hunger did not build a village, she died.

— Dry bread is better than none; it will keep in life, which hunger will not do. Cf. 1683.

608. *Ku ũuko ũa teũele'ŋkuni, mwenda-bwino ili ũa ũona.*

At the wife's village one cuts firewood for them, when one has found comfort.

— Said by a young man, who is not treated well at his wife's village, in excuse for not helping in the village work. If they had made it comfortable for me, I should not need to be told to cut them firewood.

609. *Ku ũusya ni kwikosi, ta ku lubwa.*

To one's serfdom is to one's neck, it is not forgotten.

— A slave does not forget to come regularly to his master. Even as one's hand is repeatedly put to the neck, to scratch or for some other reason; so the slave, even if he go away for several days, will not forget his master, but will come back in order to keep out of trouble.

610. *Kuũyuku a lepaisya.*

News from yonder kills.

— Do not heed the stories that are told of the lovely country yonder; lest you should leave what you have and die of disappointment. Cf. the fable of the dog and the reflection of the bone.

611. *Kwale umo, na ka konoko'mupandi, a kanye ũakwale aũaũye uku palaya?*

One pheasant, even if it break its leg, does it forbid its pheasant companions to scatter?

— Every man for himself! If one pheasant is wounded, its mates do not remain to protect it, but each makes off to secure its own safety.

¹ Wulima v. 1. Kutala wa li u weke umusi.

612. *Kwa Nyinalesa pèpi, kwa Nyinamuntu kùtali.*

To the village of God's mother is near, to the village of man's mother is distant.

— If one sees rain coming while on a journey, it is practically useless to hasten. It will seem further to the village than to the heavens from which the rain is coming. See the notes on the Lamba conception of the Deity under 114. See story LXXIX.

613. *Kwesu ko ni kwesu, mba ndawîle lukoso, cikulu cànji?*

Home is home, (but) am I merely to speak, is the power mine?

— Am I responsible for what my fellow-villagers have been doing? It is truly my home, but I have no say in affairs there, and will not interfere because members of the village have been misbehaving.

614. *Kwesu ni kwesu, tekuti ntuke-ko.*

Home is home, I cannot abuse it.

— There is no place like home. Cf. 960.

Cf. Chwana: *Goora-motho ke go' ramotho*: A man's home is a man's home.

615. *Kwifukuta¹ lya mukulu ta ku wùla kamba-ḡkokoto.²*

In a grown man's bag there is never wanting a dry cake of porridge.

— A provident person is never without a crust of bread for an emergency. This originated in story LXX.

616. *Lambwe mu noḡḡo, mu kaḡanda mùlume muḡyo.*

Buffalo when in the pot, but on the veld he is your rival.

— Words of respect for the fierceness of the buffalo. One may call buffalo meat 'Lambwe', but to meet a live buffalo on the veld is like meeting the real husband of the woman you have taken to wife — your rival and deadly enemy. Other designations of the buffalo are to be found under 399, 426, 579, 938 and 1508.

617. *Lamo'mukosi, wḡwuluygu ni nsiku si leta!*

Take care of your neck, it is time that brings beads!

— Said to a child crying for beads to wear round its neck. Beads are not to be cried about, if you had no neck you might grumble. Be thankful for your neck, and take care of it; and the beads will come in time.

618. *Lekenì amasyombokoto,³ wàntu wà li-po.*

Leave off reviling, there were people present.

— See explanation under 508.

¹ v. l. Kwitumba.

² v. l. kaḡamba-ḡkokoto.

³ v. l. amasyombotoko is also used.

619. *Lekeni uku ḡkakile'mikansa, ici ŵa kakile'mikansa mukasi muḡyoḡwe.*

Stop frowning at me, what one frowns at is one's fellow-wife.

— Don't quarrel with me, the one you should quarrel with is your husband's other wife.

620. *Lelo apa tu lu ku bwenesya ingidi ne kacila.*

Here today let us carefully examine the pig, little tail and all.

— To settle this dispute, let us go carefully into the case point by point, and investigate it thoroughly.

621. *Lelo fyá fwa ne ŵana mú nda.*

Today they have died with the young in their bellies.

— Said of a big catch of fish, or a large kill of animals: the unborn young have been secured as well.

622. *Lelo ka pona lukoso, ne ka ku pisya mu kanwa, i.*

Today the sun has set, and nothing at all to pass in one's mouth.

— We have gone the whole day without a bite of food.

623. *Lelo ku li iciḡungila ica mulandu kwiulu.*

Today there is a judgment court above.

— Said when seeing a halo round the moon: it is believed to be a concourse of people gathered to pass judgment on some chief.

Cf. 11a: *Usumu kudi lubeta kwizeulu*: Today there is a court above.

624. *Lelo ndu ku ŵona-po apá sye'mbwa kalulu.*

Today I am going to see where the little hare left the dog behind.

— Said when one goes to see some strange new thing. Most people would think that a dog would outrun a hare, till they have tested it.

625. *Lelo pa li ifi pá ŵa.*

Today there are happenings.

— Said if a man, naturally mild-tempered, suddenly breaks loose or runs amok: there are happenings of misfortune to those who cross him. Cf. 626.

626. *Lelo pá ŵa fimbi, ca¹ endelo'kotali.*

Today it has become different, the (devil) has betaken himself a long way off.

— Said if a man, usually savage and wrathful, acts for once with clemency and discretion: the devil that was in him has gone far away today. Cf. 161 and 625.

¹ Concord for Iciḡanda, Devil.

627. *Lelo twa esya-po.*
 Today we have tasted.
 — We have not had a proper meal today, only a bite.
628. *Lelo wa mpele'kaykakwaâwa.*
 Today you have given me a marvel.
 — Said on receiving a huge gift, far beyond one's expectations.
629. *Leta tu kake!*
 Bring (it), let us tie (it) up!
 — Sa! Words of encouragement to a dog to smell out and catch some little animal. Cf. 491 and 1608.
630. *Lomba ni wí yo'mu nja.*
 Then it is — Don't go where I go!
 — Every man for himself. On scattering from a village, attacked by raiders, no two must go the same way.
631. *Lomba tolo'waîve! (Lomba tola u aîve).*
 Take it up then, and divide it!
 — I warned you not to do that, now you must take the consequences. E. g. a youngster sets traps for birds in the village. He is told not to do so because of the fowls; he persists, and a fowl gets caught and killed. The people will say to him: "You are in for it now, take and eat it!" Or maybe: *Wulo'koce!* (Take and roast it!). The same is said if warned not to play roughly, and then one gets seriously hurt. Cf. 632 and 1271.
632. *Lomba wûlo'ká lye!*
 Take and eat it then!
 — See under 631.
633. *Lomba wûlo'koce!*
 Take and roast it then.
 — See under 631.
634. *Lombe'fyo e kú wâ tò, kotì nì mbwa ya tole'fupa.*
 That then is becoming hard like a dog that has picked up a bone.
 — You hold on to the thing I want like a dog with its bone.
635. *Lukoso nga ná ya kale!*
 Absolutely! Would that I had already gone!
 — Said by a man exasperated that his friends have delayed him from starting, when his journey is a long one.

636. *Lumbulwileni¹ insumbi iciso.*

Put aside the leg of the fowl.

Put aside a tit-bit for your elders. A catch-phrase said to children when eating. When happy yourselves, think of others!

637. *Lumbwe ná ye mu tamfanyi, iminsosi ya lemenena mu menso.*

Drive away the chieftainess' consort too, the tears are heavy in his eyes.

— Said of the unpopular husband of a woman-chief: drive him away, he has ophthalmia, and will beget sickly children to be our chiefs. Cf. notes on inheritance under 605. Cf. also 1323.

638. *Lumwana-lumbwena té lo.*

A child who forages for himself, not so.

— Don't boast that no one helps you; one day you may be in need.

639. *Lunda-wûlulu.*

The gall of bitterness.

— Said of an evil-tempered man.

640. *Lundwe muntapukuta-lukoso, uku pukuta ne kasisi pa mukosi.*

The mole that does not merely play, the playing is with a little bark-string round the neck.

— The mole snaps the one string of the trap in order to pass along its burrow, and that makes the other string catch him by the neck.

641. *Luputu u li nalo.*

You have a folding-up.

— You are shamming (sickness or death). The bud that is folded now, as though withered, will shortly burst open into blossom.

642. *Luwamya ná ye a lá fwa.*

The righteous also dies.

— Death does not discriminate. Cf. 498 and 643.

643. *Luwifya ná ye a lá fwa.*

The sinner also dies.

— Cf. 498 and 642.

644. *Lwa² cifulumuko ca nsya.*

It is the slowing-down pace of a duiker.

— Do not pride yourself on your running; even as the duiker, though swift, slows down after a time, as you get older your speed too will slow down.

¹ v. I. Luwululeni.

² Concord for uluwilo, speed.

645. *Lwa¹ funga wana, nga wakasi nga lwa lala mu nsila.*

The (journey) is longing for the children, if it were the wife it would have slept on the way.

— Said when a man makes a great journey without a break, in order to get home. It is the children for whom he is longing; had his wife only been at home, he would have taken it easy, and slept half-way. Cf. 1072.

646. *Lwa² isa ulu ta lwisila nsoni.*

The (speed) has come, which does not come with shame.

— A man is never ashamed to be seen running, not even by his mother-in-law, for whom he has ordinarily the shame of relationship, see notes under 202.

647. *Lya³ li ndetele, ne mulanda!*

(Misfortune) has brought this to me, orphan that I am!

— I have only myself to thank for this. Said by a man who has elected to leave home in search of remunerative work, and gets a hard time of it.

648. *Lya³ li nkuleme ukupwa nawo.*

(Misfortune) has dragged me off to be married with her.

— Said by a woman in refusing to marry a man, who already has a wife to whom she objects.

649. *Lya³ tinta-ko.*

(Misfortune) has tugged.

— Misfortune befell me, and delayed me on my journey.

650. *Mailo kà milamba, kà milamba!*

Tomorrow, 'tis a little journey of tracks, of tracks.

— On a long journey there is no time for idling. *Uku lambula* signifies "to tramp clear a path," and, when recent footmarks have made an old bush-path distinct, it is called *mulamba*.

651. *Mailo ná ye a li ne fyakwe.*

Tomorrow also hath its own.

— (1) Don't put off till tomorrow what you can do today: there will be sufficient to do tomorrow as it is.

(2) Tomorrow will bring its own trials. Cf. Matthew VI, 34: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

¹ Concord for *ulwendo*, journey.

² Concord for *uluwilo*, speed.

³ Concord for *isyamo*, misfortune.

652. *Mailo ni yakile yakile.*

Tomorrow is: Let me tie up, let me tie up.

— Tomorrow means a journey: I shall have my load to tie up.

653. *Mailo ta sila.*

Tomorrow never ends.

— Your mother says: Tomorrow I'll do so-and-so, tomorrow I'll do so-and-so; one day she will find old age on her, and will not be able to do it. Cf. also 719.

654. *Makumpa-mweo te malwila-nsala.*

'Tis the slumberer of life, not the fighter against hunger.

— Tobacco smoked to allay the pangs of hunger, in reality only dulls those pangs for a time, after which they awake with added force.

655. *Malungu mu kwenda.*

The things that direct one's walking.

— (1) The feet.

(2) The honey-guide, which directs one to the bee-hive. Cf. 147.

656. *Mama-fyala ndu ku ya, ici lu ku ntamfya mukasi.*

Mother-in-law I'm off, what is driving me away is the wife.

— Said, pretending to take leave, but really in order to solicit her help to make her daughter amenable.

657. *Mama mbilimwine, mbilimwine.*

Mother, put on the pot for me, put on the pot for me.

— An oft-used phrase, which originated in story LXXI.

658. *Mama mpape, na ne mailo yka ku pape.*

Mother carry me, and I tomorrow shall carry you.

— (1) The child needs his mother's care, when he is young; when he grows up, and the mother grows feeble, it will be his turn to take care of her.

(2) Said generally, when asking for help. Help me now, and tomorrow I'll repay you.

659. *Mama mpeni-po utufuta, nsinge¹ ku mupandi.*

Mother give me a little fat, and let me rub it on my shins.

— Oil or fat is a rare commodity in Central Africa, and, whenever he has the opportunity, the native delights to rub it over his body.

¹ v. l. nsuŵe, smear.

660. *Mama¹ mpunike!*²
*We mwine, insiku si ka ku punika!*²
 Mother turn up my snout!
 You yourself, the days will turn it up for you!
 — Have patience; all things come to those that wait. Cf. 1621.
 The little pig, seeing what a big turned-up snout his mother had, impatiently asked her to turn his up for him. She told him to have patience, the continuous rooting in the ground would soon turn it up.
 Cf. 11a: *Ma mpinika*: Mother, give me a turned-up lip.
661. *Mansansa a mulwa-na-kaŵanda*³.
 The meeting of the fight with a little devil.
 — See under 663. A devil met on the road means a fight.
662. *Mansansa ne ku kumana na kombolwe*.
 The meeting has met with a cock.
 — Similar to 663. Said when two people meet.
663. *Mankumanya, apa fi kumanina e-po fi lwila*.
 'Tis a bad meeting, where they meet, there they fight.
 — A joking phrase used if one meets another twice in the same place when travelling. In the olden days, if one thus met a chief, the latter would say: *Mpele amankumanya*, "Give me a token for meeting!" One would be given, and the chief would give another back.
 This saying is said to have originated in the following myth: Two goblins used always to walk alone. One day they met. The one said: "Tis a bad meeting, when we meet!" Then they gripped one another, and began to fight. When they finished fighting, they parted; and the one said: "Never you pass here again!" And the other said: "Don't you ever pass here again!" They went their way. But another day they met, and again they began to fight. When they had finished fighting, they parted; and the one went in one direction, and the other went in another direction.
664. *Mba mano á ŵe kânuma, nga ta mwa li ŵangile?*
 How about wisdom? Should it become the little thing behind?
 Would that you had not put yourself first!
 — It is too late to repent after the deed: you should have applied wisdom first.
665. *Mba mu kosele pa mukosi koti pá li inama?*
 Why are you strong at the neck, as though there were meat there?

¹ v. 1. tata, father.

² v. 1. mpunyike and punyika.

³ v. 1. a mulya-na-kaŵanda, . . . of the meal with a little devil.

— In wrestling it is foul play to clutch at one's opponent's neck: catch round the waist. In choosing meat, some people prefer the neck-part, if it is fleshy.

666. *Mba na neŵo ne kolwe ndaŵilé ndo?*

What am I, a monkey, to say?

— See under 669. Cf. also 1132.

Cf. Lenge: *Twambe nshi fwe wasokwe?*

667. *Mba ná ŵo uŵusya walule cìlimbo, ná we u ka tekwa, insiku sinji?*

And why do you change slavery into a nickname? You too will be enslaved, days are many!

— Said by a slave to a master who does not call him by his name, but calls: "Slave! slave!" Time may reverse our position.

668. *Mba ná yo imbwa ku li lumbwe?*

What, is a dog the consort of a chieftainess?

— Said if one's dog is accused of stealing: one must not expect a dog to be as proverbially good as the husband of a woman chief.

669. *Mba ndaŵilé ndo, ne nsumbi yenu?*¹

What am I, your fowl, to say?

— Said by a man, who finds that all in the village are against him. It is not right for you to beat me, I am not in a position to answer; I am like a fowl, which is not beaten, even if it does spill the corn. Cf. 666 and 1132.

670. *Mba ndi mukasi muŵyo?*

What, am I your rival (the other wife of your husband)?

— Said by one woman to another, who flares up at her at the least provocation. It is proverbial amongst Lambas that wives of the same husband regard one another with hatred and jealousy, and continually quarrel. Cf. the spirit of 717.

671. *Mba nindo mweŵo mwa ŵilimine'fyo?*

Why are you babbling thus?

— Overbearing speech is compared to the babbling of water.

672. *Mba nindo ŷka koŷka-ko?*

What should I want there?

— You say that you don't want me at your village; I am sure that there is nothing there that I want to see!

¹ v. 1. *Neŵo ne nsumbi yenu ndaŵilé ndo?*

or *Neŵo ne mbwa yenu ndaŵilé ndo?* What am I your dog to say?

673. *Mba no ka njipaya, u kalule ni nama, u ká lye?*

Even if you kill me, will you change me into meat and eat me ?

— It will do you no good to kill me: you will not be able to use my carcase; you might just as well spare me.

674. *Mba-po mbone ifyakulya kawili iyanda i li wile?*

How am I to find food with my house fallen down ?

— Said by a man bereaved of his wife, the one who prepares his food.

Cf. Suto: *Ho oëloa ke ntlō*; To have one's house fall (i. e. to lose one's wife).

675. *Mba-po neŵo ni ne mukanga, nda mino'tutemo?*

What! Am I a Kanga snake, do I swallow axes ?

— Mind your own business! Said by anyone when questioned as to where he has put certain things. The *Mukanga* is a long thin snake.

676. *Mba-po ni ku mututo?*

What then, is this a mine of wealth ?

— Said to a man who comes for payment that he has already received.

677. *Mba-po ukutuntuka u tuntuke, lombo'wusiku bwá ca? Ŋga wa li tuntukile ili bwa itile!*

Do you then go out when it has dawned ? You should have gone out while it was dark!

— Said to a man who shares his scanty findings in hunger time, but turns stingy when he has plenty of food. "Going-out," applied to "becoming stingy," refers in this saying to "going out of the house to relieve oneself."

678. *Mba-po u laŵilé fyo ati we wa wona-po ne cifubwilo, ici wa ku lu ku fubwila-mo?*

Do you say that as though you have seen that I am the fish-holder which you will take out ?

— Do you despise me as something insignificant ? The *cifubwilo* is a container attached to the back of the *mumanga*, a funnel-shaped fish-trap which is set at the openings in the fish-weir. When this container is filled with fish trying to escape down-stream, the owner comes and takes it off, and carries it to the village, returning it to the trap when emptied. The *cifubwilo* is not the trap itself; it is not as important.

679. *Mba syani pali neŵo u fwite ngala?*

How is it that over me you array yourself in plumes ?

— Why are you so spiteful, as though arrayed in a war head-dress of feathers to kill me ?

680. *Mba syani u lu ku lakawila, u lu kwikala pa kapuna ka mbaso?*
How is it that you are gabbling? Are you sitting on a little carved stool?

— Don't you accuse me: it is only a chief who is worthy to sit on the stool of judgment, and settle a case with me! Cf. 1515.

681. *Mba u li lemba u ta kolwa nsala?*

Are you then a Lemba tree that never feels hunger?

— Said to a man whose body is always in good condition, even in hunger time. The *lemba* is always full of sticky sap, like the rubber-tree. Cf. Tyo: 95.

682. *Mba walya ná wô wâkulu wâ mini-nsamba.*

Yonder person is a grown man with the tongue of a water-monitor.

— He is double-tongued. The water-monitor (South African *leggewaan*) has a divided tongue, similar to that of a snake. Cf. 1258.

683. *Mba wâ nteygule, mba ná ne ne lutende lwa pa wûta?*

What if they do despise me, when I am but a grass arrow to a bow?

— Said in answer to the following assertion: *Ta wâ mu lasile-fo uyu, wâ li mu teygwile akale!* (They were not concerned for him, they despised him long ago!) The grass arrow is made by youngsters for shooting at little birds, at the time of the bird-scaring — a thing of little consequence.

684. *Mba wâ pelewê pamo koti makufi?*

Would they be the same height like knees?

— A person's knees are always level with one another, but don't expect all people to be of the same height, even though they be brothers.

685. *Mba we cindo cí li ku mutima?*

What about you, what is in your heart?

— Said to a man who is inconsistent in his actions: there must be some evil or sickness in his heart.

686. *Mba we ifi u lu kú lya ni ñkomfwa?*¹

How about you, is it Komfwa fruit that you are eating?

— Said to one who has plenty of good food, and yet begs from one not so well off. The *ñkomfwa* is a bitter fruit; and a man reduced to eating such food might be excused for begging. Cf. Nathan's parable of the poor man's ewe lamb (II Samuel XII).

¹ v. 1. Mbe'co ici u li naco ni ñkomfwa? What about that you have, is it Komfwa fruit?

687. *Mbá we mukulu u lu ku lawila ko fwiwete amenda?*

Why do you, a grown-up person, speak holding water in your mouth?

— Don't speak with your mouth full! Also said to anyone speaking nervously and hesitantly: Speak up!

688. *Mbá wô wâlume awakuti, ka nanye'nsima ka wa kana, ta wa wulã wô!*

What about such husbands, you cook porridge and they refuse it, one doesn't miss such!

— Said by a woman in dismissing her husband for always refusing to eat the food she cooks for him.

689. *Mbayi mutaminwa.*

The witness who has been called upon for help.

— A phrase applied to one's friend.

690. *Mbá yo molu tu li wikile pamo?*

What about those legs, have we put them together?

— Our legs are not bound together: you can take your journey one way, and I can take mine another; I do not want to journey with you every time. Cf. 1014.

691. *Mbe'fyela ifya samana kale, wa fi samunune syani?*

Metal that is already welded together, how can one unweld it?

— Don't cry over spilt milk!

692. *Mbe'nika ku wule'ntulo? Tekuti ne ntulo ke kwete!*

How about a river, can it lack a source? It is not possible that it has no source!

— Every effect has its cause.

693. *Mbikile-po, ta bwelelwa amakwewô!*

Add on for me, there is no return of the goods!

— A native custom of sale. If one is buying from another an article, and the price agreed is say five shillings, the owner may say: "Add on another shilling for me;" and the buyer will do so, making no objection, and not suggesting a return of the goods.

694. *Mbo'muntu, na ka wama, ku wula-po apasendamine?*

Is a man, even though he be good, absolutely without a flaw?

— There is none perfect: imperfection is found in everyone.

695. *Mbo'mutwi wanji mubwabwa?*

Is my head a thing to be split?

— Don't try to make a quarrel with me!

696. *Mbo'mwana a kulile wisi?*

Should a child drag his father?

— Said of a disobedient child; he should not drag his father, as though to test the latter's strength and subdue him.

697. *Mbo'wa li bwene-po ikukuygala ka likala ku lutende?*

Whoever has seen a vulture sitting on a grass-stalk?

— That's a tall one! Said to a person grossly exaggerating or making some impossible proposal.

698. *Mbo'wo uwukali bwakula ulile?*

That fierceness, was it a thing you bought?

— All men were born with a certain amount of bravery and ferocity, and all your bluffing and boasting won't make us think that you have purchased a surplus quantity of ferocity.

699. *Mbwwo mama, ta ci pala musampala!*

Thank you, mother, it is not like pumpkin-greens!

— Said when the hostess excuses the inferior quality of the meat; never mind the quality, any meat is better relish than greens. We are thankful for small mercies.

700. *Menso lutamba-wantu, matwi lukutika-fyewo, kanwa lula-wila-fyewo.*

Eyes are people-gazers, ears are story-hearers, the mouth is a story-teller.

— Each member has its special duty. Cf. Romans XII, 4: For as we have many members in one body, and all members have not the same office . . . ; cf. also I Corinthians XII, 14—18.

701. *Mjinsi, bwa¹ singanya-milyango.*

Darkness, (when night) has made the doorways dark.

— A term applied to the lion. The darkness in itself is not to be feared, it is the wild beast that prowls at night that is the danger. For other descriptions of the lion, see references under 890.

702. *Mipisi mwe wene mwa wona.*

'Tis a ghost that you yourself have seen.

— Said to anyone who has sighted an object that his companions cannot see; or who imagines that he has seen certain objects that he could not possibly have seen.

The Lambas have great belief in the existence of ghosts, ogres and devils; and many of their stories deal with the latter two types. The last-named, called generally Ifiwanda, are dealt with under 1601;

¹ Concord for uwusiku, night.

the ogres are called by several names, principally *Wasimunjkulu* or *Wasimwe*, *Ifjkuwaila* and *Utucekulu*.

The first of these — the *Sisimunjkulu*, which we translate simply as Ogre — is firmly believed to be an inhabitant of the forests. In form he resembles a man, but is much larger and extremely ugly. Amongst other things, these ogres feed on human beings, swallowing them whole; and seem to be very much the same as the cannibals of Xosa and Suto folklore. It is evident that their victims do not die, and the stories usually end with their release on the death of the monsters. Illustrations of these stories are given in Nos. XXX, LXVIII, LXXII and LXXIII. As in European fable, amongst the ogres are those having two, three or more heads; cf. No. LXXIV.

The *Cijkuwaila*, also variously called *Mukupe* and *Mupisi*, is a weird creature of Lamba legend. It is translated as Goblin. This creature seems to be a half-man, the section of a man cut down the centre, having one arm, one leg, one eye, one ear, etc. In addition to its use in the stories, this name is applied to any strange, ghostly apparition. Natives will point out forests where these goblins are believed to live, and where they are heard calling to one another, at times imitating animal cries.¹ These ghostly forms, under the name of *Mipisi*, have the power of possessing human beings; and their presence is expressed in certain forms of lunacy, especially in intermittent types. Cf. Stories XXXIII, XXXIV and LXVI.

The last figure is the *Kacekulu*, the little ancient one, which, for lack of a better equivalent, has been termed the Gnome. It is renowned for the one long tooth, blood-red and sharp, with which it kills its victims. The *Kacekulu* may be of either sex. Stories LVII and CXLVIII — CLIII deal with gnomes of both sexes. One thing peculiar to native belief regarding these creatures is that their offspring is eligible for marriage with human beings. See story LXXII.

703. *Mopele muli wumo wumo ne mfwi ne fi sya mena.*

Just one by one white hairs have come, and thus have they grown.

— Each day one thinks that one is still young, each day is so like the past; but the time will come when one's friends will say: See his white hair! and then will one know that youth is ended.

704. *Mpe-po luwowa!*

Give me some tobacco leaves!

— A catch phrase that originated in the story of the two millipedes (*lyongoli*). The one called out: *Mpe-po kafwaka!* (Give me a little tobacco — that pounded into cakes); the other replied:

¹ One morning, while passing through a certain forest near the Chipese River, I heard a lion roaring in the distance, but my carriers contradicted me, and assured me that I heard the *fjkuwaila* imitating a lion.

Lũwõwã mpepa: (I smoke tobacco leaves); the first then said:
Mpe-po lũwõwã!

705. *Mu calo mwa tanta.*

In the country it is cold.

— Said when food is scarce. Cf. 155, and contrast 706.

Cf. Lenge: *Mu calo mwa tontola.*

706. *Mu calo mwá wã ne ciwê.*

In the country it has become warm.

— Food is plentiful. Cf. 155, and contrast 705.

Cf. Lenge: *Onó mu calo mwa kasala:* Now it has become warm in the country.

707. *Mucenje ndipe umulandu, uluwilo te citasyo.*

Mongoose repay me my debt, speed is not an absolute hindrance.

— You had better settle your debt; you may evade me now, but some day I will get equal with you. The *Mucenje* is a kind of slate-coloured mongoose, which inhabits both land and water. See story LXXV.

708. *Mu cipata ca muwyo ta wã tonga-mo iya¹ mawala.*

In the cattle-kraal of one's friend, one does not choose a spotted (ox).

— One of the very few Lamba proverbs dealing with cattle; and it is no doubt of Lenge or Lala origin. Beggars aren't choosers. If your friend gives you an inferior beast, you cannot object. One cannot look a gift-horse in the mouth.

709. *Mu culu ca nsangwa mwa li kawelamina.²*

In the anthill of Sangwa bushes, there was a little ambush.

— The "little ambush" most likely refers to the *Lukungwe*, a very venomous tree-snake, though this saying is applied to any wild-beast crouching to waylay passers-by. The *Insangwa* is a thick-set bush, which produces round seed-pods, which are used as rattles when dancing.

710. *Mu ka cindike'nsumbi, ta mu cindika awantu, koku.*

You will praise fowls, but you won't praise people.

— You think more of your food, than of your people. A people's complaint against a chief who despised them. Cf. 748, 860 and 862.

¹ Concord for *ijombe*, ox.

² v. 1. *Mu culu ca nsangwa e-mu lala kawelamina:* In the anthill of Sangwa bushes a little ambush lies.

711. *Muka-muntu kùtambwa a tambwa e pa kwisibwa.*

A man's wife is to be gazed at, that is how she becomes known.
— Said to a reticent, shy woman, that she should appear in "society", at the dances, and become known as the wife of So-and-so. Cf. Story XXIV.

712. *Mukana-lweîo a la kana ne fyakwe; kaîwili uwa îwipa a la îwipa ne fyakwe.*

He who denies the charge denies his all as well; and he who is bad, all his belongings are also bad.

— If a man, who is guilty, plead innocent, and deny the charge, it is worse than useless for him to lay claim to any of the goods brought as evidence of his guilt: he must deny that they are his. Similarly, if villagers condemn a certain man as bad, and drive him away, they must not keep a single belonging of his; all must be counted bad, and he must be allowed to take them away with him. This saying originated in story LXXVI where the man guilty of adultery, when denying the charge, had also to deny his manhood, and say he was a woman.

713. *Mukana-lweîo a la kana syani?*

He who denies a charge, how is he to deny?

— Said by the accused, when he is tired of denying a charge not proved. You don't listen to my words of denial: do you want me to commit suicide to prove that I mean what I say? A not uncommon thing among Lambas is for a man continually accused falsely, to go and commit suicide, often by hanging. Then his accusers have his death brought to their account.

714. *Mu kanwa ka mukulu ni mu mwiko, ta îwa pula-mo.*

The mouth of an elder is an evil-omen, one doesn't go through.

— An adult's warning is to be taken seriously; should one disobey, one would come upon the ill-omen and disaster.

715. *Mukolo ta tuma, kani a la tuma, ne kupa a lá pa.*

The head wife of the chief does not merely set tasks; but if she does set a task, she always gives a reward.

— The labourer is worthy of his hire. Said as a broad hint when asked to do some one a service.

716. *Mukolo wa li kumanisye, iciceleko ka ci mu katasya.*¹

The chief's head wife had plenty of (goods), a salt-strainer was her trouble.

— However rich one may be, there is always something lacking, Cf. 1351.

¹ v. 1. Mukolo wa li îwile, icisumiko ca li mu katesye: The chief's head wife was very rich, (the lack of) a salt-filter worried her.

717. *Mukolo wa li tundile ku nsensi, pa ku wona ukunona, ati lino yà kú ya ku mukasi muwyanji, kansi ni ye wa ku pela.*

The chief wife made water on the cane-rat, when she saw that it was fat, thinking that surely it would go to her fellow wife; all the time she was the one to whom it was to be given. Cf. 578.

— Said to anyone who spoils what is really destined for himself, because he expects that it will be given to another of whom he is jealous. Among the Lambas, the cane-rat is a great delicacy. In Folklore the cane-rat does not often appear; but story LXXVII shews how the Cane-rat, the Ant-bear and the Spider all assist the man.

718. *Mukonka-bwikalo tá wá na matwi.*¹

He who wants to remain possesses not ears.

— A stranger amongst members of another clan should not heed insults, if he wishes to remain.

719. *Mu kuca wúmo wúmo e mu kutesyanya.*

In dawning one by one is the pushing of one another.

— If one man has an aged mother, and another man, whose mother is still young, laughs at him, he will answer as above. As day pushes day, so time passes, and then you will see a change in your mother.

Cf. 653 and 1133.

720. *Mukulu mupundu u lekatila mwiluwa.*

An elder is a Pundu tree that bears fruit in the flower.

— Though one sees only flowers on the tree, the fruit is there hidden; it will come to view in time. Said to anyone who says he hasn't an article, when asked for it. Cf. 1471 for answer.

721. *Mukutu a li eyka ta li kutulula.*

Wisdom by itself does not unfold itself.

— A chief, who dispenses with his wise advisers, and depends only on young men, will find that he alone has not wisdom to meet an emergency when it comes. Cf. 1320. See story LXXVIII.

722. *Mulalisye muka-muwyo ta bwelelwa.*

He who lies with his neighbour's wife has no return.

— I. e. He fears to return again.

723. *Mu lekeni umuwiyenu, ukuwoko wa la potokumine.*

Leave your mate alone, an arm one twists when dry.

— Don't twist the limp unresisting arm, but the one that is set hard to withstand you! If he agrees to pay the debt as soon as he can, let him alone; only if he is obstinate use force. Cf. 993.

¹ v. 1. *Mukonka-bwikalo wa lu ku teme'miti ubwikele*: He who wants to remain fells trees sitting; i. e. he gets down to it, and does not stand as though about to go.

724. *Mu lekeni umwine a ci fwaya, a ka tole'nsumbi pa kwinjila.*

Let him alone, he is still searching; he will pick it up as a fowl when it goes in.

— Said if anyone is late coming home: don't call him, he will come in time. In the evening, when the fowls come to roost in the house, it is useless to try to drive them in: they will come and search about for food outside, and then go in by themselves, cf. 1078.

725. *Mùlelema!*

He is a shimmerer.

— A fop, ornamental but useless; likened to the leaves of a tree rustling and shimmering aimlessly. This name is also applied to the honey-guide (*inguni*), because of its fluttering.

726. *Mu li makole a ku konsa aũasyukile.*

You are Kole fruit struck by the fortunate.

— Said to people who usually do not listen when called for. The Kole is a fruit that is hard to knock down from the tree; and only lucky people can do it.

727. *Mu li posele uũuci mu mulilo.*

You have thrown honey in the fire.

— Like a red rag to a bull. Honey blazes up in the fire. To say that is only to foment more trouble. Cf. 1660.

728. *Muli tunini tunini e-mo fi kumanina.*

Little by little and the amount is made up.

— Every little helps. A pin a day is a pound a year. Cf. 101 and 1687.

Cf. Swahili: *Haba na haba hujaza kibaba*: A few and a few fills up the measure.

729. *Muli "tu wone" e-mwa ilile insofu ya wene.*¹

In "let us see" it was that the elephant tusk was lost to its owner.

— When one brings an article of interest where there is a crowd of people, and they call out "let us see! let us see!" the owner will refuse, lest he should lose it among such a crowd, if he let it get out of his hands.

730. *Mulondola-kakwe a la londolo'mwine.*

The follower after his little article follows after it himself.

— A borrower of an article should shew the lender all consideration, when he comes to take it back, and should return it at once if he can.

¹ v. 1. . . . ya Wamulenga, to Mr. Mulenga.

731. *Muloŵa-fita a la li loŵela.*

He who betrays to assassins betrays himself.

— He who kills with the sword shall die of the sword. A man wanting to have vengeance on others, may go and call soldiers or assassins from another village to help him. These, on arrival, will talk over the case; and, if he has brought them on a mere trumped-up charge, they will revenge themselves on him.

732. *Mu lu ku fi lemena lukoso, teti mu fi ŵone-po ne nte, ne cinenene papa.*

You are just tiring yourselves out with the matter, you won't see satisfaction, nor any real truth (evidence).

— Said when sufficient evidence is wanting to decide a case.

733. *Mu lu kumfwa lukoso ayo amasiwi a ŵusi mupata-paŵo.*

You just hear those words of smoke of threatening at your home.

— Said to a man who boasts at home that he will stand no insults from anyone, but, when away from his home, and someone sets on him, he just runs away. Cf. 87.

734. *Mu lu kumfwa lukoso ico icikaka ica ŵaŵukali-bwa-nsala.*

You are feeling the stubbornness of Fierceness-of-hunger.

— When you have just had a good meal, you think that you can never be hungry. See notes under 1683.

735. *Mu lu ku pisyo'mukanyka kuli neŵo, koti pa li ifi na leta.*

You are surrounding me as though there were things I had brought.

— Said by anyone badgered on arrival to see what he has.

736. *Mu lu ku sekesya? Mbe'cingulo mu seke'ndo ne mulume wenu ku cipembe?*

You laugh? How will you laugh in the evening with your husband in the inner room?

— You will laugh on the other side of your face then.

737. *Mu lu ku semba ica ku ŵula musite.*

You are scraping (a mouse-trap) without a mouse-track.

— Don't count your chickens before they are hatched. Cf. 1545. Allusion to a person scraping a piece of ant-heap to set it as a trap for mice in the veld, where the mice have been eating, but where there is no beaten track.

738. *Mu lu kwenda koti mu lu kú ya ku poko'mulaye.*

You are travelling as though you are going to fetch a doctor.

— Said to a person in a hurry. You ride as if you went to fetch a midwife.

739. *Mulundukutu, kalando, muntacilwa-mupompo.*

The early rains, a great log, the Pompo-tree that cannot be crossed.

— Words of self-praise and boasting.

740. *Mulungamina uwa ku fwilo'mulola.*

An innocent man, who has died in public.

— He is unjustly accused; his actions have been in the open not hidden.

741. *Muluwûla-wântu e mwenda-na-wântu.*

A redeemer of people is a walker with people.

— If you do good to others, they will do good to you. Cf. 421.

742. *Mulwa-na-munda¹ e mulwa-na-ciwi.*

He who fights with his stomach is the one to fight with the door.

— (a) Do your own dirty work; (b) If you want a thing very badly, go and fetch it yourself. If one in the house at night has stomach pains and desires to go out, he is the one to open the door; his companions, roused from their sleep, refuse to do it for him.

743. *Mu menso mwa uma, mailo pa kesa-po awântu.*

The eyes are dry, tomorrow people will come.

— See explanation under 794.

744. *Mu mfwa yakwe noko, ukulila-mo kanini umulima u lekala.*

At the death of your mother, a little eating of it and the heart is settled.

— "Eating" here means "the taking of goods in death-compensation." The reference is to the spirit-propitiation customs at deaths. On the death of the wife, the widower is indebted to her relations to an extent often of £2 or more. If he cannot pay, he is liable to be enslaved. But, should the woman leave no near relations, in order to clear his conscience and be free to marry again with good omens, the widower may give goods to his child, as his wife's nearest relation; though, in this case, the goods will not necessarily be of great value.

745. *Mu musu wa sile ubwalwa, pa ku bwela ni mu masala.*

The village where you left the beer, on your return it will be deserted.

— Take while you have the chance. Anyone who refuses proffered beer at a village, saying as excuse that he is on a journey, is warned that the village may have moved before his return.

¹ v. 1. Mulwa-na-tufi: He who fights with excreta.

746. *Mú nda ni mwiwulu, ta mu wula mapi.*

In the stomach is the chief's place, it is not without hand-clapping.

— The noises in the stomach are likened to the hand-clapping of the people doing obeisance to the chief.

747. *Mú nda ta mu bwelelwa, nga mu la bwelelwa, nga na bwelela-mo.*

To the womb there is no return, if there were return, I should have returned there.

— When trouble comes, one would desire to start life over again.

Cf. Chwana: *Mpeng ga go boeloe, shuping goa boeloa*: To the womb there is no return, out to the deserted village there may be a return.

748. *Muno mu musu ni nsumbi i kenda-mo.*

In this village it is the fowl that will walk about.

— See explanation under 710.

749. *Mu nongo ikulu ifyakulya fi la pila kungsi.*

In a large pot the food cooks at the bottom.

— Cf. Chwana: *Pitsana-kgolo e apeela ko maragong*.

750. *Mu nsila ku mu sayga, mu kanwa te ku mu sayga.*

In the path (you may) catch up to him, but in the mouth you cannot catch up to him.

— Said of a garrulous person.

751. *Mu nsila ya ku wuko ta mwimbwa kalindi.*

In the path to one's wife's village a hole is not dug.

— Don't cause trouble at your wife's village. These words are attributed to *Wamunguluwe* — Mr. River-hog — when on his way to his wife's village.

Cf. Lenge: *Uyo syumbwa ati mu nsila ya ku wuko ta mwimbwa mulindi*: The lion said that on the road to one's wife's village a hole is not dug.

752. *Munsinwa mu mukalo amaseygo a la mu taŵa.¹*

Mr. I-don't-drink-in-a-well, his horns get in his way.

— A name given to the sable antelope, whose huge horns prevent him from drinking in a confined place. Cf. Tyo. 111.

Cf. Lenge: *Mumamba munsinwa mu mukalo, ameca ci la mu talama*.

¹ v. l. cika.

753. *Munsisonsola akanwa kakwe ka li mu fumbile umwine.*

Mr. Don't-collect, his mouth betrayed him himself.

— Said of anyone who never goes to the bush to collect relish, but always grumbles at that provided by his mates: his grumbling makes them refuse to give him any.

754. *Munsyali-ko e mukali.*

Mr. Not-present was the brave man.

— Brave when the trouble is not in sight. Cf. 1154 and 1320. Said of a braggart who boasts of what he would have done had he been in the fight.

755. *Munsyenda wa li fyele umwana, ka enda.*

Mr. I-don't-travel bore a son, and he (the son) travelled.

— Said to anyone who refuses hospitality to strangers by saying: "I don't travel, so why should I give to you? Since I can never get return from you!" It originated in story LXXIX.

756. *Munsyumfwa wa lile ne tuji ku ûwuko.*

He who wouldn't hear went with dung (on his clothes) to his wife's village.

— Pride goes before a fall. He would not take warning and advice, and so made a fool of himself at his wife's village. Cf. 88 and 89.

757. *Mu ntiwî ya muûyo ta mwinjilwa.*

Into the breast of your companion there is no entrance.

— One cannot tell another's thoughts.

Cf. Lenge: *Mu camba ca muûyo ta mwisibwa.*

Kimbundu: *Tua ri'jia jipolo, tua ri'jietu mixima:* We know each other's faces, we don't know each other's hearts.

758. *Munyena pa citeyge¹ ta ûwula ku bwelesya-po.*

He who excretes at the meeting-place does not fail to do it again.

— A youngster so misbehaving, repeats it and so is detected. Cf. 1 and 979.

759. *Mu ñanda ya citala ubwalwa ûu la sasa.*

In the house of wrangling the beer becomes bitter.

— When brewing the beer, the inmates of the house were so busy arguing and quarrelling, that they did not properly attend to it, and the beer went bitter. Compare the saying — to turn the milk sour. Cf. 452.

¹ v. 1. . . . pebwe, . . . on the grindstone.

There are two principal kinds of beer made by the Lamba people, *Ifisungya*, which is non-intoxicating, and *Ubwalwa*, which is very intoxicating; the only other intoxicating beverage which they make is *Imbote*, honey-beer; but there are several other kinds of non-intoxicating drinks, which the natives are able to make only at special seasons: from Kafir-corn, in addition to *Fisungya*, they make *Intoygo*, *Akatete* and *Fuyku*; from maize, *Icisekele*; and from various fruit, such as the *Impundu*, they make *Timbwa*.

To brew (*uku kumba*) the intoxicating beer, the natives soak (*awika*) sorghum (*amasaka*) in water for four days, till it begins to sprout, when it is called *mamena*; this they then spread out to dry (*anika*). When dry it is ground, and the flour is then boiled for a long time. Meanwhile a portion of the *mamena* they take when dry, mix it with ordinary sorghum, grind, cook and cool in a large pot (*umutondo*), to stand and ferment (*wila*). This they call *umusungya*. This 'leaven' is then mixed in small quantities with the boiled *Ubwalwa*.

Friends from neighbouring villages, including chiefs, are invited to come 'and do a day's hoeing, and to drink in the afternoon.' This working-bee is called *imbila*. At times a dance (*ukucinda*) is also held, called *icinsengwe*; in this dance, which is quite moral, only males participate, to the accompaniment of drums. At times, when much beer is brewed, the drinking continues for two or three days, but for this only one day's work is done. The women do not gather at beer-drinks as the men do, but many drink moderately by themselves; they may, however, wait on the men at beer-drinks.

760. *Munguluwe akalindi ako, awa li wawili wa la wulana.*

River-hog, there's a hole, those who are two together tell one another.

— When walking in single file along the narrow bush path, it is the duty of the leader to call out if he comes to a stump or a hole, in order to warn those behind against stumbling. Cf. 1613. See story LXXX.

Cf. Lenge: *Munyemba cilindi co aba li babili ba la witana.*

761. *Munguluwe a la puminwa akwa lya.*

The river-hog is beaten for what he has eaten.

— Don't punish the innocent. Cf. 198, 456, 457 and 762.

762. *Munguluwe a la tulika aka a lya.*

The river-hog is made known for what he has eaten.

— Don't spread false accusations. One should only report that about which one has evidence, as in the case of a pig eating the maize. Cf. 761.

763. *Muyguluwê ta wuka lukoso, kuwona ici mu wusya.*

The river-hog does not wake for nothing, for it is something that has roused him.

— Said to excuse a man for his anger: he has cause or provocation. A river-hog is not seen running about in broad daylight, unless something has disturbed him, and he is seeking another place of hiding.

764. *Muposa-pa-cewô ta tukutilwa.*

The witness in a case does not perspire.

— It is the defendant, not the plaintiff, that "gets into a sweat."

765. *Mupya pa kanwa e mwima na lwewô.*

He who burns at the mouth, is he who arises with a lawsuit.

— (1) In giving evidence do not say too much, or you yourself will become implicated.

(2) A warning to keep secrecy.

766. *Musamfye'lomo, ukulya kwine ni mailo.*

'Tis a mere washing of the lips, the real eating is tomorrow.

— Said to console oneself after a meagre evening meal.

767. *Musekela-nama e mulya-cifupa.*

He who greets the animal is the one to eat the bone.

— Ready help is rewarded. He who goes out readily to help the hunters carry in the dead animal, is the one who gets a tit-bit for a reward.

768. *Mûsuku wa kwikatilila.*

'Tis a cupping horn for holding on tight.

— Said of people who remain but a short time when visiting: they are like a cupping-horn that only holds on to the body for a short while, and then falls off.

769. *Musuma-filema.*

The cripple-biter.

— A name applied to the viper (*makata*), because its bite on a man's leg would cause crippling for life.

770. *Musyalila-numa ta wula kapumba.*

He who dawdles behind does not lack a lump on his back.

— When travelling towards evening, the one who lags behind his companions is the one in danger of being caught by a wild beast.

771. *Mutelela-mbila e mukwata-wûti.*

He who hears the distant call is the one who has the witchcraft.

— If the cap fits put it on. Cf. 1628.

From one village they might call out to another at a distance, such an accusation as this: An old white-bearded man has bewitched so-and-so! Then despite the fact that there are several white heads in the village, one would take it upon himself to climb an anthill, and shout back a denial, and a threat of punishment for the accusation. The answer would come that, since there are many old men, and you are the one who has heard the shout and answered, you stand self-accused!

772. *Mûtima u li-ko.*

'Tis the heart that is on it.

— Sour grapes! Said to a man, if he runs down an article, because he cannot get it: his heart is set on it. Cf. the story of the Fox and the grapes.

Cf. Swahili: *Túmbiri kokosa bungo, a li sema: "Li utungu."* The monkey, (on) missing the bungo fruit, said: "It is bitter."

773. *Mutota-nsye a lenda ne kafunda.*

The one who brings news about locusts, brings a bundle of them with him.

— Do not make an assertion unless you can substantiate it with a token. Cf. 1433.

774. *Mutowa sekela, twa li waawili pa ku wamba, twa li waawili.*

Big tooth laugh! we were two together when we covered (the game-pit), we were two together.

— Said on having a successful catch in the game-pit: You tooth of mine be jolly, you will have the work of eating meat, and you were with me when I set the trap. Cf. Imb. 52.

775. *Mùto wa wimbe, cìtoùweletoùwele.*

Soup of hawk, 'tis poor scrap relish.

— Said to a man who is slow in paying a debt. If you don't pay this debt, I shall steal someone's gun, then he will claim a relation of yours for slave in compensation, and the case will grow enormously. Cf. 1336.

776. *Mutuka-mfumu ta tuke'mo: ili wa tuka Wakaawunda, mailo u ka lala mu myando.*

The reviler of a chief does not revile one (only); when he has reviled Mr. Kawunda, tomorrow he will lie in ropes (chains).

— Cf. 777.

777. *Mutuka-mfumuta tuke'mo: ili wa tuke'yo, imbi ná yo u ka i tuka.*

The reviler of a chief does not revile one (only); when he has reviled one, another also he will revile.

— A man who tries to ingratiate himself to one chief by reviling the one with whom he used to live, is not to be trusted; later he will do the same to his present chief, when he wants to go elsewhere. Cf. 776.

778. *Mutuka-wakulu kùsimbanya, iykonsi amaseggo ôwê.*

The reviler of an elder means muddling, yours are the hartebeest horns.

— Said by an elder if a younger man reviles him. The elder can easily muddle him by cross-questioning, because the younger does not understand the meaning of the words he uses. He will liken him to a stupid animal — the hartebeest.

Amongst the Lambas, it is a great crime to “*tuka*” (revile); and, apart from the use of obscene language, “*amatuka*” (reviling) may take the form of mentioning the person’s father or mother by name, or by using the person’s spirit-name (that given at birth, being the name of the spirit believed to be incarnated in the baby, which name is always discarded when the child reaches the age of discretion).

779. *Mutuka-wakulu ta syuka.*

The reviler of an elder does not prosper.

780. *Mu wwantu awenji wa la kosela-mo.*

In the midst of many people one becomes strong.

— Union is strength. Cf. 818.

Cf. Chwana: *Ga ke thata ke le nosi, ke thata ka ba bangoe*: By myself I am not strong, but I am strong in a crowd.

781. *Mu wuluwûi utuji mwifungu.*

In ignorance, dung under the bed.

— Said of a slave, who thinks himself settled for good, while all the time his master is thinking of selling him. He is ignorant of his future, even as people do not perceive dung that is deposited under the bed.

782. *Mwaji lololo!¹ Twa kumfwa ukwa ku lila imima, e ku li uwûti.*

Potion make haste! We shall hear where the cry sounds, it is there that the witchcraft is.

— When in the forest cutting trees, one may stand by his tree, and say this, listening for the first fall. He whose tree is the first to fall, is credited in play with witchcraft and a charmed potion.

¹ A corruption of lolo, a species of shrew-mouse known for its speed.

783. *Mwá fwa! Icinika icakuti uŵukulu, iciseŵele kalulu*¹.

You're dead! An enormous plain, one that the little hare hoed clear.

— Said when answering a doubt as to the size of a plain. The little hare, roaming from one end of the plain to the other, is said to clear it, as natives would an overgrown path.

784. *Mwa kululuka, umwá ya aŵantu ta mu lubwa.*

It is rubbed, where people have gone is not forgotten.

— A native path recently travelled over shews traces, and natives can tell at once whether a path has been recently used or not.

785. *Mwa leta cona uwa kú lya ne ŵasesa.*

You have brought Chona medicine that the women of the issue eat.

— Said when people have had a good talk together without any quarrelling. The Chona is a medicinal shrub used by women after child-birth, and is supposed to make them fit and clean for company.

786. *Mwa lombela mwisyamo, fya sila kale.*

You have begged in misfortune, they are finished already.

— You have come just too late.

787. *Mwana-ciŵali, ŵa la ŵalila-po.*

The first one on, start at the right time.

— (1) Strike while the iron is hot.

(2) A rolling stone gathers no moss (keep at it till the right time to leave off comes).

(3) Don't alter a precedent or change customs (what you have begun, carry through).

Cf. 66.

788. *Mwana Nkonde uwa fyalile amasana pa cisinga, pa ku fuma-po ne mwanda wa ŵana.*²

The child of Nkonde, who laid eggs on a stump, and when she got off, (she did so) with a hundred of children.

— A phrase used in self-praise. Nkonde was a renowned Lamba chief of the olden days; and according to Lamba legend she was the mother of Kaŵunda, who married Lyulu, which is another name for Lesa — God. The following genealogy was furnished by Nsaka, an old Lamba of about 80 years of age: —

Lyulu had a brother, Kapambeso, but Lyulu alone was the real chief, God. Lyulu married Kaŵunda, the daughter of Nkonde, and begat a son, named Kaŵunda. This Kaŵunda was

¹ v. 1. Ilungu ilyakuti uŵukulu, iliseŵele kalulu.

² Note that this is Old Lamba, Modern Lamba would read. . . ŵana umwanda.

expelled from heaven, and came to the court of Chipimpi. Kaŵunda murdered Chipimpi¹ and became chief. On his death, Chiloshya inherited the kingdom, and introduced weapons to the Lamba people. Nkana succeeded Chiloshya, on the latter's death. Nkana was succeeded by Kaŵunda II, who was succeeded by Nkumine, who was succeeded by Mwilye. (Nsaka says that he and Kachule, an old chief still living, and Mushidi, the late paramount chief, used all to go and see Mwilye as children). Mwilye died on a journey, and Nkana II succeeded him. On Nkana's death, Mushidi became chief. Mushidi became a vassal to the great Yeke despot, Mushidi, drank the Yeke potion, and was given that great chief's name, as a mark of the latter's respect. Mushidi died in 1917, and was succeeded by a nephew, who is still acting paramount chief.

789. *Mwana-paŵo ta ŵifya masya.*

The person at home does not spoil the dances.

— When gathered from far and near to one village to dance, people will criticise the dancing of visitors, but never that of one from the host's village. This proverb is quoted, when the evil deeds of a favoured one are passed for good.

Notes on the Lamba dances will be found in the introduction to the Songs, Section III. One story of dancing is given in story LXXXI.

790. *Mwandini ka mu laŵila, uyu uwa ku ŵula masenjo kù mumfwa?*

Mates, talk on, this one who has no horns, are you to listen to him?

— Do not listen to anyone who has no authority or honour, when he makes derogatory statements. This saying is well illustrated in story XLI.

791. *Mwansa kwesya uwa esesye ŵasanu umufwi pekombo.*

Mwansa the aimer who aimed at five people with the arrow at his navel.

— Words used in self-praise. The Little-hare is supposed to have killed five people with one arrow, and that not aimed from the shoulder but from the navel.

792. *Mwa űkululula, mwa mpisya ku myungga ya combwe.*

You have persecuted me, you have pushed me through Chombwe thorns.

— You have given me a hard nut to crack. The Chombwe is a tall acacia tree, one mass of large thorns. Cf. 1579, 1580 and 1597.

Cf. Lenge: *Wa nyensya ku myomfwa ya combwe.*

¹ This story of Kaŵunda and Chipimpi, and the Head of Chipimpi is a long one and most interesting, and the natives try to keep it strictly to themselves. It was published in "Bantu Studies" Vol I. No. 3, October 1922.

793. *Mwapu u seka-seka, na pa ku luwula¹ u seka-seka.*

A smiling loan, and a smiling when redeemed.

— (1) Said to a man who demands usury on a lent article; that if lent willingly it should be taken back cheerfully. Usury on a loan is despised.

(2) Said to a man who has borrowed: "You were pleased enough when you borrowed my article, don't get angry now that I ask you to return it."

794. *Mwá wá icilawila² mu menso, pa lu kwiso'mwensu.*

A wakefulness has come over the eyes, a stranger is coming.

— Inability to sleep is thought to be a sign of a coming attack on the village; and the person who cannot sleep will go out and watch till dawn, lest the village should be taken by surprise. When insomnia comes on those sleeping in the bush in a zareba, they expect an attack by a lion, or other wild beast. Cf. 743, 822, 852 and 1407.

795. *Mwa wene mwa kwensya akanefu, akafupa wá la ka towala.³*

In someone else's village a little flesh may walk, a little bone they break.

— Advice to a person when away from home. Be not stubborn as bone, but be yielding and accommodating like flesh. Stubbornness causes trouble.

796. *Mwe ni mwe wá ciwusa ca mbokoma, insima te kwi pela.*

You are a pipe friend, you don't give food.

— The only thing you give freely is a draw at your pipe.

797. *Mwense cine cine ca wamina muyomba?*

All of you in real truth is it good to the ground-hornbill?

— If one of a clan is arrested and about to be taken away as a slave, his mates in indifference saying: "Let him suffer for his misdeeds himself, we cannot redeem him!" One may reproach them saying: "Are you horn-bills that will let one of their number be caught without fighting to help him? let one of you fetch a gun, and hand it over to the plaintiffs, and so redeem the accused."

798. *Mwe ta mu laya, mu li fintalantala mu li kakile limo?*

Don't you bid farewell, are you partridges that you have tied up (your bundles) already?

— Partridges are said to have a habit of flying apart from one another for days, before meeting again at some distant spot.

¹ v. 1. for luwula is bwesya, return.

² v. 1. for icilawila is uluwawila, a stinging.

³ v. 1. for towala is konona.

799. *Mwe wame, aŵa li wawili ta wá lwa!*

Mate, they who are two together don't fight!

— An axiom of the road; if you have to companion with one another, it is best for both that you should agree. Its origin is found in story LXXXII, which is a sequel to story LXX.

800. *Mwe wame, mpeni-po uwulungu!*

(*Ati*): *Mbu wone kulipi? Ná ne ndi uwulungu?*

Friend, give me some beads!

(Answer): Where shall I find them? Am I a bead?

— The native way of refusing to do a favour. Cf. the phrase: *Nsi li wukwasu neŵo!* I am no relation of yours!

801. *Mwe wánice, imiti i li pamo e i lwe'ηkokomena.*

Youngsters, trees that are together are the ones that fight rubbing one against the other.

— Youngsters together are like trees touching one another, they continually "rub one another the wrong way." Cf. 410.

802. *Mwe wánice, ni ka fyalweni te ka palaneni.*

Youngsters, it is "be born", it is not "resemble one another."

— Children of the same family may be markedly different in feature.

803. *Mwe wantunsi mwa kwenda ne¹ ηgidi, wokolwe wa li ne mpiko.*

Ye people, you will journey with wart-hogs, monkeys are a nuisance.

— Wart-hogs are supposed not to quarrel among themselves: monkeys always quarrel.

804. *Mweŵo mu li cimbwi ta mú lya na wawiyenu.*

You are a hyaena, you do not eat with your companions.

— Said to a man who is stingy over his food, and does not invite his friends to eat with him. The hyaena eats ravenously, and even fights with its mates over the food. In Lamba folk-lore the hyaena is depicted as a very foolish beast, being the dupe of the little hare; he also appears as greedy and filthy. See stories XLII, LXXXIII, LXXXIV, LXXXV, LXXXVI, CXXX and CXXXVIII.

805. *Mweŵo tūngomanḡoma, neŵo isyanji ni ḡoma wa lila.*

Yours are little bits of drums, as for me mine are drums that people cry after.

— A phrase used when boasting of one's own goods.

¹ Lala v. 1. is ni.

806. *Mwiko wa Nsenga, tu ka wipusya pa ku bwela.*

It is an evil omen of the Nsenga, we shall question it on our return.

— Don't meet trouble half-way. Some people, seeing an ill-omen, will at once turn back and discontinue the journey: others will say: "Let us go on, we shall investigate on our return." Before the arrival of traders in North-west Rhodesia, the Lambas used to go to the Nsenga Country to the South-east, to trade ivory, etc. for goods imported from the Portuguese settlements towards the mouth of the Zambezi.

The following sights are reckoned by the Lambas to indicate ill-omen: —

1. A millipede coming in summer-time.
2. A chameleon climbing *down* a stick.
3. A green roof snake on the ground.
4. An adder passing quickly.
5. A python travelling quickly.
6. A hare, after running away, stopping and looking at one.
7. Finding a dead hare with head intact.
8. A lurie flying westwards.
9. A ground hornbill crying Woh! at one, near by.
10. A genet crying, while being killed.

Cf. Lala: *Umwiko wa mwatalume wa la wipusya pa ku bwela.*
Cf. 1411. This proverb originated in story LXXXVII.

807. *Mwi lila makuku, mu li wana wa ngwena.*

Don't cry for lumps, you are the children of the crocodile.

— Cf. 660. The young crocodiles, crying to their mother because they haven't lumps on their faces, are told to have patience, they will get them when they grow up.

808. *Mwilole muno!*

In the stare-about in here!

— A name applied to the chief's abode. When a common man comes to the chief's house, the objects of magnificence cause him to sit and stare about him. Cf. 814, 815 and 816. For further names of the chief's residence, see 811 and 817.

809. *Mwi lu kumfwe'fya masimikila!*

Do not listen to rumours!

810. *Mwine wa ku pe'ci a wona.*

'Tis the owner who will give what he sees.

— Said to a disobliging youngster. The elders will not go to any trouble to give him a nice present, they will give only what they happen to see before them.

811. *Mwipanga mu labwe'nama, ta mwabwa wuci.*

At the chief's residence meat is divided out, but not honey.

— If the chief gets meat, he gives out to his people; but if honey is brought to him, he keeps it for himself.

812. *Mwisyanombe a lenda petanga lya nama.*

The spirit of the animals travels in the herd of animals.

— It is believed that the 'buck' have a guardian spirit always with them. The term *Mwisyanombe* or *Mwensyanombe* means "the cattle-driver;" and he is supposed to look after the animals as a herdsman does after his cattle.

813. *Mwito lya ku wilikisya.*¹

In the call that shouts.

— A term for expressing dense overgrowth: so dense that shouting will not be heard outside. Cf. 1026.

814. *Mwitumbatumba muno.*

In the place of many law-suits.

— A term applied to the chief's residence, which is so called because all the cases are brought to the chief. Cf. 808.

815. *Mwityakatyaka.*

In the place of squeezing.

— In the chief's abode; anyone approaching without due respect, is liable to be caught and fined. Cf. 808.

816. *Mwiwilawila.*

In the place of crackling (or boiling).

— At the chief's residence, law-cases are quickly 'consumed' and settled; when settled before commoners, much more time is taken up in the discussions. Cf. 808.

817. *Mwiwulu e-mo wa lye'fiweme.*

It is at the chief's residence that one eats sumptuously.

— Cf. Luke VII, 25: Behold they which are gorgeously apparelled, and live delicately, are in kings' courts.

818. *Mwiwumba lya wantu awenji, wa la li pa makosa.*

In a crowd of many people, one gives oneself strength.

— There is safety in numbers. Cf. 780.

Cf. Chwana: *Mogale o galefa shomong*: A brave man is braver in a crowd.

Umbundu: *Kuli ongombe ka kuli owangu; kuli owini ka kuli oviti; kuli owini ka ku lingilua emande*: Where there are cattle, there

¹ v. 1. the plural form: Mu mato a ku wilikisya.

is no grass; where there is a crowd there are no trees; where there is a crowd violence is not done.

819. *Na ceco ciwusa ca Wacifini na Wamona.*

That is the friendship of Mr. Cold and Mr. Nose.

— Said of a friendship that others disapprove of as unfitting. The nose takes care of the cold although it is an illness. Cf. 820.

820. *Na ceco ciwusa ca Wamumfumba na Waciwelo.*

That is the friendship of Mr. Groin-swelling and Mr. Groin.

— Cf. under 819, and story LXXXVIII.

821. *Na enda ulwa ku li pensya, lwa mayuwale.*

I have taken a journey of self-persecution, of groundless fear.

— I have travelled for nothing, there was no need for me to have gone at all.

822. *Ná fwa insonso, lelo wa lu kwisa awensu.*

I am dead with tingling (in the sole of the foot), visitors are coming today.

— Tingling in the foot is believed to be a sign of coming visitors. See explanation under 794.

823. *Ná fwe ku lawila ica kumfwa fwe watimba ku wantu.*

And we also can say what may be heard, we little stembucks among people.

— Said by a short or insignificant man, when demanding that his opinion be regarded even if he is small. The *Timba* is a very small buck, but its skin is used for making drums.

824. *Na kana ifya kené mbwa uku seka.¹*

I have refused in the way the dog refused to laugh.

— Stating an absolute irreversible refusal. The dog wouldn't laugh and nothing will ever make him do so. The dog seldom plays an active part in Lamba folklore; but story LXXXIX is the legend of the first lions, which were originally dogs.

825. *Na kana, na kana, nsi kwete akasansa aka ku papa ulumbwe lowe!*

I refuse, I refuse, I haven't a little scrap of cloth sufficient to carry your insolence in!

— I cannot stand your insolence; if it continue, I shall use violence, for my patience is exhausted. The scrap of cloth alluded to is that used by a woman for securing the baby on her back.

¹ v. 1. *Na kana ifya kené mbwa uku fwala*: I have refused in the way the dog refused to dress.

826. *Na kuli nyinangidi ná ko fi la tulila-ko, na kuli mukume ná ko fi la tulila-ko.*

Both to the sow they (soldiers) come, and to the wild-boar also they come.

— There is safety with no-one, when a hostile attack is expected, he who stays in the village is as much in danger as the one who runs into the forest.

827. *Na lala intuntu ku mucinda.*

I slept pipe-bowl on calabash.

— I slept prepared. Instead of disconnecting the pipe when going to rest, as is usual, it was left intact, ready to be snatched up immediately on waking. The native calabash-pipe consists of a calabash water container, a reed stem connecting this with the burnt clay bowl. The smoke is drawn through the water by a second hole at the end of the calabash. Cf. 1195.

828. *Na lala iya lele muka-Mumbolo pa cisungu ca mwana wakwe.*

I slept with the (hunger) with which the wife of Mumbolo slept at the initiation of her daughter.

— The wife of Mumbolo after dancing at the initiation ceremonies of her daughter, found no food prepared and slept hungry. Mumbolo is probably an Old Lamba variant for *Cimbolo*, the Hyaena.

829. *“Na li lawile” ta wûla-po.*

“I said” is not wanting.

— It is not from want of telling you. I told you so!

830. *Na li lile mu mpanya, ta mu li ca mwine.*

I ate it out in the veld, it belongs to no one there.

— The veld is commonage, no one can prevent you from cutting down a tree to get at honey when you are in the bush.

831. *Ná lya-po, mwine weûa.*

I have eaten of it, the owner has said.

— The owner (plaintiff) has eaten (received) the fine due, and himself declares the law-suit ended.

832. *Na mailo na mailo, fyopelé fyo we kabwa kanji.*

Tomorrow and tomorrow, just the same my little dog.

— Words of commendation to a child, who has done some service to an elder; an encouragement to him to repeat the act.

833. *Na mu fiso tò, koti wa tole'nsoku.*

With a set face, as though you had found an elephant.

— Said to a child, who shews exultation on acquiring something of value. “Finding an elephant” may mean either, finding a dead one, or finding an elephant tusk.

834. *Ná mwe lombá cìce, cà mulela-ḡguni.*
 And so it (your friendship) is short, it is as the fluttering of the honey-guide.
 — See explanation under 340.
835. *Ná mwe lombá fyà maḡwila mú lya.*¹
 And as for you, 'tis portioned out things you eat.
 — Said to anyone who pretends not to have eaten, and wants more.
836. *Ná mwe lombá ifidyo fyenu fyà matapo.*
 And so your food is of pride.
 — Said to an elder brother, who is stingy about providing food.
837. *Ná mwe lombá uḡdufumu bwenu ūu lu ku mu puseni.*
 And so your chieftainship is missing you.
 — You are shewing yourself incapable of ruling, and your chieftainship will go to another, missing you, as an arrow might miss the mark.
838. *Ná mwe mu likele ku mona wa ḡombe, uku ta kú pwa mamina.*²
 As for you, you sit on the nose of an ox, where the mucous never dries.
 — Said to a person who is always blowing his nose.
839. *Ná mwe mu li ne misendengele iya ku laḡwila.*
 As for you you have crookedness of speech.
 — You are perverse in your talk.
840. *Ná mwe mu li ūantu? mwe ūakunsi mu tibwilwa, mwe ūakolwe ūa mpanga, mwe mafina a pa cilonda!*
 And are you people? you flies that are pierced for, you monkeys of the veld, you pus from a wound!
 — Terms of opprobrium used upon people who do not do their share of the work, but always appear as soon as food is ready. They are likened to the flies that sit on the hairs of the dead animal, and wait till something pierces it, or till it rots of itself, when they can eat the soft meat.
841. *Ná mwe imilandu yenu yà bwefyefi, mu li ne masiwi aḡwili.*
 As for you, your cases are of slander, you have two words.
 — You say one thing to one's face, and another behind one's back. Cf. 682.

¹ v. 1. gives the singular version, where mwe and mu become we and u.

² Derived from the Wiza, which gives mpuno for mona, nose.

842. *Na neŵo kulwa!*

And I plunk!

— Said when one unsuspectingly falls into a hole.

843. *Nangáwá a¹ lu ku nsiŵuluka, na neŵo mu ntiŵi ndu ku mweŵa.*

Even if he is jealous of me, I too judge him in my heart.

— Though I fear to slander him openly, I can bear him ill-will.

844. *Na ŋkonda, umuŵili mûtaŵa, u ka bwela.*

Even though I get thin, my body is a Tawa tree, it returns.

— The Tawa tree, when the bark has been stripped off it, will re-clothe itself in bark; so will a man, after famine, become once more robust.

845. *Na pela-ko ku kapela-ŵakulu.*

I am the last on where the elders terminate.

— Said when one finds he has to take an outside bed, when sleeping in the open. When sleeping in the bush, fires are made at intervals in a line, those sleeping at the two ends of the line have a fire on one side of them only, while those in the middle have a fire on either side, and are therefore the more secure from wild beats. Children are accordingly placed in the middle, and the elders take the outside beds.

846. *Na posa mu menda.*

I have thrown it into the water.

— I have made a bad bargain, and there is no chance of retrieving it.

Cf. Lenge: *Nda sowa mu manshi.*

Kaonde: *Na taya mu mema.*

Aushi: *Na posa mu menshi.*

847. *Na posa-po ne cifuta cakwe.²*

I have thrown out (words), I his oil.

— I have tried to assist him by my words, but he takes me for oil to smear himself with, and rudely refuses my assistance.

848. *Ná pya ne kasumbi!³*

I'm burnt, I a little fowl!

— Said on burning one's fingers.

¹ Lala rendering reads Mu here: . . . if you are jealous judge you in my heart.

² v. l. (1) ne mafuta akwe (I his oil), and (2) ne cifuta coŵe (I your oil).

³ v. l. Ná pya ne kalanda, I'm burnt, I an orphan!

849. *Na sanga ni ku lukasa lwenka, wa lambula, wa pita.*
 I found only spoor, they had paid, and passed on.
 — The road always exacts a toll on passers-by, they have to pay by leaving their foot-prints.
850. *Na sasa ne woŵe, ná lyo'musasa.*
 I give in, I your (slave), I have eaten the bitter relish.
 — Said when suing for mercy. Note the play on the words: *sasa* means 'give in,' 'sue for peace,' and also 'be bitter.' The *musasa* is a tree whose leaves are used to make a bitter relish. Cf. 1041.
851. *Na si¹ wóna isya bwene kolwe ku masafwa.*
 I have found the (sorrow) that the monkey found with the Safwa fruit.
 — Said when heavy sorrow has come. During the early rains, the monkeys have to depend mainly on Safwa fruit, and have often to eat it green and sour.
852. *Na toygama, pa lu kwiso'mwensu.*
 I have been sleepless, a visitor is coming.
 — See explanation under 794.
853. *Ná we apo u kosele ni pali mukoko.*
 As for you, your strong point is that of the Koko bird.
 — This bird has but one insistent cry, and the above saying is applied to anyone who continually harps on the same chord. The natives interpret the cry of this bird to be as follows: —
Mukoko wa pita, wa pita: The Koko bird has passed, has passed.
854. *Ná we ci² ka sengele, mbe'li ne ci sengele, mba-po we e we mu-wéle?*
 As for you, your (position) will loosen, how about when it loosened with me? Are you then a first-born?
 — Fortune fails everyone in time.
855. *Ná we e coŵe³ koti cimanto.*
 As for you, that is your (devil) like tongs.
 — Said to prevent anyone from saying an indiscreet thing in company. The evil spirit that prompts you to say that is like tongs that pull out live coals. Cf. 858.

¹ Concord for *insoni*, sorrow.

² Concord for *icikalo*, position.

³ Concord for *iciwanda*, devil.

856. *Ná we kakwasu kwine.*

And you our little brother in all truth.

— Said sarcastically to one who will not do as he is bid, not even when spoken to as though he were one's petted brother. Cf. 857 and 1244.

857. *Ná we kakwasu misako i lawila.*

As for you, little brother, 'tis devils that speak.

— Said to a child who, when reproved for saying a certain thing, says it again at the first opportunity. Cf. 856.

858. *Ná we kakwasu, u ku lowele ta ygá fwa!*

As for you, little brother, he who bewitched you is not yet dead!

— Be careful what you say! Cf. 855.

859. *Ná we kakwasu, wa li ku sumpile umutwi mu cinu, ta umfwa?*

As for you, little brother, did they duck your head in a mortar, that you don't listen?

— Said to an obstinate child. The mortar is a hollowed log stood up on end, in which mealies, etc. are stamped.

860. *Ná we kwenu ni nsumbi si lemene-ko.*

As for you, in your village it is the fowls that are respected.

— See explanation under 710.

861. *Ná we kwenu ta kwa li wakulu.*

As for you, there were no elders at your home.

— You are stupid! There were evidently no elders in your village to teach you wisdom.

862. *Ná we kwenu¹ u li lemesye imbwa, aŵantu to wa lemesye.*

As for you, in your village you respect the dogs, people you don't respect.

— See explanation under 710.

863. *Ná we lomba cá² muta wanji.*

As for you, your (friendship) is like my barble.

— See explanation under 341.

864. *Ná we lomba to li bwino.*

As for you then, you are not 'decent'.

— A favourite phrase used to express disapprobation of another's action. In Lamba the word *bwino* is usually used as an adverb meaning, carefully, slowly. Cf. 1074.

¹ v. 1. for kwenu is kuno ku musi woŵe, in this your village.

² Concord for iciŵusa, friendship.

865. *Ná we¹ moŵe ta mu fuma mukula.*

As for you, from your house there does not proceed a dragging track.

— You are stingy, you never share your food with others; when you kill a buck, one never sees the track from your house, where the animal has been dragged out to be divided amongst your friends.

866. *Ná we mwèfu ŷku pelela.*

As for you, it is because of your beard that I give it to you.

— I do not give you this because of love to you, but because I fear and respect your age. Said by a youth to an adult, who never thanks him for what he does.

Note the curious story of a beard, XC.

867. *Ná we ni we cí pe, cí dŷe, cí luŵe kwaŵo.*

As for you, you are "Give to it, let it eat and forget its home."

— Said in disrespect to anyone who, on arriving at a certain village, and finding he is well treated, is content to settle there, and forget his home-ties.

868. *Ná we ni we ciŵa to lwila aŵana.*

As for you, you are a dove, you don't fight for your children.

— You are chicken-livered.

869. *Ná we ni we kalulu malo-enji.*

As for you, you are a little hare of many beds.

— Said to a man who has no fixed abode, but wanders from village to village: the hare continually changes its sleeping place. Cf. 870.

870. *Ná we ni we kasasa mu kwapa.*

As for you, you are a little bed-mat in the armpit.

— As 869. You are like one carrying his bed-mat under his arm, changing houses every day. The *Isasa* is a soft mat made of marsh grass sewn together.

871. *Ná we ni we munsimotoka.*

As for you, you are the one who doesn't jump.

— You never travel, visit or hunt; you sit up in one place, and never jump down. You are a stay-at-home.

872. *Ná we ni we ntosyaŵape, to tota.*

As for you, you are one who quarrels with your benefactors, you don't thank.

— Said to an ungrateful person.

¹ v. 1. for Ná we is Apo, So then.

873. *Ná we ni we "Nsi nga ka¹ wóna"*.

As for you, you are "I have not seen the little (devil)."

— Said to anyone doing foolish things, such as trying to pick up a snake. Cf. 874.

874. *Ná we u li cipekepeke icisawí ica mu Luwembe.*

As for you, you are the big Pekepeke fish in the Luwembe River.

— Said to a child, who is not careful about strangers, but goes to them as though he knew them well. The *Pekepeke* is a large-toothed river fish, that does not fear people. Cf. 873.

875. *Ná we u li kansembwe.*

As for you, you are a shaver.

— One who scrapes, slices or cuts at a thing to spoil it. Said to a scandal-monger and liar, who spreads one report at one place, and another at another, in order to cause some one trouble. Cf. 1329.

876. *Ná we u li kansoma.*

As for you, you are a seether.

— You make the noise of fast-boiling water. Said to a stupid person, who instead of thinking sensibly, babbles aimlessly.

877. *Ná we u li kangulungulu, ta wisi ne fi wa lawíle.*

As for you, you are a fool, you do not know what you said.

— Said to a person who contradicts himself, when giving evidence.

878. *Ná we u li musombo ta wikuta.*

As for you, you are a burrow, that is never filled.

— Said to a person who is always eating; he is as hard to fill with food, as an ant-bear hole with water.

879. *Ná we u li mwitwa-liwíli.*

As for you, you are the twice-called.

— You never listen till called twice.

880. *Ná we u li ne kalolesi.*

As for you, you have a staring.

— Don't stare at new-comers!

881. *Ná we u li ne mangalakupena.*

As for you, you have a head-dress that flashes like lightning.

— You have an evil temper.

¹ Concord for *kamusongo*, a little devil.

882. *Ná we u li ne mupika-nsolo.*

As for you, you have a muddling of draughts.

— Said to a person, who is always interrupting a speaker, to confuse his talking and make him make mistakes. When playing the native game of draughts (*icisolo*) cheating, by moving too quickly, is commonly done. The same phrase is applied to the Sosa, a little bird that often tries to muddle the leading of the *Inguni*, honey-guide, by flying about it with counter-cries, in order to draw off the person following.

883. *Ná we u li ne musongo.*¹

As for you, you have a devil.

— A phrase continually used in quarrelling.

884. *Ná we u li sikilwe, ta umfwa!*

As for you, you are intractable, you do not listen!

— Said to a disobedient person. Cf. 909.

885. *Ná we ulusimu lu ka ku mema.*

As for you, a bee will hover round you.

— Even if you take advantage of my weakness and kill me now, one of my relations will hover about you to avenge me.

886. *Ná we wa kolwe'ya² wáalunsi mu cisansa.*

As for you, you are starving with the hunger of flies on a piece of rag.

— Said to one begging from others who are suffering from hunger.

887. *Ná we wa li fyelwe ulunyena, ulumbasi.*

As for you, you were born one who excretes, a mere babe.

— Remember that you too were once helpless.

888. *Ná we wá li ku pelele mu numa ya lupi.*

As for you, they gave to you on the back of the hand.

— You are foolish! You don't know how to receive a gift any more than the man, who would extend the back of his hand instead of the palm.

889. *Na yeyo mfumu yá cipakati, mbe'mfumu yine ku londe'fyo?*

As for that chief, he is one of mealie-stalks, would a real chief judge thus?

— Said to reproach a chief, who shews lack of wisdom in judging.

¹ v. 1. for musongo is ciwanda.

² Concord for insala, hunger.

890. *Ndasye wa onda, wanyina-fyala wa ine'senge*.¹

Ndasye is thin, his mother-in-law is shining fat.

— A phrase of respect for the male lion: he is large in the fore-quarters, and thin at the waist. For other designations of the lion, see 179, 194, 495, 536, 538, 701, 963 and 998.

891. *Ndaye'nsiku, wi ndayo'mwensi*.

Agree upon days, don't promise the month (merely).

— Said on bidding one farewell for a long journey; don't be vague in your promise to return, state the number of days you will be away.

892. *Ndi mun'koyo, na li weme pa kwisa, pamo na samuka*.

I am a Nkoyo root, I was good when I came, now I am insipid.

— Your friendship for me has grown cold. The Nkoyo root is useless when it has once been used to clarify the beer. See note on 320. Cf. also 264.

893. *Ndi nda, nda luwila mu meno*.

I am a louse, I get lost in the teeth.

— Although you may try to catch me, you won't be able to do so, I shall escape the very moment you think you have me. A native custom is to bite a louse, when caught; and its smallness often helped it to escape between the teeth.

894. "*Ndi-po neŋka*" *wa li fwile*² *ku mutembo*.

"I am the only one" died under the load.

— He who boasted that he was the only strong man, died under the weight of the load when put to the test, though the companions he despised proved strong enough.

895. *Ndisile umuwili, umutima u li syele ku maŋoni*.³

I have come in the body, (but) my heart has stopped with my possessions.

— Where your treasure is, there will your heart be also (Matt. VI, 21). Cf. 1378.

896. *Ne canakasi wule? Cimusamba ku lelema, cipuygwa sela!*

Hasn't she womanishness? She is a big Samba tree that shimmers, a big scavenger-eagle that soars.

— She is good to look at, but otherwise useless. The Samba tree looks splendid, but is useless for bark-cloth; the scavenger-eagle seems never to have a fixed place of abode. The word *canakasi* (womanishness) is here a term of reproach.

¹ v. 1. is wá w'e'senge, has become sleek.

² v. 1. konokele, broke.

³ v. 1. for ku maŋoni, (1) ku fintu fyanji, my things; (2) kwesu, at home.

897. *Ne kú wá lúnsonso mfune, u lu ku mfwaila?*
And becoming a piece of live coal that I may take aim, do you want me?
— Are you trying to make me blaze up with wrath?
898. *Neli kanini, neli ka ku teyesye'mbeŵa.*
Not a scrap, not even enough to trap a mouse with.
— We have not had the least success in looking for food.
899. *Ne mwandini na ykenda ni ŵuncite-syani.*
I, friends, though I walk, I am "what must I do?"
— I have not yet fully recovered from my sickness, even though I can walk a little.
900. *Ne muŵyo ukuŵoko kwa patila mu lupako.*
I, your chum, my arm is tight in the cleft (of the tree).
— I am in sore straits. See notes under 413.
901. *Ne mwine twà mu cifu mbona tupapakene twanji.*
I myself, 'tis the little things in the trap I see, my little things squashed flat.
— Said in defence by a man taunted with not killing game. He catches mice, moles and birds in a trap made of a slab of stone or ant-heap, that falls on them, squashing them flat.
902. *Ne ncendwa sya uma ku tuseko.*
Even the jaws are dry with laughing.
— Said in praise of a good time spent in witty conversation.
903. *Ne ní ne kakonko uwa kwinjila apa syonga menda.*
I am the cormorant that dives in where the water whirls.
— (1) A phrase used when diving.
(2) I do not fear you: I can always escape and hide in the difficult places, where you dare not follow.
The *kakonko* is a river and marsh bird, resembling a cormorant in appearance.
904. *Ne sine ni mbiko.*
These are even the evil omens themselves.
— Said if a child speaks or shews intelligence before he is old enough to know how. Evil omens speak, not the child, see story XCI.
905. *Ne wálume wule aŵaŵolele!*¹
I, a husband, see he has rotted!
— My husband is no husband, he is always sick, and does not do his share of man's duties. Cf. 1581.

¹ v. 1. Ne wálume wulya wá wola: I, my husband over there has rotted.

906. *Neôo ati ni mu kuwila ndu kú ya, kansi ni mu kukatasiwa na isa.*

I supposed that I was going to riches, and lo! it is into trouble that I have come.

— I did not bargain for this!

907. *Neôo e ne cisumwino mwa wona?*

Am I a thing to smear on that you have seen?

— Do you put the blame onto me, as you smear your dirty hands on a house-pole. Cf. 931.

908. *Neôo e ne na ku tangilile uku wona kasuwa.*

I saw the sun before you.

— I was born before you.

Cf. Chwana: *Ke gu bonetse letsatsi pele*: I have seen the sun before you.

909. *Neôo nda ku wula, weôo ta umfwa.*

I always tell you, but you don't hear.

— Cf. 884.

910. *Neôo ndi cipumbu, njikele.*

I am a corn-head broom, just sitting still.

— Said when asked why one is sitting still and not joining in the conversation. If I venture on an opinion, you will take and sweep the court with me, treating me as a corn-head, useless but for sweeping. After threshing out the sorghum, the empty heads serve as admirable brooms.

911. *Neôo ndi luwango lwa pesonde.*

I am an outside bond.

— I have no social standing, am not respected. The "bond" is a binding of bamboo and withies encircling the roof, some outside the roof poles, some under them inside the house. Those inside are considered to be of more importance.

912. *Neôo ndi musangwa na kawala.*

I am the one who is found with a little garden.

— The man who is despised and sarcastically questioned: "Where is your estate? And where do you come from?" will answer as above, implying that you know you always find me here, and it is my own garden that supplies the food that I give to you.

913. *Neôo to ka mbona-ko.*

As for me, you will not see me.

— Our friendship is at an end; you will not see me in your village again.

914. *Ni kapopopo, akatele ka pa kalimba.*

He is a little tap-tap-tap, a little calabash on a musical instrument.

— He is insignificant. The term *kapopopo* refers to the tapping of the woodpecker (*muwāngwapopo*). The calabash is a resonator placed under the sounding-box of the native hand-piano. These little musical instruments have thirteen notes, which are played by the two thumbs, the fingers holding the instrument, and raising or lowering it over the resonator.

915. *Ni kasicipumba, ni kasicipopola.*

It is from a knot in a tree, from a black ants' mud nest.

— The honey is not bee-honey, but that made by the Chipashi, that is why there is so little. The *cipasi*, a very small honey-making insect, selects small cracks in trees and deserted black-ants' nests, and rarely makes a hive in a large cleft, such as bees use.

916. *Ni kweṅkwe uyu, ta lala nsala, na lelo wā lu ku pita.*

This is a beaten track, it does not sleep hungry, and today also people have been passing.

— This track is frequented; it has food every day, i. e. the footprints of the people passing by. Cf. Tyo. 122.

917. *Ni lupesye, isaiwi ta wā lya na mala.*

He is a Lupeshye, the fish of which one does not eat the entrails as well.

— See explanation under 918.

918. *Ni lupesye uyu, ta pela, umwaka a ka pela e mwaka a ká fwa.*

Bitter fish he, he does not give, the year in which he will give, will be the year he dies.

— He is a miser. The entrails of the Lupeshye fish are so bitter, that the natives cannot eat them; similarly a miser does not give of his bounty. Cf. 917 and 1034.

919. *Nindo u tengele'nsima? Mba noko uwa i limine ni nani?*

Why do you grumble at the food? Your mother who cultivated it, who is she?

— A slave must not grumble at the food her mistress gives her.

920. *Ni ne calo-ntemenwe, pano ndu ku kuka-ko.*

I am a lover of the land, (but) now I am moving.

— I am leaving the village, not because I dislike the land, but because you worry me.

921. *Ni ne casukulwa, ne ũa sukwile.*

I am the thing scraped out, it is I whom they scraped out.

— I am an off-scouring; the spoiled contents of the eating bowl, that are scraped out, and thrown away. Said if accused of misbehaviour.

922. *Ni ne cikwiŵu, ndikalile uŵune bwe'longa, aŵakasi ũene ũa li naiŵo.*

I am a water-lily, I remain because of the sweetness of the river, the real wife he (my husband) has.

— Said by the non-favoured wife of the polygamist. I remain as this man's wife, because I am known as such, and like still to be known so, but he has his real wife as well. The long roots of the water-lilies take pleasure in the depths of the river.

923. *Ni ne cinimba munsiminwa ku yandu.*

I am the spiny fish that is not swallowed by the crocodile.

— Said in self-praise. The *Cijoyo* or *Cinimba* is so spiny, that even the crocodile fears to touch it.

924. *Ni ne ciŵila nsi pusa musombo.*

I am the rock-rabbit that never misses its hole.

— Said in self-praise. The hyrax or coney is abundant in the rocky 'koppjes' of South and Central Africa; in South Africa it is variously called the Rock-rabbit or *Klip-daas*. Cf. Proverbs XXX, 26, The conies are but a feeble folk, yet make they their houses in the rocks. See story XCII.

925. *Ni ne kabwa, ndu ku salula "intetentele" ne mucele na si luyga-mo.*

I am the little dog, I am roasting "peeps," and I have seasoned them with salt.

— The dog, found by his master on returning home roasting pumpkin pips (*intetele*), makes a mistake in his pronunciation, when explaining himself to his master.

926. *Ni ne kamusasa-po lukoso.*

I am "Just surrender!"

— I always knuckle down rather than argue the point or fight.

927. *Ni ne kamubwene-po lukoso.*

I am "Just look on!"

— I never get any of the tit-bits given to me.

928. *Ni ne Kantanga uwa tangile uku fyalwa, lomba Lucele ta nga fyalwa.*

I am Kantanga, the first to be born, when Luchele was not yet born.

— I am cute above all people! You cannot deceive me! Luchele is the name given to God in His capacity of the Creator. See story XCIII, which has its representative in many Bantu languages.

929. *Ni ne kapondo-likulike.*

I am the enemy who has led himself (to judgment).

— Said on voluntarily giving oneself up to judgment.

930. *Ni ne kulu-ku-lenda, kwa ndeta muno.*

I am "the leg travels", it has brought me here.

— I am a great traveller. Cf. 1188 and 1189.

931. *Ni ne lupanda musumwinwa.*

I am the pole that is smeared upon.

— I am the butt of all insults. When a native dirties his hands, he smears them on one of the verandah poles of his house. Cf. 907.

932. *Ni ne menso twende, matwi syala.*

I am eyes let us go, ears stop behind.

— When visiting, use your eyes, but do not listen to the scandal that is spoken.

933. *Ni ne mucende-li-sepe, iciwi ca mucende kwîwa.*

I am a bachelor who forages for himself, the sin of the bachelor is to steal.

— It is no sin to be a bachelor, so long as one works for one's living.

934. *Ni ne mwine na li wûla, to bwene-po wambi.¹*

It is I myself who told myself, you did not see any others (who told me).

— I am responsible for my own information on the subject: I did not have it from hearsay.

935. *Ni ne nsiku-mu-lye, ne u li na nyina si ka mú lya.*

I am the one the days eat, and him who has a mother, they will eat.

— Even if I am an orphan, he who has a mother will one day be bereft of her.

936. *Ni ne pululwe musekwa-na-tun.*

I am the owl laughed at by the little birds.

— Said by one whose conversation has caused general laughter.

¹ v. l. . . . , nsi bwene-po wambi; I saw no others.

937. *Ni ne wamba-wamba amasya macinda-mfumu.*

I am the one who dances up and down; the real dancing is that which the chiefs dance.

— Said by one who has had his dancing ridiculed. The term *wamba-wamba* is applied to birds flying up and settling again and again, as vultures do over their prey.

938. *Ni nsempula-wayingga!*

'Tis a catcher of hunters!

— A phrase warning of danger, especially of the approach of a buffalo, which is most feared by the huntsman. See other terms for the buffalo under 616.

939. *Ni nsoni sya kanika te ku seka akafwambimono.*¹

It is the shame of the little stream, do not laugh at the fish-trap.

— The fish-trap will catch the fish if the river sends them down; if there are no fish, it is the river which becomes ashamed.

940. *Ni pa wungulwe bwa cisalo, pa kwima lukoso.*²

It is just at Wungulwe honey in summer-time, it just means getting up.

— It means a lot of work for nothing. In summer-time the ground is baked so hard that it is useless to dig for the honey secreted by the Wungulwe insects deep underground; one has to get up and leave it, or become very tired.

941. *Ni sapate, te ku myangwa neli lumini.*

It is bitterness, it is not lickable even by the tongue.

— Said of anything exceptionally bitter.

942. *Ni we candwe mulila-wono.*

You are a parrot that eats wastefully.

— Waste not wants not. The parrot scatters about more mealies than it actually eats in the gardens.

943. *Ni we cipiko ta u pikuluka.*³

You are a left-handed person, you don't turn.

— You are obstinate.

944. *Ni we cumfwa-mu-myona, mu matwi ko pulaisya.*

You are hear-through-the-nose, through the ears you disobey.

¹ v. l. Ni nsoni sya nika, ta si li insoni sya mono: It is the shame of the river not the shame of the fish-trap.

² v. l. . . . pa lemwa lukoso, . . . it just means getting tired.

³ v. l. . . . ta walululwa, . . . you are not turned about.

945. *Ni we kafuko lutumbanya-fyeŵo, ni we lusenso.*
 You are a little mole that spreads rumours, you are a slanderer.
 — As the mole tunnels hither and thither, so your tales get about.
946. *Ni we kaseŵa-muliminwa.*
 You are a sparrow that is hoed for.
 — You are too lazy to work, but expect to eat.
947. *Ni we lundwe, u la pita pansi.*
 You are a mole's burrow, you travel underground.
 — You work behind the scenes, and are not to be trusted.
948. *Ni we mbulukutwi, ta wambala?*
 Are you an ear-drum, that you don't converse (properly)?
 — Can't you stand a joke? The least joke at your expense makes you flare up. You are like the inside of the ear, supersensitive to the tiniest insect that gets in.
 Cf. Lenge: *Sandi we mbulukwi mu nsi wandikwa.*
949. *Ni we mukona, wa konoka weŋka.*
 You are a Kona tree, you have snapped of yourself.
 — You have yourself to thank that your friendship with me has broken: the leaves of the Kona, a worthless thorn-tree, fall due to their own drying up.
950. *Ni we musekuluko, ŵa kenda ili ŵa sekulula.*
 You are a laughing-stock, people will always go laughing at you.
 — Don't make a fool of yourself.
951. *Ni we ŋkansa uwa kwimba aŵa makosa.*
 You are a Kansa root only dug by the strong.
 — It is a strong man who is needed to instruct you. The Kansa, an edible root, grows very deep down, and only the strong can dig it.
952. *Ni we nsonga lu¹ lete.*
 You are a gorer who brings fighting.
 — You cause trouble wherever you go.
953. *Ni we sakala ta koŋkele bwikalo, a la fukwila pa mabwe.*
 You are a Sakala mouse who hasn't come to stay, and who burrows among stones.
 — (1) You are a rolling stone.
 (2) You can never agree long with your companions, and have continually to move on elsewhere. Cf. 1249 and 1601.

¹ Concord for uluŵo, strife, discord, fight.

954. *Ni we sepe ilyoûe,¹ ilya muûyoûe te ku li lasa.*

You are pick-for-your-own (stomach), your mate's (stomach) don't worry about.

— In hunger time, every man for himself.

955. *Ni we ûulundo uwa ku nine'fyulu uûnykoma.*

You are the hartebeest bull that climbs the ant-hills step by step.

— You are a strong man. It is more easy to climb an anthill with a rush, than to do it step by step. This saying is also applied to the lion.

956. *Ni ûukatufwa lukoso.*

It is we-shall-just-die-ness.

— There is no remedy: death is certain, it is useless to call in the doctor.

957. *No ka ncita amanykalaykansya, na neûo ñka ku cita.*

Even if you shew me incivility, I too will shew it you.

— I will pay you back in your own coin, by shewing you no hospitality, when you come to my village. Cf. 1127.

958. *No ka si² ûonjelela, sice.*

Even if you boast of them (your days), they are but short.

— Cf. Psalms: CIII, 15, As for man, his days are as grass. Cf. 989.

959. *Noko-fyala u ta ku teûeta mùfi muûyoûe.*

The mother-in-law who does not provide you with food is your sister-in-law's husband.

— She is as good as an entire stranger to you. The man who marries your wife's sister is likely to be a stranger to you.

960. *Noko ta ûipa.*

One's mother is never bad.

— However ugly, she is not so to her own child. Cf. 104, 521, 614, 1395 and 1417.

Cf. Lenge: *Wanyoko ta wa bicya.*

961. *Noko ulaûile ta kula na mwalalume.*

One's mother, if she be a talker, does not grow up with a male.

¹ Concord for ipafu, stomach.

² Concord for insiku, days.

— It was the talkative woman, who drove her husband away.
Cf. Bemba: *Noko ulakile ta kota na mukume.*

962. *Noko wa muwyo u tekatiwa pa citupa.*

The mother of your mate, who is not caught at the loft.

— One of your father's wives, who is not your own mother. In the families of the polygamist, the mother will not beat her own child if found taking food that has been stored in the loft, but she will soundly thrash the child of one of the other wives, if found so doing in her house.

963. *Nsakilwa-mitanda.*

The thickly-bushed zareba.

— A name of respect for the lion; from fear of whom, the travellers strengthen their zarebas, when sleeping in the bush. See other names under 890.

964. *Nsele nsele uwá fwa ta li pakasila.*

Higgledy-piggledy he who is dead does not clothe himself.

— (1) A man who has died in the bush, takes no further care of his clothes and belongings.

(2) When a person dies, the bereaved are said to "be dead," and one bereaved of a child is said to be bereft of clothing.

Cf. 1013.

965. "*Nsi endeke bwino*" ni ku kulu, "*nsi umfwile bwino*" ni ku matwi, "*nsi bwene bwino*" ni ku menso, "*ta ci nuykile bwino*" ni ku myona.

"I didn't walk well" concerns the leg, "I didn't hear well" concerns the ears, "I didn't see well" concerns the eyes, "it doesn't smell nice" concerns the nostrils.

966. *Nsi kwete umukwasu, umukwasu likufi lyanji.*

I have no brother, my brother is my knee.

— I have to depend on myself entirely; my limbs that help me are my only relations.

967. *Nsi posa wana, wene wa li posa ku kanwa kawi.*

I do not throw out my children, they themselves have thrown themselves out by their own mouths.

— The chief's excuse: It is not my fault that my people leave me; they were quarrelling amongst themselves. This saying also forms part of a song.

968. *Ntantale?**Bwa¹ nsala!**Bwa nsala na wani?**Bwa nsala na waciwa!**Ciwa a lá lya.**A wulo'kú lya? Mbe'li mu lu ku mwamina?**Akanwa ka lema-lema, ykuykuluke, ntole?**Pa li wolele!*

May I beg?

'Tis a (state) of hunger!

A (state) of hunger with whom?

A (state) of hunger with the doves!

(But) the dove eats.

Would he omit eating? Why is it then that you scare him?

(My) mouth is very heavy, may I come down, and pick up some (food)?

— At the time of bird-scaring amongst the sorghum, just before harvesting, a man, bird-scaring on an anthill, sees a passer-by, and begs food; and, after persistently arguing, gets the final answer: *Pa li wolele*, It is rotten! meaning that there is absolutely no food to be had. Cf. 969.

969. *Ntantale?**Yo, fwe kuno ni ku menda a tolele akabwa!*

May I beg?

No, we here are where there is water that a little dog has picked up!

— Cf. 968. We have no food to give you; there was water, but a dog has befouled it. Should, however, a favourable reply be given, the one begged from would reply: *Kuykuluka*, Come down! Cf. 1570.

970. *Ntanta-mapili, uwá pwa fyalo.*

A mountain-strider, who has finished the countries.

— One who is continually moving from one village to another.

971. *Ntangilile insila, na newo nka ku lekela.*

Guide me in the path, and I shall put aside for you.

— Do me a favour, and I shall remember you in my will.

972. *Ntutwa-tulando, imipini misansiko.*

The one beaten with logs, axe-handles are but poles for his bed.

— He is thick-skinned; no ordinary beating has any effect on him.

¹ Concord for ubwikalo, state, condition.

973. *Nyemba, twende u ka lime!*

Ati: Ndi mulwasi.

Nyemba, to poke ukulya!

Ati: E-po mfukangila ne Nyemba-kaŵoko.

Nyemba, let us go and hoe!

Answer: I am sick.

Nyemba, won't you take some food?

Answer: It is there that I crawl on hands-and-knees, I Nyemba of the little hand.

— The lazy person is "all there" when it comes to food. Nyemba is from the Lenge, signifying "waist-band," hence "belly;" and the term *Nyemba-kaŵoko* signifies "belly of the little hand" — eating hand-to-mouth.

974. *Nyina-kaleŵanya imbwa ya lulondo.*

The mother of the one that runs from place to place, the dog that follows up.

— A phrase applied to a hunting dog.

975. *Nyina mwana mpe-po akonga.*

Mother of my child, give me a little flour.

— A favourite way of addressing a wife, on setting out on a journey.

976. *Nyina-nseŵula wa li fwile, umupasi wa li syele mu muŵa.¹*

The puku doe died, (but) her spirit remained in the bellows.

— The noise made by the bellows is the noise made by the spirit of the animal, of whose skin it is made.

977. *Ŋga ci fwe, muŵona-kamo mŵŵusu.*

Let it die, he who sees but one is a poor man.

— Don't sympathise with me; I can easily replace the broken article.

978. *Ŋga i ka loka, ta i ŵula ku lupili.*

If it rains, it does not miss out the hill.

— Whoever is the cause of the trouble, I always come in for the blame.

979. *Ŋga laŵile, munyena pa citegge ta ŵula ku bwelesya-ko.*

Let him talk, he who excretes in the meeting-place does not omit to return and do it again.

— Give him sufficient rope, and he will hang himself. Cf. 758.

¹ v. 1. Nyina-mbusi wa li fwile, umupasi ka u syala mu muŵa: The nanny-goat died, (but) her spirit remained in the bellows.

980. *Ŋga ni ku kulu, Ŋga na sunta.*

If it were on the leg, I would have limped.

— One always wishes for a hurt in any place but where it is.

Cf. 1217.

981. *Ŋga Ŋga w̄ule'co ndikele.*

Even if I haven't got that I just sit.

— It is my own business as to what I have and what I do.

982. *Ŋga te muko wanji, Ŋga nsi¹ w̄umfwile-po.*

Had it not been for my son-in-law, I should not have tasted the (honey).

— It is he who is the author of my good fortune; said in praise of anyone, who has given one pleasure. The mother-in-law could not go into the bush to get honey, but her son-in-law brought her some.

983. *Ŋga tu ká lya, mu ká ye'loŵa mu kanwa.*

Even if we eat, earth will enter our mouth.

— Death is the portion of all. A good appetite now will not prevent us from one day being buried, earth instead of food entering our mouths.

984. *Ŋga tu lu kú ya na jweŵo, isala ta li tamba liŵye.*

Let us be going also, a deserted village does not stare at its mate.

— (1) Said by those of a crowd left, after one and another has got up and gone.

(2) Said also if one of two adjoining villages moves to a new site: the other should move also.

985. *Ŋga² tu mú lye, wà w̄enji: Ŋga tu mu leke, wà w̄enji.*

Let us eat him, he is of many: let us leave him alone, he is of many.

— One must never act on his own initiative, when travelling in company; the wish of the majority must be obeyed. To kill (lit. to eat) a man, or to let him go, depends upon whether "the many" have claimed his death or his release.

986. *Ŋga twime ku maca, umufu wa nsala ili u ci lele.*

Let us rise very early, the death of hunger (comes) while you still sleep.

— If one has spent a night on an empty stomach, it is wisest to rise betimes, and travel before one becomes too weak.

¹ Concord for uŵuci, honey.

² v. 1. omit Ŋga.

987. *Ŋgo ká lya, ni nse ya pa lumini, ifintu ta fi sila wúne.*

Even if you eat, it is sweetness on the tongue, things do not leave their goodness behind.

— The effect of a good meal is but temporary; it is not long before one needs more.

988. *Ŋgo ka ŋkoma kapamba, ná ne na ku papa-ko.*

Even if you wound me with your little wooden hammer, it is I who have carried you.

— Even if I now get punishment, I have the pleasure of remembering how I offended or hurt you. This originated in story XCIV.

989. *Ŋgo ka si¹ woygelela, ta si laya.*

Even if you boast of (your days), they do not bid farewell.

— One's days come to an end unceremoniously and unexpectedly without taking farewell. Cf. 958.

990. *Ŋgosa twa wónwa! Kumfwa ati: Mbo'ku wónwa e kwimbwa!²*

Ŋgosa we are seen! The answer: To be seen is to be dug for!

— Ŋgosa is the queen of the Wungulwe honey-making insects. If these insects are seen, the ground is at once carefully searched for the hole in the ground, and then honey is dug for. These little insects are here depicted as having been detected, and they call to their queen down underground, who answers: "It is all up with us then!"

991. *Ŋgu ku kanwa kakwe!³*

This man, to his mouth!

— An expression of disgust for a person who is continually quarrelling. Cf. 45.

992. *Ŋkake akanonngo, mailo ŋká ya.*

Let me tie up my little cooking-pot, tomorrow I shall go.

— I shall leave the village tomorrow.

993. *Ŋkake ku maŵoko, ku molu ndu kwenda.*

Bind my arms, with my legs I walk.

— If you want me to pay your debt, give me the opportunity to get about and raise the money. Cf. 723.

994. *Ŋkalamu uku fwemba, a la fumya paŵo.*

Lion derives his raging from his home.

— A bad-tempered man is born so, even as a lion-cub is born vicious.

¹ Concord for insiku, days.

² Commonly used in the predicative form, Ukuwónwa kwimbwa!

³ v. 1. Ŋgu akanwa kakwe! Ŋgu! This man, his mouth! This man!

995. *Ŋkase, ta mu fuma menda a tufya.*

Never mind, there does not come out white water.

— Said by the host, if the guests grumble at his beer as being bad: You don't expect pure river water from a beer-pot.

996. *Ŋká ya! Ŋká ya! a lepaisya.*

I'll go! I'll go! causes death.

— Said to a man who doesn't cultivate his garden, because he says that he is going away, but delays and delays, and at last is reduced to starvation. Cf. 1567.

997. *Ŋkoloŋkofyo, cindo ci kwipeye? Ati: Kànwá ke'syamo ka njipeye!*¹

Rummaging, what has killed you? Answer: An unlucky mouth has killed me.

— See story XCV.

998. *Ŋkoŋkwamwanda, kakumi kamo te ku mu koŋka.*

Followed by a hundred, one little ten won't follow him.

— A phrase of respect for the lion: it takes a large party to summon up courage enough to follow a lion. See other references under 890.

999. *Ŋkumbe-po akalembwe, konse kà matapo.*

Let me cook some relish of leaves, it is all fastidiousness.

— If you grumble at the relish of leaves I have collected for you, it is up to you to act like a proper husband, and bring me some meat to cook. It is the woman who searches the bush for edible leaves, but it is the man's duty to hunt and trap.

1000. *Oca-ko, oca-ko, còwê!*

Roast it, roast it, it is your own!

— Mind your own business! Also used regarding food; one cannot start to eat until the host gives the word.

1001. *Olo, ici mwa cetekele akabwa ká lya.*

Hey! That which you believed in a little dog has eaten!

— If a woman dies at her husband's village, the husband will either go or send a relation to the wife's village, where her relations are. On arrival, he will stand afar off, and shout out the above words; the people will immediately know that their daughter or sister, as the case may be, is dead. Should he be invited to come nearer, he would refuse, fearing a beating. In the old days, should a woman of the chief's clan die, the husband was usually ill-treated, and at times killed on a charge of witchcraft. Cf. 1003.

¹ v. 1. Akanwa ke'syamo ako kopele ako u li nako na weŋo: that same unlucky mouth that you have.

1002. *Olo, ukwimuna-ko umunwe ùsala.*
 Ha! The pulling up of your finger means a deserted village.
 — If a chief continually points the finger at a certain sub-village of his, reviling the people for not doing his work, they will leave his district.
1003. *Olo! Wàlyà àwà mwa cetekele kàbwe ka ku pela.*
 Hey! They, in whom you believed, (have become) a little grindstone.
 — Used in the same way as 1001. "They" is the plural of respect for "Her".
1004. *Pa katiwì ka wà pintile mbwese.¹*
 On their breasts they carried the pumpkins.
 — A saying regarding robbers.
1005. *Pa ku fuma-po newò, kambi kasuwà u ka naka.*
 When I leave, one day you will become weak.
 — I shall leave you, and cease to help you, and then you will see how indispensable I am, and how weak you are without me.
1006. *Pa kukana kwa muwyo e-po wèkutìla akafumo.*
 When one's mate refuses, then one fills one's stomach.
 — If my mate refuses food, so much the more for me.
1007. *Pakuti amenso mènnda.*
 Because the eyes are water.
 — The eyes look right ahead, as water runs straight on; anything behind or on either side can be overlooked.
1008. *Pakuti mama-fyala ifintu ji laluka wùmbono.²*
 Because, mother-in-law, things change into castor-oil beans.
 — Said when reproved for bringing short measure, I have taken toll. This saying originated in story XCVI.
1009. *Pakuti we wa wifya ta wà selegwila.*
 Because one who has sinned doesn't excuse himself.
 — It is useless to make excuses, because your sentence is already passed.
1010. *Pa kú wà mwe wàkakwele, mwe wà fipye'finji.*
 Since 'tis you, Mr. Rhinoceros, you of many jungle-patches.
 — We can understand that of one who roves from place to place. The rhinoceros keeps to no one settled spot for any length of time.

¹ From the Lala: the Lamba equivalent is mbwesela.

² Old Lamba v. 1. is wùmmono.

1011. *Pa kú wá ne cisiŋga ici wá fulila-mo amasako.*
 Since I am a stump on which they shed their feathers.
 — I am their scape-goat. The flying-ants (*inswa*) rub themselves against stumps to shed their wings. The wings of the flying-ant, the Lambas call 'feathers'.
1012. *Pa kú wá we mwine wa ikata Lesa ku mwembe.*
 Since 'tis you who has caught God by the beard.
 — You are prosperous: you have got very near to God and his favours.
1013. *Pali neŵo to ka li pakasila.*
 By means of me you will not clothe yourself.
 — I refuse to lend you any more clothes: you will not live by begging from me. Cf. 964.
1014. *Pali neŵo to ka lu¹ twala.*
 By means of me you will not take the (journey).
 — I refuse to be made a convencience of by you: do not expect me to accompany you on every journey. Cf. 690.
1015. *Pano ca pela ŋga nsila.*
 Now it has come to an end as though it were a path.
 — Even as a path that peters out to nothing in the bush, so have I come to the end of my resources. Said if all one's friends die, or if one has a financial loss. Contrast the spirit of Tyo. 60.
1016. *Pano ciwá wa nyena pefwasa.*
 Now the dove has excreted on an ant-heap.
 — Food is abounding. The doves do not trouble to fly away to the bush, but merely rest on the ant-heaps near the gardens, where they have been gorging themselves.
1017. *Pano na imuna-ko luygu.*
 Now I have rooted up a marrow.
 — I shall not return here again. Rooting up a marrow plant in the village is a sign of anger, notifying the villagers that one will have nothing more to do with them.
1018. *Pano na ku lu kwikala akatolobwela neŋka.*
 Now I shall live a little thing afar off alone.
 — I shall no longer live in the village with people who pester me.
1019. *Pano ná ya: teka malimba pansi.*
 Now I am off: set the piano down.

¹ Concord for *ulwendo*, journey.

— Since we are continually quarrelling, I shall now leave the village and you may settle down. The “piano” is a name given to the buttocks, because of the resemblance of a person in sitting posture to a large native piano set on the ground.

1020. *Pano ne kaneyene ka kumbilo'muko ifisunga.*

Now I am the little black ant that has brewed mild beer for his son-in-law.

— Now we are comfortable: food we have sufficient. It is when there is a surplus of corn that the people can use some in brewing the non-intoxicating beer.

1021. *Pano twa pyanga-po ne cipyango mpya mpya.*

Now we have swept with a broom swish swish!

— We have made a clean sweep of things; our money, corn and goods are absolutely finished.

1022. *Pano wa lunya-mo ne mucele, fya kuma.*

Now you have seasoned it with salt, it is salt.

— Your evidence has so far elucidated the case, that we shall be able to settle it. The evidence was greatly at variance until the new witness brought light on the case, as salt to season tasteless food.

1023. *Pano wa sansike'caûu, twaûuke-po lukoso.*

Now you have built the bridge, let us just cross over.

— Your's is a sound proposal, let us try it.

1024. *Pano wûwâle bwa kumana.*

Now the Wale sticks are sufficient.

— That is enough! Branches of the Wale tree are cut down, and pounded into a mash like wax, which is put on the sounding calabashes of the imbila, a species of musical instrument. Now sufficient people are gathered to start the fight.

1025. *Pelemembe uwa kwite'fita mu ndiûu.*

Pelemembe who calls his soldiers with a bell.

— A phrase of self-praise used by certain chiefs. Pelemembe is a name applied to God.

1026. *Pelengeleŋge peto lya ku wîlikisya.¹*

In the very midst of the call that shouts.

— In the midst of a mighty lake, so large that a shout is not heard on the bank. Cf. 813.

¹ v. 1. plural rendering: Pa maleŋgeleŋge pa mato a ku wîlikisya.

1027. *Peni amalonyalonyga.*¹

Give collections!

— Give us as a reward some of the articles we have collected together for you. Said to a chief by those who have been helping him to move house.

1028. *Pepe wa li pitile pa lyakwe.*

The ram passed by his own (testis).

— An abusive way of refusing to give an article asked for. Kill me then for what you want. The size of the testes caused the death of the ram, for he was thereby judged big enough to kill.

1029. *Pesonde pa lá wá, pa ka syala mu kuwangole.*

Here outside it is fine, it will remain in the barking-in-the-bush.

— “Here outside” is the Lamba term equivalent to “here below.” This world of ours is good; even when I stop “barking in the bush,” i. e. when I die, the world will still remain. “Barking in the bush” is indicative of life and activity, travelling, calling to one’s friends, chatting, etc.

1030. *Pesonde pano pa li malu-malu; uwa lu ku lala mu yanda ya ntanda, kambu kasuwa a ka lala mu ya nyunya: uwa ku lala mu ya nyunya, a ka lala mu ya ntanda.*

Outside here is constant change; he who sleeps in a house of upright walls, one day will sleep in a lean-to: he who sleeps in a lean-to will sleep in one of walls.

— The first shall be last, and the last first. Cf. 1147.

Cf. Lenge: *Pa nsengwe pano pa li mapensyo*: Here outside are trials.

1031. *Pesonde ta paweme, wa lá syo'kwambala.*

Outside is not good, one leaves off one’s converse.

— Death comes and takes us away from our companions. “Outside” again means “here on this earth.”

1032. *Pita mu lupya, nyu sonsovole, icingulo nyu pe akawewa, neli nyu pe akoni.*

Pass over the burnt ground, let me peck you up, in the evening I shall give you a little mouse or a little bird.

— A saying often chanted to the beat of the *mankwala*, hollowed pieces of wood beaten for bird-scaring. Certain species of mice are considered very tasty relish in Lambaland.

¹ From the Lenge, but widely used by Lambas.

1033. *Pito'ko mùwyo wa nsila.*

Pass over that way, he is your road-companion.

— A law of the road: when two are travelling together, they must keep together, and not part company when roads part. If one wishes to visit a village a little out of the way, his companion should accompany him. A wise precaution because of the danger of wild beasts, and unfriendly tribesmen.

1034. *Pungwa ta ponye'sako.*¹

The eagle does not drop a feather.

— Should the scavenger-eagle drop one of its feathers when flying, it would swoop down and catch it, tearing it to tiny shreds. Unless the bird is killed, a feather is never found intact. Hence this term is applied to the miser. Cf. 486, 541, 918 and 1487.

Cf. Lenge: *Cungwe ta ponya lipepe.*

Lala: *Ni we cipungu munsiponye'sako.*

1035. *Pungwa u lu ku lelemba, aŵasyukile ŵa lu ku tola lelo.*

The eagle is hovering, the lucky will pick up (meat) today.

— On seeing vultures or scavenger-eagles hovering in the distance, the natives will all turn out to search for the dead animal that has attracted the birds; the finder will be the lucky one.

1036. *Sampa uku lwila nakwe uŵuloŵo ŵa la mu lekela.*

The Sampa fish fighting with the hook, one lets him be.

— Don't argue with an obstinate person, it will only make matters worse. If the Sampa is left on the hook he will weary in time, and be landed easily; but if one tries to take him when he is strong, the hook will probably be broken.

1037. *Senge á ndye!*

Let the informer eat me!

— If he is so mean as to pass on to the chief confidential news, let him do his worst.

1038. *Sesele kùpula, ici pufyo'muŵili kwitwa.*

Arrival is begging, what makes the body light is being called.

— The beggar always makes his appearance with downcast face, but when invited to come and get anything he does so joyfully.

1039. *Sicino ca mipando, uwa sekele ne ŵena kale.*

The big tooth of the throne, who talked with the chiefs of old.

— A name of self-praise, affected by some chiefs. Chiloshya was the first chief to use this designation.

¹ v. 1. Ni we pungwa muntaponye'sako: You are the eagle, the non-dropper of a feather.

1040. *Sikaloŵa nwa-mo, u sile-mo Silongwa.*

Mr. Come-to-an-end¹ take a drink, and leave some in for Mr. Pumpkin-leaves.

— A saying used when passing round the drinking-cup. Boiled pumpkin-leaves are used for relish.

1041. *Sikulu kakwasu ndekeni, na sasa!*

Master, our little relation, leave me alone, I give in!

— Words of submission, when worsted in a fight; or when begging for mercy when being beaten. Kakwasu is used as a term of affection even to an elder. Cf. 850.

1042. *Sikulu ka mu ntuma, ndi musya, te ku kana amenda.*

Mistress, send me, I am your bond-maiden, I cannot refuse water.

— The slave will not stand by and allow her mistress to go to the river to draw water. The form of slavery existent among the Lambas, before the arrival of the Swahili, was more of a family matter, much as in the Old Testament Patriarchal days: the slaves having much freedom and consideration.

1043. *Simoŵe uwa ku peta aŵa fyanda.*

Hunger that throws down the owners of hundreds (of arrows).

— However well armed a man is with physical weapons, he cannot prevail against hunger.

1044. *Siggwa űkuli űkuli, Mumba nsisi-nsisi isya fula syà ku lì kulaikila.*

Mr. Whip-top stiff and straight, Mumba of the coil of bark-string, that which is too much is that with which to tie yourself up.

— A catch phrase used by youngsters when spinning the whip-top. Cf. 1045.

1045. *Siggwa űkuli űkuli, mu nsila ya ku űuko ta mu űula kalindi.*

Mr. Whip-top stiff and straight, in the road to the wife's village there does not lack a little hole.

— Words of praise for the River-hog (*iűguluűe*), on account of its fierceness. The pig when running holds its tail stiff and straight like a whip-top spinning. This phrase is also used by youngsters when playing top. Cf. 1044, and story XCVII.

1046. *Sipula űku pele,² kani ndi ne mulandu woűe.*

Spit it out, let me give it to you, if I am your debtor.

— Don't slander me behind my back: if you have anything against me, speak it out, and I shall give you justice.

¹ May also mean Mr. Little-earth.

² v. l. Sipula űkú pe . . etc.

1047. *Sompola, tú lye!* *Mbe'fyo ci mfumpe?*
Na ku kwifunwina.
 Snatch, let us eat! And what if it falls on me?
 I shall uncover you.
 — The dialogue of the Two Thrushes. They are before a bird-trap of poised stone, with corn below. The one urges the other to snatch out the corn. This saying is quoted when one man urges his mates to do the dangerous part of any undertaking, while he himself stands by to partake of the spoils. See story XCVIII.
1048. *Sontwa-minwe mwana ta kula.*
 The child who has the fingers continually pointed at him does not grow up.
 — A Lamba belief: that pointing at a child causes his early death.
1049. *Suykulu, suykulu, ne ntule'mitembo ya nama ne ya wantu.*
 Crash, crash! I who throw down the loads of animal meat and of people.
 — A saying used by the successful hunter on returning to his village loaded with meat. This originated in story XCIX.
1050. *Sya¹ koykonta, syá lya ne mucila.*
 They (sorrows) have devoured (me); they have eaten even (my) tail.
 — My friend from afar has come, and I have no gift for him, to shew my affection.
1051. *Sya kú pa, we musungu!²*
 A gift, O chief!
 — A phrase commonly used in thanking for a gift. *Musungu* the term usually applied to the white man, is also used as a term of praise for a chief.
1052. *Syà ku pela pa mpembe, imbiko syòwê we mwine.*
 They finish at the powder-horn, the evil-omens are your own.
 — Your curses end at the powder, they do not get so far as the gun; so they can do you more harm than me. Cf. 246.
1053. *Syàkwe³ Mwanse'tungu, ta si pela.*
 They (days) belong to the plucked prairie, they end not.
 — The world goes on for ever the same: days go on for ever. The reference is to a vast treeless plain, white as a fowl with all the feathers plucked. It seems to go on unending.

¹ Concord for *insoni*, sorrows.

² v. 1. adds *Na tota*, I am thankful.

³ Concord for *insiku*, days.

1054. *Sya*¹ *poloîwola, syá ya.*
They have trodden a road and gone.
— A saying used by unsuccessful elephant hunters. Cf. 1055.
1055. *Sya*¹ *toîwa ne ûufwasa, syá ya.*
They have broken the ant-heaps and gone.
— We have had no success in hunting, we have just seen where the elephants smashed the ant-heaps as they rushed off. Cf. 1054.
1056. *Syula-syula syula myambo.*
The Rooter that roots out worms.
A phrase applied to the River-hog (*înguluwê*).
1057. *Ta bwa*² *kwete muykumbi ka ûu mena?*
Had it no stem, would it grow?
— Everything must proceed from something; there must be a stem from which the mushrooms grow.
1058. *Ta fi dya u lima.*
He does not eat who cultivates.
— i. e. He alone does not eat. If you have food you must expect visitors to help you eat it.
1059. *Ta fi*³ *dya uwenda, mwana-masangula wa li fi sile.*
He does not eat (meat) who travels, the son-of-change left it behind him.
— When on a journey don't stop over at a village to partake of a feast of meat, if a large animal has been killed; a traveller who did that long ago never continued his journey, he was killed. Cf. 1107.
1060. *Ta fi olwa na lukuka.*
Food is not gathered up together with that left in the heads of corn.
— I want no more, I have had sufficient to eat.
1061. *Ta fi wela ngwele, kakwasu ko tana.*
They (your goods) don't shout, little brother, refuse away!
— Be stingy then, and refuse to give it to me; your goods won't wail for you when you die.
1062. *Ta i*⁴ *cila pa mukula.*
(The lion) does not cross the track.

¹ Concord for Insofu, Elephants.

² Concord for Uôwôwa, Mushroom.

³ Concord for Ifinani, Meat.

⁴ Concord for Iṅkalamu, Lion.

— The track made by a wild-beast dragging off its kill. If some young men make up their minds to set off in quest of wealth to some distant work; and, on leaving their village, find a dead eland or other large animal, they will return to the village till all is eaten, and then resume their journey. A bird in the hand is worth two in the bush.

1063. *Ta ipaya¹ wa mina mate.*

(Hunger) does not kill one who has swallowed saliva.

— The one who has swallowed saliva has evidently had a little to eat, so he will not hurt. A little goes a long way. Cf. 1369.

1064. *Ta i² wēpa musilo, i la wēpo'bwanga.*

He does not lie to the client, he lies to the spell.

— The witch-doctor's work is to deceive and render unavailing the spell cast by the witch. The witch-doctor (*iŋanga* or *umulaye*), in addition to his duties in smelling-out witches (see notes under 406) and counteracting spells, to which are attributed practically all sickness, accident or misfortune, has a useful knowledge of medical roots and herbs, and will prescribe in cases of sickness, taking a fee of from 2/— to 5/— or even more. A young man, desirous of being initiated into the secrets of the medical art, will pay about £1 for instruction and initiation; in the old days the payment was of a gun or a slave. Doctors are not very numerous among the Lambas; but there are some who profess to be able to cure patients who have been struck by lightning: these either sprinkle a medicine upon the patient or give him a drink (*ukupupulula aŋantu*).

1065. *Ta ka cila mutima.*

It (a little food) does not overstep the heart.

— However little one eats, the heart is cognisant of it.

1066. *Ta ka li kanwa ka cita.*

It is not the mouth that performs.

— Acts are needed not words. Cf. 1180.

1067. *Ta ku bwelelwa newaswe, na ne ŋga na bwelela-ko, ka mbona-po ifi fya isa-mo.*

There is no return, worse luck; for could I return, I should see what has come into the country.

— There is no return to youth. The mills grind on. A lament of the aged Lambas, seeing all the benefits (peaceful times, wages, calico, etc.) brought by the white man's coming; they would be young again so as to be able to enjoy these things.

¹ Concord for *Insala*, Hunger.

² Concord for *Iŋanga*, Witch-doctor.

1068. *Ta kupulwa cani, uku kupulwa panini á fwa kale.*

He cannot stand being flicked by the grass, when he is flicked a little, he is already dead.

— He is very weak-hearted; after being out in the bush for a few hours only, he comes home "dead with hunger." The flicking of the grass must have made him come back.

1069. *Ta ku sontwa ñkone, káfumo ili wa sonta-ko.*

One is not pointed at with a fist, 'tis a little spear one points with.

— If a crowd of villagers laughs at the smallness of your spear; the laugh may be turned against them, for a little spear is a better defence than the bare fist. Don't laugh at an armed man!

1070. *Ta li¹ aŵuka nika, wântu ili wa li aŵusya.*

It does not cross the river, it is people who take it across.

— (1) Ill-fortune crosses the river when its owner crosses.

(2) An insane person never crosses a river, except under guard.

1071. *Talila talila tofwa kwiwaka.*

Mark out, mark out, doesn't help to build.

— We do not want your advice, but your assistance. The reference is to one man shewing another how he ought to mark out the ground plan for a house.

1072. *Ta lu² funga wakasi, lu la funga aŵana.*

The (journey) does not long for the wife, it longs for the children.

— Cf. notes under 645.

1073. *Tamfyeni-po³ iciwanda, pa syale umupasi.*

Drive away the devil, let the spirit stay.

— (1) Let the elders eat the food first, lest there should be poison in it, and the younger generation be killed off.

(2) The doctor's duty is to drive out the devil of sickness that possesses the patient, and to leave his spirit strong and healthy.

1074. *Ta-mwenda-bwino ta fuma pakulu.*

He who does not walk carefully, does not leave for any big reason.

— The ultimate trouble which causes the expulsion of a man, who makes a nuisance of himself, may in itself be but a little matter. Cf. 864.

¹ Concord for (1) Isyamo, Ill-luck, or (2) Isilu, Madman.

² Concord for Ulwendo, Journey.

³ V. 1. is Pupuleni-po.

1075. *Ta mwenda wantu muno.*

People don't travel here in (the bush).

— (1) *Ta mwenda wantu muno, nga wa mponena ka tu wona-po!* People don't travel here in the bush, if they fall upon me, let us see! This is a challenge: Let come who may! Said when one has eaten well, especially honey in the bush, and feels in fighting trim.

(2) *Ta mwenda wantu muno, na likwa!* People don't travel here, I'm eaten! Said when a lion is watching one up a tree.

Wakambole ati: Ta mwenda wantu muno pa ku lyo'wuci; pano na ikuta, nga wese, tu lwe, nga wa mpume!

Mr. Ratel said: People don't travel here when I eat honey; now I am satisfied, let them come and let us fight, let them beat me! See story C.

1076. *Tandakuwe munsipepa-nsua, inswa sine si li leta imilongo.*

The spider who does not collect flying ants, the flying ants themselves bring themselves in long lines.

— The flying termites, coming out of the ground in swarms, hurry themselves into the spiders' webs. The *Tandakuwe*, a very large spider, spins a very strong web from tree to tree in the bush. Cf. Story No. LXXVII and Tyo. 112.

1077. *Tangala uwuce, ubwana bwa mfumu te bwipwa bwa mfumu.*

Be proud for a little only, sonship to a chief is not nephewship to a chief.

— A chief's son must not be proud, he is no better than a commoner. Since the clan or caste of Lambas is inherited from the mother, and since a member of one caste cannot marry a person of the same caste, the chiefs all have to marry women of a common (non-royal) caste, and hence all the chief's children become commoners. The children of the chief's sister, his nephews, however take the caste of their mother, which is the same as that of her brother, the chief himself, and hence the heir is chosen from among those nephews. A chief's nephew is therefore on a higher social standing than a chief's son.

1078. *Ta-nga-tola a ka tole'nsumbi pa kwinjila, umwine mu lekeni.*

Mr. Hasn't-yet-picked-up will pick up as a fowl when he enters, leave him alone.

— Said when all but one are in the house after dark, and that one is still out walking about. He is like a fowl that will loiter round the door picking up bits, before it enters the house to roost. Cf. 724.

1079. *Tangeni Mumbanzombe, Cimbotwa mu bwelelwa.*

You start Large Grasshopper, Little Grasshopper you follow later.

— In hearing a case, the witness of repute gives first evidence.

1080. *Ta pesa kalonde, onse eyka a mulilo.*

A little hoe does not come, all of them are fiery (i. e. large and serviceable).

— The new-comer had best take back seat; the old villagers are fiery hoes, the new-comer is the little-hoe. Cf. 1093.

1081. *Ta si kakwa pefunda.*

(Days) cannot be tied in a bundle.

— A warning to the young on the continuance of time. Cf. 1621.

1082. *Tata a lile, insota ya wuta i li syele.*

Father is gone, but the tip of the bow is left behind.

— We see only the indication, and presume the rest. A noise will indicate an unseen man, smoke an unseen fire.

1083. *Tata malimba, na ambikila.*¹

Father, a piano, I have put on the food!

— Words used in setting on a dog.

1084. *Tata uwufi wu li ku mwefu!*

Father, the lie is on your beard!

— Said to anyone who makes some assertion, while direct evidence to the contrary is on his person. Cf. 1460. See story CI. Cf. Lala: *Uwufi wu li ku mwemfu.*

1085. *Tata we'siso wa pita?*

Father with the eye, have you gone past?

— Honour your parents! See story CII.

1086. *Ta tu² pala wa nya.*

It does not resemble the one who has excreted.

— It is useless to accuse a stranger of having misbehaved in the village; from excreta one cannot trace the offender.

1087. *Ta wa fingo' muwyo, amafinge a la bwela: mba syani u lu ku talama samba?*

One doesn't curse one's mate, curses come back; why do you lie and stare like a Samba fish?

— Curses return on the curser's head. Cf. 1461.

1088. *Ta wa fisama na mwánice, a la letelesya.*

One doesn't hide with a child, he brings (trouble).

¹ The latter part of this is Lenge, from which the saying is borrowed.

² Concord for utufi, excreta.

— Don't depend on incompetent people, when in trouble. Hiding with a child is risky: he may move or cough, and reveal the hiding place to those who are searching.

Cf. IIa: *Ku zuba o mwana kulu mwinzhila*: Hiding with a child the leg is in the path.

1089. *Ta wá fwa ciseke.*

One mustn't die as a fish in a basket.

— Said of a company if attacked, and in danger of all being killed. Let one run off home with the news: don't let us all die like fish in one basket.

1090. *Ta wá kanina kutali.*

One does not refuse afar off.

— Don't refuse from a distance, before you know what you are refusing. The chief calls a man to his hut; he shouts: "Call someone else, I'm tired." The chief calls someone else, who comes. He is called to help the chief eat a hearty meal. The one who refused is chagrined. Cf. 333.

1091. *Ta wá kunykunta mu lukuni.*

One doesn't knock a piece of firewood.

— A snake or a scorpion might come out. Let sleeping dogs lie.

1092. *Ta wá lawila ku wantu.*

One doesn't tell it to people.

— Keep it secret.

1093. *Ta wá pufya kalonde, ngo ka wona ilya mulilo.*

Don't despise a little hoe, even though you should see one of fire (i. e. a large strong one).

— (1) Half a loaf is better than no bread.

(2) A little hoe that has done good work should not be despised, even if one gets a better. Cf. 1080 and 1098.

1094. *Ta wá sanjanya mulilo, wunda bwa malwele.*

One doesn't mix fires, it means a befalling of sickness.

— Don't borrow fire when one has some in the house already; one might bring a disease from one's neighbour's hearth.

1095. *Ta wá seka mwanakasi, wopele we u lu ku mu seka ko isa ku tulikilwa-ko ifyeŵo.*

Don't laugh at a woman; you, the very one to laugh at her, will happen to have stories spread about yourself (in regard to her).

— You might one day marry her yourself.

Cf. Chwana: *Motshega-kgarebane ke ene moenyadi*: He who laughs at a maiden is the one who will marry her.

1096. *Ta wâ sila pa kafufu?*

Should not one end at the comb?

— A good friend should complete the conversation, and not cut it off half-way; he should consume the whole cock, right up to the comb.

1097. *Ta wâ tota-po!*

One isn't thankful!

— You don't expect much, do you?

1098. *Ta wâ toŵala kanongo ka kale, iciyinga ci la loŵo'mutumba.*

One does not break a little old cooking-pot; the potsherd bewitches the unburnt pot.

— Don't give up a tried and trusty friend, at the first appearance of a new one; for the new one may prove as unreliable as a pot of unburnt clay. Cf. 1093.

1099. *Ta wâ tuka kwenu ngo ká ya pelelele koti ati ŋka bwela.*

One doesn't defame one's home if one goes away for good, (reckon it) as though you will return.

— It is wise to have a home to fall back upon in time of need.

1100. *Ta wâ tula matwi, ici wâ tula wûta.*

One does not lay down one's ears, what one lays down is the weapon.

— On reaching a village, a stranger will lay his weapons on the ground, but he will keep his ears about him.

1101. *Ta wâ tuŵila umwanakasi ifi mwa laŵilila ku mpelo.*

One doesn't publish to a woman what one has said in secret.

— Don't trust a woman with secrets. Cf. 374.

Cf. Nyika: *Maneno-go ga njama usimwambire muche*: Don't tell a woman of your private affairs.

1102. *Ta wâ twala uwa¹ wufi, ne fi² li kuno ta pa li u fisi-po.³*

One does not take false news, and what is here there is no one who knows.

— Don't come to hasty conclusions; you do not know to what the evidence may lead. Cf. 1679. See stories CIII and CIV.

1103. *Ta wâ wûsya wutambe, wá fwa, ifya njelwe fi li li wetele.*

One doesn't rouse anger, look out, accidents will happen.

— Let sleeping dogs lie. Don't carry your insolence too far, I might make you repent of it. Cf. 372 and 1305.

¹ Concord for umulandu, affair, news.

² Concord for ifyewo, business.

³ v. I. ne ú fwa ta pa li u mwisi; and the one to die there is no one who knows him.

1104. *Ta w̄enjil̄ila cilwani apo ci lala.*
 One doesn't follow a wild-beast into its lair.
 — A hunting injunction, applicable to general conduct.
 Cf. Chwana: *Ga e ke e tseneloa mosimeng*: Never follow a beast into its lair.
1105. *Ta w̄u ca limo, na mailo w̄u ká ca.*
 It doesn't dawn once (only), tomorrow also it will dawn.
 — Tomorrow is yet a day.
1106. *Ta w̄u kononwa w̄uciti ūw̄ūw̄oni.*
 Goods are not plucked as a stick.
 — Time must be given for the settlement of a claim, as the money owing is not easily found.
1107. *Ta w̄u¹ nwa uwenda, mwana masangula wa lu w̄u sile.*
 He does not drink (beer) who travels, the son-of-change left it behind him.
 — Don't stop to drink beer when on a journey. Cf. 1059.
1108. *Tekanyeni, mwe w̄ánice, icalo ca nangalala.*
 Control yourselves, ye children, the land is up in revolt.
 — Be serious sometimes; there is not all peace on earth.
1109. *Teka-po, teka-po, umupalu tenda na w̄ungu.*
 Put on, put on (the pot), a hunter does not journey with flour.
 — (1) Wife, prepare me a meal, I am going hunting, and can carry nothing to cook in the bush.
 (2) We hunters have no meal with us, cook the meat, and let us eat it without meal, before we return to the village.
1110. *Tekeni-po, tú lye bwangu, mpembampemba a la pemba ne kapintile umukwa wa w̄uci.*
 Put on the pot, let us eat quickly, the dawdler waits for the enemy who carries a bowl of honey.
 — He who dawdles when travelling in the bush gets into trouble. The bowl of honey is a strip of fresh bark, looking like gaping jaws; it is used to represent ferocity, the mouth of a lion, etc.
1111. *Teko'mutima, u upe'mbuli ta manama.*
 Be discreet, he who marries a little girl does not hurry.
 — Don't marry a girl too young, she cannot provide for her husband as a grown woman would.

¹ Concord for ubwalwa, beer.

1112. *Te¹ luîwa pa kanwa.*

It (food) does not lose its way to the mouth.

— Anyone can eat in the dark. Cf. 1215.

1113. *Te mwe amano lisaûi ilí fwa mu mono ne kasuûa?*

Is not your sense (like that of) a fish that dies in the fish-trap even in the daytime?

— Said to a man who endangers the community by doing foolish things, such as bringing a zebra's hoofs into the village, and so bringing ill-fortune.

1114. *Te ngo suma apace, apakulu pa kwafya?*

Isn't it little that the centipede bites, it baffles him to take a big bite?

— What a little scrap you have brought!

1115. *Te pakuti ati ndaûile-po ne ku teka ilya wombwe?*

Isn't it because I speak that I gather a crowd of frogs?

— The moment I say anything, you, who are like frogs croaking, gather round me to make fun. Cf. 581 and 582.

1116. *Tetelu na pali neûo!*

I dare you to come to me!

— A phrase used in challenging to fight. Cf. 1119.

1117. *Teteni-ko uûulema ilí ûu ci li ûuce.*

Cut off the maimed part, while it is still small.

— It is best to settle a law-case, before it grows any bigger. If payment is delayed, the punishment will be increased. See story CV.

1118. *Tete seyya masana, ná ne nseyge anji.*

Grasshopper, turn over the eggs, and let me turn over mine.

— When a fat grasshopper, containing a lot of eggs, is caught, it is roasted over the fire, taken out and turned round and round the arm, while the above saying is repeated over and over; then it is eaten.

1119. *Te te te te na pa mbwa!*

I dare you with a bitch!

— An insinuation against his rival's wife, calculated to rouse his fiercest rage. A challenge, cf. 1116.

¹ Te, ta+i, which is the concord for insima, porridge.

1120. *Teti u kope-po, ikope si lu kwimakana: kamwale kakwasu, teko'mutima, upwe, akaŵangula wa pepele, we mwánice, fyà ngwele.*

You won't get married, your eyelids are standing up: maiden little sister, calm your heart, be married, 'tis hemp you have been smoking child, 'tis a matter to cause an uproar.

— A marriageable girl must not get excited, and stare when she sees men, or they will think that she is an idiot, or has been smoking hemp, and so jeer and laugh at her. Cf. 516.

Hemp is grown in most villages. When it is full size, the people cut it down, and dry it; they then tie it up in bundles, and use it, after crushing it in the hands. When smoked to any extent, hemp has a maddening effect, far worse than that of intoxicating beer. In Rhodesia and the Belgian Congo it is now illegal to grow hemp.

1121. *Tina kasompe, wa kula.*

Fear the long grass, you are grown up.

— A warning not to be tempted into the long grass by women: now that you are grown up, these temptations will come. It is used as a warning to girls also against immoral men. Cf. 1618.

1122. *Tindisa uwa lufulamawenga.*

Tindisa root of a multitude of slices.

— A catch phrase used in self-praise when playing ball, Cf. 260. The *Tindisa* or *Kasaŵo*, when sliced up, makes a great pile of slicings.

1123. *To ká fwa na mutwi.*

You will not die with your head.

— You will die a headless corpse, a despicable death. Cf. 1512

1124. *To ka si pesya-po, insiku sinji.*

You will not reach the end of them, days are many.

— Time is vast, and a human life is but a temporary state. See other examples under 1621.

1125. *To kwete bwikalo, ni we kantimbe'kufi.*

You have no residence, you are a stiff-knee.

— Said to a wanderer, who, when he has selected a wife, stays with her but a little while, and then goes off elsewhere.

1126. *To li-po bwino, icikaka coŵe ca ndwilondwilo.*

You are no good, your obstinacy is that of 'scrapping.'

— Said of a contentious person.

1127. *Tondo ncisyé nsila, wûucisya-nsila ta wû li kuli umo.*

Shrew-mouse help me across the path, helping over the path is not to one only.

— Help a lame dog over the stile. Cf. 957. The *Manungga*, a species of small shrew, is said never to cross a path, lest it should die in it. This proverb is used in the following sense: If you refuse me help now, I will be able to refuse it to you another day, when you are in need. See story CVI.

1128. *Tondo uwa lwûrula-nsafu, imicinciti pamo ne wâ nsafu.*

The shrew-mouse that lacked big legs, (his) foot-treading is the same as that of those with big legs.

— Said to ridicule a boaster. The shrew-mouse boasted that though he hadn't big legs like the elephant, his footsteps would be heard the same as the elephant's, even if they were to walk together.

1129. *Tondo wanji lala, kani na ku wone'nsima na ku ku towela.*

My shrew-mouse lie still, if I see some porridge, I shall eat you for relish.

— A saying used when any meat relish has been left over.

1130. *To pelwa, u li ne mutosyo.*

You are not given to, you are a slighter.

— Don't criticise the food your host offers you. Cf. 1559.

1131. *Tula, twawâne, ifya ku lwila fi letaika.*

Put it down, let us divide it, things fought over get spilled.

1132. *Tu lawîlé ndo fwe wâcusu, fwe wâ maîwondo?*

What are we to say, we waterbuck, we hoofed ones?

— Cf. 666, 669 and 1649.

1133. *Tumfwe, we mwânice, insiku si la papala.*

Listen, youngster, the days chip off.

— Don't make fun of an old man. It is time that has reduced him to what he is, and time will do the same for you, chipping off your strength from you day by day. Cf. 653 and 719.

1134. *Tumpaika wânoko-fyala, wiso-fyala a lenda.*

Deceive your mother-in-law, and your father-in-law goes travelling.

— Tell your mother-in-law fables of a distant land, and your father-in-law will set out on a journey to see those wonders. The stories CVII, CVIII, CIX give a good idea of the "father-in-law" from the Lamba view-point. Cf. 202 for the Lamba conception of the "mother-in-law".

1135. *Tungga nda sepa, ici nkatasya ci li ku bwina.*

Great Rat, I do collect fruit, what baffles me is at the hole.

— I am baffled. Alluding to the custom of the giant rat (*Cricetomys*), which collects the wild oranges (*amasimbilili*), and takes them off to its nest, but cannot get them into the hole, on account of their size; outside their holes are always to be found large numbers of these fruit.

1136. *Twa awuka lukoso mu noygo.*

We have just got ourselves out of a cooking-pot.

— We have escaped by the skin of our teeth. See explanation under 1144.

1137. *Twa fika-mo muno mwityatya mu ciminine, ici lele cifwile; mu cifunnya-mwana, uku funsyo'mukasi te ku mu wona.*

We have arrived here in the swish-swish (of grass when walking through a place overgrown; even as one fears long grass because of wild-beasts, so one fears the chief's abode; hence the name of the chief's abode — *ityatya*, the swish-swish); in the standing-up (the place where the chief exercises authority, where all the people are busy standing up, and never find time to sit down); where what is lying down is dead: where one can enquire after one's child, to enquire after one's wife one won't find her (the place is so big and busy, that one's wife who is able to walk by herself would speedily get lost).

— A word-picture of the busy life in a thickly-populated old-time village of a paramount chief — a veritable town.

1138. *Twa ililwa muli ya lete'loŵa, ati i lu ku bwela, kansi koku.*

We have delayed through "it's brought the earth," thinking that it was coming back, when all the time it wasn't.

— We have lost our opportunity. The reference is to the ant-bear (*impendwa*) or the mole (*imfuko*). Someone seeing the earth moving, says: "Let us watch, it is coming out!" while all the time it is digging deeper down. Had they speared at the first movement of the earth, they might have been successful in killing the animal; but now it is too late.

1139. *Twa lala icilalelale.*

We have slept anyhow.

— Either on an empty stomach, or without reaching the shelter of a village.

1140. *Twa li fi lile-po, fintu ta fi fuma.*

We ate them, (but) things do not come out.

— When recounting what tit-bits one has eaten, one cannot

give practical proof of the truth of one's words, because the food does not come out on one's face to indicate.

Cf. Lenge: *Twa ka si lya uo, sintu ta si tumba.*

1141. *Twa lile mu cinika na Wamuka-mwinsyo, intowelela ili si tu suma, ili tu si kupa, ili si tu suma, ili tu si kupa. . . .*

We went to the plain with uncle's wife, while the marsh flies bit us, and we hit them, while they bit us, and we hit them. . . .

— A saying repeated over and over again, as quickly as possible, like "Sea-shells on the sea shore." Cf. 187, 295 and 1555.

1142. *Twa li lile, pa kú wê'paju li li ne funbo.*

We ate until the stomach became spiteful.

— When we had eaten our fill, would that we could have eaten more! This reminds one of the child's complaint: "Oh, mummy I can't eat any more!" Certain of the more vulgar Lambas were reputed to have used the Roman method of tickling the throat after gorging, in order to induce vomiting, and so be able to eat still more — this especially when eating honey.

1143. *Twa li lile-po, ici ta ci tota ni mbwa.*

We ate of it, that which does not give thanks is a dog.

— People should always acknowledge their thankfulness when given food; it is only a dog which cannot speak out its thanks, even though it may wag its tail.

1144. *Twa li pulukile lukoso mu noygo.*

We just escaped out of a cooking-pot.

— We escaped by the skin of our teeth. Our escape was as wonderful as that from a cooking-pot, into which we had already been put to be cooked. Cf. 1136 and 1585.

1145. *Twa li totele amawoko uwukulu, kansi ni wakanyunguli.*

We praised the size of his arms, and all the time he is a brittle limb.

— The biggest are not necessarily the strongest. A man should not accept a strong-looking fellow, on his face-value, to marry his daughter; he might all the time be a lazy lout.

1146. *Twa li wawili na Muḡkoco; akanwa ka Wálamba ka tu lekenye na Muḡkoco.*

We were two together, Munkocho and I; the mouth of the Lamba people parted us two, Munkocho and me.

— *Muḡkoco* is the name of a species of bright-plumaged bird. This is said when a friendship has been broken, because of the slanderous tongues of outsiders.

1147. *Twa li wîlile, ni nsiku si cite'fintu.*

We were rich, it is the days that do for things.

— With time all riches come to an end. Present circumstances are not the gauge of past status. Cf. 1030.

1148. *Twá lye'sinsya, twa sinsya.*

We have eaten 'lethe', we have delayed.

— We cannot see a way out of our difficulty; we have eaten what has muddled our senses.

1149. *Twá lyo'mumpata, twa pataykana.*

We have eaten a mixed meal, we have mixed together.

— We have gathered from all parts, and eaten from one bowl. *Umumpata* is applied to a porridge made of a mixture of meals, say of maize, sorghum and millet. Cf. 1347.

1150. *Twambalo'mukula-nsamba, fyonsé fyo mòlu a lyasi.*

Let us talk 'fit to drag a water-monitor', that all constitutes the legs of a talk.

— Chatting on a journey makes the time fly past, and the distance to tramp seem short. The *Insamba* is the Water-monitor, or Lekkewaan of South Africa.

1151. *Twa nasya mu finemba.*

We have softened (it) between the little razors.

— We have chewed the tough food between our teeth.

1152. *Twa sekele'kuta, kansi miwemba.*

We greeted the wax door, and all the time it was (empty) honeycomb within.

— When a man sees the wax covering (*ikuta*) outside the bee-hive entrance, he expects to find honey within; but on finding empty comb inside, his disappointment finds vent in this proverb.

1153. *Ubwá ca wu lubwe, ta wa la bwena ku miwengewenge ati pano bwá ca?*¹

Do you suppose that dawn can get lost, does not one see in the chinks of light that now it has dawned?

— When sleeping in a zareba in the bush, there is no cock to rouse one; but the dawn announces itself, coming through the chinks in the roof-tree.

¹ v. 1. *Ubwá ca ta wu lubwa, wa la bwena ku miwengewenge ati pano bwá ca:* The dawn does not get lost, one sees in the chinks of light that now it has dawned.

1154. *Ubwalalume ta wa li pela.*

Manhood one does not give oneself.

— It is not right for one man in a village to reckon himself the man, and all his mates women. Self-praise is no praise. Cf. 754 and 1320.

1155. *Ubwambu wowe uwo, inguo yowe lelo i pye!*

That is your igniting, your clothes let them burn today!

— A kind of curse or spell used by children, when playing; on hearing one say this, his companions will run away, pretending that their clothes will really burn.

1156. *Ubwanga bwa mfula ni ku molu.*

The charm for the rain is in the legs.

— To reach the village dry before a threatened rain-storm comes depends not so much on the bunch-of-leaves charm one may carry, as on the speed of one's legs.

1157. *Ubwanga wu la lufyo'mwine.*

A spell the owner loses.

— Used in the same way as 1416.

1158. *Ubwangu bwa kulya ni ku mulilo.*

Speed in eating depends on the fire.

— See under 1193.

1159. *Ubwensi na kanwa, bwa wula-kanwa bwa lala.*

A hoeing-patch is with the mouth, that which has no mouth sleeps.

— Talk while you work, and the work will seem light; if you try to work silently, you will go to sleep. Cf. 1160.

1160. *Ubwensi ubwa ku wula kanwa wu la lala mu nsila.*

A hoeing-patch that has no mouth sleeps on the way.

— Cf. 1159.

1161. *U celela imfumu e u lya utwa macelesi.*

He who goes early to greet the chief, is the one who eats the early morning gift of food.

— The early bird catches the worm. If a man rises early, and goes to greet the chief, before any others have done so, the chief will give him a little food to eat with him. Cf. 66.

Cf. Chwana: *E bonoa ke mocoga pele, mocoga morago ga e bone*: The early riser alone gets it, not the late riser.

1162. *U ka li bwena we mwine.*¹
You will see it for yourself.
— You will learn only by experience.
1163. *U ka pema pa kú ya ne nama yoúwe.*
You will breathe (freely), when I, your animal, go.
— You treat me as a beast; I take it that you will only be satisfied when I take my departure.
1164. *U ka tiúukila mu kulaúwila.*
You will suddenly fall into the law case.
— Don't meddle in another's business, or you may suddenly find yourself implicated in the charges against him. Cf. 1652 and 1682.
1165. *U ka wosesye'mbeúwa mu cifu.*
You will let the mouse rot in the trap.
— Don't delay to fulfil a promise; or you will be too late, and the opportune time will be past. Cf. 58, and Stories: XLV and XLVI.
1166. *Uko e kutali nga ku muti.*
It is very far there, as it is to the top of a tree.
— My desire is unattainable. Cf. 1283.
1167. *Uko kúpopala, ukutema kúwisya.*
That is just tapping, cutting (a tree) means felling it.
— Said on hearing the sound of the axe in the bush. A. says: "Someone is felling a tree over there." B. retorts: "No, that is just the tapping, if he were felling, we should hear the fall."
Don't jump to conclusions.
1168. *Uko uku twa ile, twa li samine lukoso pa nkone, e ku lala saka.*
There where we went, we just reclined on our fist, and slept hungry.
— We slept without the indispensable evening meal (*umulalilo*).
1169. *Ukucenjela ku la sila, ici syala kútumpa.*
Cunning comes to an end, what remains is folly.
— One day even the most cunning will do a foolish deed that will be his undoing. Cf. 1170.
1170. *Ukucenjela ta ku wisya akasuúwa.*
Cleverness does not last till the sun sets.
— There is a limit to cleverness. Cf. 1169.

¹ v. 1. *U ka li umfwila we mwine*: You will feel for yourself.

1171. *Uku ci¹ ka pulila e ku musuka.*

Where it will poke through is at the steel tail.

— However secret you try to keep the matter, it is sure to poke through somewhere. Murder will out.

The "steel tail" is that part of the native axe-head that protrudes through the knob of the haft.

1172. *Uku fula pa nondo apa li uŵulema.*

To forge on an anvil where the deformity is.

— In following a law case, keep to the subject in hand, and don't diverge to other points.

1173. *Ukufwa kwa ŵufi kàsuŵa kamo.*

The death of the marriage (takes place) in one day.

— If a man is away for a while, and, on the day of his return, he sees that his wife makes no preparations for him, he knows that from that moment the marriage is finished — she wants another husband.

Cf. Suto: *Ha a sa alla monna*: She no longer prepares her husband a bed.

1174. *Uku fyalo'mwalalume kùlusya.*

To bear a son is to have an abortion.

— As soon as he grows up, he will marry, leave his home, have his mother-in-law to look after, and leave off caring for his own mother. A daughter, on the other hand, is an asset.

Cf. the English proverb: "A son is a son till he gets him a wife; a daughter's a daughter all the days of her life."

Cf. Chwana: *Go tshego eo o tsetseng ngoana oa mosetsana; oa mosimane moroa mogogadiagoe*: Happy is she whom the gods have given a daughter, for a boy is the son of his mother-in-law.

1175. *Ukukana kwa musya kùfulama.*

The denial of a female slave means bowing-down.

— If a slave is accused of anything, she must not stand up to deny the charge; but must grovel in obeisance to her master or mistress when she denies.

1176. *Ukukokola mu Nsenga màlole.*

To delay in the Nsenga Country indicates a find.

— If hunters delay in returning, one can conclude that they have been successful, and are burdened with loads of meat, or busy following wounded animals.

In past days the Lambas used to trade extensively with the Nsenga people for cloth brought by the Portuguese.

¹ Concord for Iceŵo, matter, affair.

1177. *Ukukuykume'mpepo kwì tevēla ili wā i tevēla.*
Shivering with the cold means cutting firewood for it.
— No one has a right to shiver round another's fire, if he does not help to get the firewood. Cf. 1184 and 1287.
1178. *Ukulala pa mpanya kasuwā ili ká wa.*
Sleeping on the veld is when the sun has gone down.
— Don't talk of sleeping on the veld, while there is still a chance of getting to a village before sun-down.
1179. *Ukulawīla ni nyangu, wā la konona¹ apa syá pya.*
Conversation is (like) beans, one breaks them off where they are ripe.
— Good conversation chooses well its topics, and knows when to end.
1180. *Ukulawīla ta kú li e kucita.*
Speaking is not doing.
— Practise what you preach. Cf. 1066.
Cf. Chwana: *Go bua gase go dira*: To speak is not to act.
1181. *Uku li awākulu ta kwitika muto.²*
Where there are grown-ups, the soup does not get spilt.
— If adults are present, the children's quarrels do not go far.
1182. *Uku li ciwusa, ta weta, mwine ili a isa.*
Where there is a friend, one does not (have to) call, he will come of his own accord.
— Real friendship does not need prompting, its help is spontaneous. A friend in need is a friend indeed.
1183. *Uku li insala ta wēkata-ko lumbwe.*
Where there is hunger, a chieftainess will not catch a consort.
— In a place where there is hunger, a man will not marry even a chieftainess. It was the custom of a woman chief to compel a man on pain of death to marry her, if she had taken a fancy to him.
1184. *Ukulila ifyakutowēla kùsonsola ili u lu ku sonsola.*
Crying for relish means hunting for it.
— A person who never assists in hunting for relish does not deserve to eat thereof. Cf. 1177 and story XLVI.

¹ v. l. for konona is sala, choose.

² v. l. Apa li awākulu ta petika muto.

1185. *Ukulima wâ la lima utwa matowela-mfumbe.*

Cultivating, one cultivates just enough to have with a Fumbe mouse for relish.

— Living from hand to mouth. Some people cultivate so small a patch of corn, that their crop only lasts as long as the *Imfumbe* last. The *Imfumbe* is a species of small mouse, that is caught at the time of the early grass-burning, just after the corn has ripened. It is eaten as relish.

1186. *Uku li umo e ku li awenji.*¹

Where there is one, there it is that there are many.

— If one man builds his home in a fertile spot, soon one and another will gather to him, and in time a village will be built.

1187. *Uku li uwowê ta kulwa iyombe ye'siso.*

Where there is a (relation) of yours, an ox with one eye is not bought.

— If one has a relation in a village, where one wants to buy some article, one will be sure to get a good thing, and not an imperfect one.

1188. *Ukulu ku lenda, e kwa mfisya*² *muno.*

The leg travels, and it is that which brought me here.

— Cf. 930 and 1189.

1189. *Ukulu ku lenda kú ya ku fika kwa museyga u pela mu makufi.*

The leg travels, going and arriving at the sand that reaches up to the knees.

— My leg travels, it has taken me even to a land where the sand is knee-deep. The Lamba knows only the sparse sand along the river banks, but he must have heard of distant sea-sand. Cf. 930 and 1188.

1190. *Ukulu mu nsila, ukuwoko mukumba-cani.*

The leg in the path, the arm a grass-stirrer.

— As one walks along the path, one's arm catches the overhanging grass as it swings. Cf. 75.

1191. *Ukulu wâ ololo'mulwele, wâ la li olwela.*

The leg one straightens for a sick man, one straightens against oneself.

— This is said when the sick man one has nursed turns against one.

¹ v. l. e ku li wâwili; there it is that there are two.

² v. l. for mfisya is ndeta.

1192. *Ukulya aka mulwele¹, mulwele¹ woŵe ili a ŵuka.*
To eat a little belonging to a sick man, (wait) until thy sick man has recovered.
— Don't ask a fee from your patient, until he has recovered.
1193. *Ukulya bwangu ni ku mulilo.*
Quick eating depends on the fire.
— A poor fire makes long cooking. Cf. 1158.
1194. *Ukulya kwa cimanamo fi la sama.*
Eating in haste the food gets caught.
— If you eat quickly you will choke. Cf. 1195.
1195. *Ukulya kwa cimanamo ne ŵuta mu minwe.*
Eating in haste bow in hand.
— The hunter must be prepared. Cf. Genesis XII, 11. Cf. 827 and 1194.
1196. *Ukulya kwà kombolwe, nyinanseke kòndala.*
Eating is of a cock, (to eat) a hen is to destroy.
— Don't eat the goose that lays the golden egg.
1197. *Ukulya kwa nsala kwàmbula.*
The eating of hunger-time causes ignition.
— When one is very hungry, a little food is worse than none, it makes one more ravenous.
1198. *Ukulya wá lya, wa ku fungulule'paju lyoŵe, u lale-mo.*
Eating you have eaten, unfold your belly and sleep in it.
— We have given you food, but we have no accommodation to offer you, so you had better move along.
The old saying, in rather foul language, reads: *Ukulya wá lya, pano fungulule'wòlo lyoŵe, u lale-mo!* Eating you have eaten, now unfold your scrotum and sleep in it. See story CX.
1199. *Ukumfwa kwa ŵumpulu² akatemo pa kutwi.*
The hearing of inattention, an axe at the ear.
— You will not listen to words, it will be too late when you find your enemy's axe at your ear.
1200. *Ukupa kuŵi kùtaninina.*
Giving badly is (the same as) absolutely refusing.
— If you cannot give cheerfully, don't give at all.

¹ v. 1. for mulwele is mutenda, with the same meaning.

² v. 1. for ŵumpulu is ŵumpuŵa, carelessness.

1201. *Ukupa kwa Lesa kùcilanya.*

Giving in God's abode is from time to time.

— God's gifts do not all come at once; one does not have a continued run of successes or of misfortunes. Cf. 114 and 115.

1202. *Ukupa ŋku pana.*

Giving I give reciprocally.

— All the giving must not be on one side; when I give you so much, I expect some token from you at times. See story CXI.

Cf. Ila: *Ingoma shidi shobili, oya mpombole, imwi kupana kupana*: There are two drums, one which I always beg, the other is to give and give in turn.

Lenge: *Kapaya ka mucembele ka la lila kupa ŋku pana*: The skin clothing of an old man cries: I give expecting return.

Lala: *Wa lisyā umuŋkupela*: He has sounded the reciprocal giving. See story CXI.

1203. *Ukupenga ku la fula, pansi ta pengilwa.*

Tribulations abound, into the earth there is no entrance.

— One must face trouble; one cannot disappear into the earth to escape it.

1204. *Ukuposya katende kùwona muŋgu u teya-ko.*

To cool a prickly-cucumber, (one needs) to see a marrow offered.

— The prickly-cucumber when cooked retains its heat so long, that one needs something else, such as marrow, to eat while the first is cooling.

1205. *Ukusekela ni mu katumbe.*

A greeting is in the basket.

— Real greeting is emphasised by a gift, such as a basket of food.

1206. *Uku sinina fulwe munwe mu lutoŋo.*

To condemn a tortoise, finger on cheek.

— A sign of disgrace; to condemn another, and poke one's finger at his cheek. The name of the tortoise is most probably brought in because of the origin of this saying in some story now lost.

1207. *Ukutamfya ōwalunsi kùpose'cifukile.*

Driving away the flies means throwing away the stinking thing.

— Get rid of the cause of the trouble. If bad meat is kept in the house, one cannot be rid of the flies, unless one gets rid of the meat. Cf. 1546.

Cf. Lenge: *Ukutanda ōwalunsi ku soŵe'cifukile.*

1208. *Ukutana kwa nsinika, kwa li tanisye umunefu.*
Stinginess has stopped me up, it has denied (you) flesh.
— Your stinginess over trifles has lost you a lot. Cf. 65. See story CXII.
1209. *Ukutengeko'mukasi inguo kùwona matako.*
Under-supplying the wife with calico means seeing her buttocks.
— Stinginess brings trouble.
1210. *Uku tintila mu kawula-misisi.*
To place the hand on the little bald patch.
— Said to anyone if he puts his hand to his head, as though his hair had just been cut. The phrase is also used in making fun of an elder with a bald pate.
1211. *Uku tó li, uwúkulu ta wú ya-ko.¹*
Where you are not, your greatness does not go.
— Don't be too certain of success. Don't count your chickens before they are hatched. Don't boast of your wealth at the village, your goods might be broken, lost or spoilt by now. Cf. 1370 and 1545.
1212. *Uku tó li, yowe te wutuka.*
Where you are not, your (dog) does not run.
— If an animal has been run down by dogs, the person who was present will say that it was his dog, and not any others, which ran it down. See story CXIII.
1213. *Uku wa ikete injole wa la pita-ko, sombi uku wa sikile uluputi e-ku ta wa pita.*
Where one has caught a prisoner one may pass, but where one has buried a grave one cannot pass.
— A man who has caught another as a slave, if apprehended and pays his fine, is able to visit the same village again; but he who has killed a man there, even if he has undergone punishment for his deed, will never go to that village again, lest he should be killed.
1214. *Ukuwoko kumo te kwisiwo'ku cite'milimo.*
One arm cannot work.
— Many hands make labour light. A man cannot work well alone. Cf. 1356.
Cf. Lala: *Ukuwoko kumo ta ku sila ntumbe*: One hand doesn't finish the basket of food.

¹ v. l. for ya-ko is fika-ko, reach.

1215. *Ukuûoko ta ku luûa pa kanwa.*
The hand never loses its way to the mouth.
— Cf. 1112.
Cf. Chwana: *Lecoge ga le timeleloe ke molomo*: The hand never loses its way to the mouth.
1216. *Ukuûoko ûa la pota ukumine.*
The arm one twists when dry.
— Don't use force unless resistance is offered. If he admits his guilt, give him time to redeem himself; but if he is stubborn in refusing, then use force.
1217. *Ukuûoko ûa la suntula.*
The arm one lifts up.
— If the foot swells, they say that, had it been the arm, it would have been put in a sling. Cf. 458, 459, 520 and 980.
1218. *Uku ûonwa kwîmbwa.*
To be seen is to be dug for.
— See 990.
1219. *Ukú ye'nsoka càni cisi-ko.*
Where the snake goes, it is the grass that knows.
— Movements or rustling of the grass are the indications of the direction the snake has taken. Cf. 441.
1220. *Ukwenda mwa ûene kûnakîlîla.*
Walking on another's property means being mild.
— One must be on one's best behaviour, when at another person's home.
1221. *Ukwenda koûe kwà ûutuûaile.*
Your walk is that of gazing about.
— Look where you are going!
1222. *Ukwikalo'ûuygino ni penu.*
Sitting comfortably is at your own home.
— A visitor or a stranger cannot choose for himself a good place to sit; he must wait to be offered one. Cf. Luke XIV, 7—11.
1223. *Ukwikuta pesonde e ûune.*
To be filled here outside (here on earth) is what is nice.
— Filling his stomach is what appeals to the Lamba as the chief good in this world. Cf. 281.
1224. *Ukwimakana kwa citate kwa li wisisye telya.*
Obstinate standing-up overthrew the white mushroom.
— Don't keep standing; sit down!

1225. *U lá pa ne mutima ko li-ko.*
 You give while your heart is on it.
 — Why do you give away an object, that you will long to have back afterwards ?
1226. *U lenda ili u lakaka.*
 You travel gabbling.
 — You are always harping on the same chord.
1227. *U li bwanga ta wu poswa kabwe.*
 You are poison that doesn't have a pebble thrown at it.
 — You flare up at the least little thing. You are like a snake that gets ferociously ready to attack the moment a little twig is thrown at it.
1228. *U li enka tá twa wuwale.*
 He who is alone does not pound the 'uwale'.
 — For explanation see 567.
1229. *U li inama ya maŵondo, u lá lya ku kanwa.*
 You are a hoofed animal, you eat with your mouth.
 — You do not earn your salt, much less your food.
1230. *U li inswa-wukano.*
 You are flying-ants for denying.
 — The *uluswa* is a flying-ant eaten by the natives. When these are gathered into a basin, they are always getting out. A man who won't oblige, when asked to do anything, is likened to them for getting out of work.
1231. *U li isonsoŋkanya.*
 You are a tale-bearer.
1232. *U li katete, wa teteka weŋka.*
 You are a little reed, you cross-question alone.
 — You always try to start the quarrels, by quivering like a reed.
1233. *U likele mu bwiluŵe.*¹
 You sit in thoughtlessness.
 — Think what you are doing. This is a Lamba and Lenge saying.
1234. *U li kulile lukoso umuŵili, umutima mukati kànice.*
 You have grown up in body only, your heart within is (that of) a little child.
 — Don't act childishly.

¹ v. 1. U likele mu wuluŵi.

1235. *U li lembele umulomo wa nguni.*
 You have cut off the beak of a honey-guide.
 — You will not let a person get a word in edgeways. The honey-guide is most insistent in its chattering, until it gets what it wants.
1236. *U li letele iwondo lya mbisi ku musu.*
 You have brought a zebra-hoof into the village.
 — You have brought misfortune. To bring a zebra-hoof into the village is considered an ill-omen (*imbiko*). Hunters cut off the hoofs and leave them in the bush. Cf. 477.
1237. *U li letele lowolola.*¹
 You have brought a trouble-maker.
 — Said to a person who owns a dog that steals. Also used in the sense of your having got into a plight from which you cannot extricate yourself.
 Cf. Swahili: *Fulani ametubwikia kisimani*: So-and-so has fallen into the well.
1238. *U li lile akasumbi ka luykukuma.*
 You have eaten a little shivering fowl.
 — Said to a person shivering in the cold.
1239. *U li lile iya wulaka.*
 You have eaten wind-pipe meat.
 — You have eaten the meat from the neck of the animal, and hence you have become garrulous.
1240. *U li luygeme umuwili, umutima u li lolele mumbi.*
 You are right in the body, but your heart looks elsewhere.
 — Said of a person of good bodily form, but evil at heart.
1241. *U li lutanga, wa li fumya pa kayinga.*
 You are a melon-pip, you have of yourself got out of the potsherd.
 — Out of the frying-pan into the fire. The melon-pip being cooked for relish has popped off the potsherd into the fire. You used to be in the big village, you have only yourself to thank for it that you are turned adrift.
1242. *U li mumbulu, wa nakila mu wuciinga.*
 You are a wild-dog, you have become soft-hearted in the game-pit.
 — See explanation under 1569.

¹ v. 1. *U li tekele lowolola*: You have taken into your service a trouble-bringer.

1243. *U li mu mpuku, mu ya katemo.*¹
 You are in the tweezers, in those of the axe.
 — You are in a tight corner. The tweezers that hold the axe-head are thrust into the fire in order to forge the axe. Cf. 1292.
1244. *U li naco² weŵo.*
 You possess it.
 — You have the evil spirit of disobedience. Cf. 856.
1245. *U li ne bwanga ubwa ku ŵulo'konda.*
 You have a charm to prevent you from getting thin.
 — Said to a fat man among thin companions.
1246. *U li ne cikaka ica kwipaye'nsofu ku lupi.*
 You have "cheek" enough to kill an elephant with the palm of your hand.
 — Your boasting is beyond the limit.
1247. *U li ne cikombele'ngoma, e coŵe koti cimanto.*
 You have a thing that beats the drum for you, it is yours like a coal-tongs.
 — You are one who dances on your own, while the devil drums for you; he is able to take up fierce things, as tongs pick up fire.
1248. *U li ne cindaŵile ica kenye umuko uku teyo'mwando.*
 You have "gas" that forbade the son-in-law to set his string trap.
 — Said to a garrulous person. The son-in-law, hearing his mother-in-law's sharp tongue, left the work he was at, of setting a bird trap, and went away from the village. Cf. stories XXI, etc.
1249. *U li ne cisongola, ici songola apa kwikala.*
 You have a devil, which sharpens a point where you sit.
 — You are a quarreller. The devil so accompanies you, that when you would sit down, he has a sharpened stake ready for you to sit on. Cf. 953 and 1601.
1250. *U li ne fyoŵe ifya ku li sikila ŵumulilo.*
 You have your own affairs that light the fire for themselves.
 — You can unfold prophecies about the future, absolutely regardless of the truth. Even as a person can light his fire when he pleases, so you say what you like about the future.

¹ Note the plural rendering: Mu li mu mpuku, mu sya tutemo.

² Concord for Ieiŵanda, Devil.

1251. *U li ne kambulumbulu aka fumisye imfuko ku bwina mu kú we'cisungu iyatalume.*

You have the madness that brought out the mole from his hole, in order to menstruate, although a male.

— Your foolishness has run your head into a noose.

When moles are seen above ground, making off away from their hole, it is said that they have come out to menstruate for the first time, and are going away into the bush. At such a time they are easily caught.

In the villages, when a girl attains the age of puberty, she is segregated to a place in the bush for a day, after which she is segregated in the village for two months, while she is being initiated.

1252. *U li ne kanwa ke'syamo.*

You have an unfortunate mouth.

— Whenever you open your mouth, you 'put your foot into it'.

Cf. 40, 1263 and 1297.

1253. *U li ne kasinsyo, wambi ta wetilwa mafuta a mu minwe.*¹

You have dawdling, some people won't be called, as with oil in their hands.

— Why don't you come quickly when called? If one has to carry oil in the palm of the hand, haste is necessary, or it will all trickle out between the fingers.

1254. *Ū li ne katemo e mwine wa nama.*

He who has the axe is the owner of the meat.

— If two men are out hunting, and the one, who has no axe, kills an animal, he will need to borrow his friend's axe to cut it up; the latter will then claim his partnership in the meat, because "without the axe, you could not have cut up the animal to take it to the village."

Cf. Lenge: *Shimulya-kembe ta bula nyama ya cifuwa*: The owner of the axe does not lack meat-bones.

1255. *U li ne kawukisi.*

You have rebellion.

— You are too proud, on your return, to recognise your friends.

1256. *U li ne kokwe.*

You have delaying.

— (1) Said of a man who runs away, but soon stops to see if he is followed.

(2) Said to a man who dawdles over trifles, when his companions want to start the journey.

¹ v. 1. . . ta witalwa amafuta a mu minwe; . . . you won't be called, as with oil in your hands.

1257. *U li ne lwendelela ulwa lilile insya.*
 You have the incessant travelling that the duiker cried about.
 — You get into trouble, through travelling too far. The duiker that flits about hither and thither gets caught in the trap.
1258. *U li ne mini siwili, wewo.*
 You have two tongues.
 — You are double-tongued, a liar. Cf. 682.
 Cf. Ila: *Udi kwete indimi shobili*: He has two tongues.
1259. *U li ne mpepo, te ku mu tuma ku mulilo mu konta.*
 Him who is cold don't send to warm himself at the fire.
 — He will go of his own accord. Cf. 1262.
 Cf. Lenge: *Uwa fwa mpewo ta tumwa ku mulilo*: He who is dead with the cold isn't sent to the fire.
 Ila: *U fwile mpeyo ta tondeziwa ku mudilo*: He who is dead with cold doesn't need shewing the fire.
1260. *U li ne muŵi e u soŵola.*
 He who has the arrow is the one who shoots.
 — Be prepared. This is a hunting axiom; the one who is first ready will have the first shot.
1261. *U li ne mukula we'syamo.*
 You have an unlucky drag.
 — Said to anyone who will not take another's offer to accompany him on a journey to the latter's home, where both will get goods. The *mukula* is the track made by a wild beast dragging its prey.
1262. *U li ne nsala, te ku mu tuma ku kulya.*¹
 Him who is hungry don't send to eating.
 — See 1259.
1263. *U li ne syamo ilya mwando wa cisansa, li ka kwipaisya bwangu.*
 You have the misfortune of a cloth rope, it will quickly kill you.
 — Your obstinacy will surely get you into trouble. A rope made of cloth will soon snap. Cf. 1252.
1264. *U li ne wungwa bwa nkonsi.*
 You have the villainy of the hartebeest.
 — You are a villain. The word *wungwa* is applied to a gland in the hoof of the hartebeest, and it is said that anyone eating the foot of this animal will partake of this villainy-gland, and himself become a villain.

¹ v. I. *Uwa nsala ta tumwa koti ati insala iine ya ku mu tuma*: The hungry isn't sent, it is the hunger itself that sends him.

1265. *U li ngawikile amala mu menda.*
 You have steeped your nails in water against me.
 — You are ready to fight me. Said to a man who answers angrily, whenever spoken to.
1266. *Ū li pa wēnji ta wifya.*
 He who is among many does not go wrong.
 — For if he makes a mistake, some one will be at hand to put him right. Also: If the majority are for him he can't be wrong.
1267. *U lisi funda lyeŋka, ici li pefunda to cisi-po.*
 You only know the bundle, what is in the bundle you don't know.
 — Mind your own business; be content to see people passing with loads, without prying into their contents. Cf. 1402.
1268. *U li wāmbile iŋgoma ya wukali.*
 You have stretched (a skin) over a drum of fierceness.
 — Your very character is fierce, you have strung your drum with ferocity, and you continually beat it.
1269. *Ulukasa kāsese.*
 The foot is a dodger.
 — Don't burn a zareba, cut down a fruit-tree, or do any other act of demolition; for you never know whether you may not pass that place again; and you may long for the things that you have destroyed. The path the foot takes dodges in unexpected directions.
1270. *U lu ku¹ bwelesya amenda mwisambwe.*
 You are putting back water into the gun-medicine.
 — You have taken back a gift that you had presented. *Isambwe* is a medicine charm put into a bark-bowl, and sprinkled onto the gun, to give it good luck.
1271. *U lu ku cena-cena, tolo'waŋe.*
 You are giggling, take it up and divide it.
 — For explanation see 631 and 632.
1272. *U lu ku cito'bwelesya-mpanda.*
 You are doing pole-testing.
 — You are spoiling all your work, because you are testing by a low standard. Your aims should be high.
 The reference is to going into the bush for forked-poles for the house-building. Instead of bringing all the poles to the village to be tested and cut to the right length; he does the testing by the first one he cuts, and that may be too short: hence all will be too short.

¹ v. 1. Mwi lu ku . . . Don't do . . .

1273. *U lu ku fwala kaseûa ka mpala, u mpale?*
 Are you donning an impala's skin? Would you resemble me?
 — Said to anyone who offers to advance money to a third party to help him out of a difficulty; the speaker having previously done the same, and never been repaid. Cf. 1528.

Note the play on words — *impala* and *mpale*.

1274. *U lu ku fwaya ici lila mu mutumba?*
 Do you want what cries in the cooking-pot?
 — Said to a person who will not agree to any proposals offered to settle a case with him. What do you want then? The singing of the kettle? Something you know you cannot get? Cf. 1517.

1275. *U lu ku fwaya katemo ako pikile.*
 You are looking for the axe that you have stuck at your waist.
 — You are searching for something you have all the time.

1276. *U lu ku koûola umulomo koti likoûo.*
 You are pulling down your lips like the snout of a shrew-mouse.
 — You are an incessant talker.
Ikoûo is a term also applied to the lips of the Lala women, who insert discs in holes in the upper lips, enlarging them enormously. See story CXII.

1277. *U lu ku kuwaila.*
 You are continually barking.
 — You are always talking nonsense.

1278. *U lu ku laûila itondo lye'koma.*
 You speak like a shrew-mouse in a corn-stack.
 — You don't tell the whole truth.

1279. *U lu ku laûila koti minwe¹ ya wulwani.*
 You speak like the fingers of ferocity.
 — Said to anyone who snaps up another at every conversation. Your words are like the claws or jaws of a wild beast. Cf. 1280.

1280. *U lu ku laûila koti mupasi u ta ú pa nama.*
 You speak like a spirit that does not give meat.
 — i. e. like a contrary or evil spirit that does not assist the hunter. Cf. 1279.

1281. *U lu ku laûila mu wusi.*
 You are speaking in smoke.
 — There is not the fire of truth in your words, they are mere vapour.

¹ v. 1. for *minwe ya is kanwa ka*, mouth (jaws) of.

1282. *U lu ku lombe'pula ku ngwena.*

You are begging for bees-wax from a crocodile.

— It is useless to beg from me; I haven't any. Bees-wax is to be sought from the honey-guide, not from the crocodile. Cf. 1283.

1283. *U lu ku lombo'muti ku mulwele.*

You are begging for medicine from a sick person.

— From the very person who is in need of it himself. Cf. 1166 and 1282.

1284. *U lu ku lya koti ni nsye.*

You eat like a locust.

— You are a gourmand.

Cf. Lenge: *U lu ku lya koti cisosi.*

1285. *U lu ku mweta-mweta koti mwá sya pa cisompe.*

You are giggling as though you have left something in the long grass.

— If a man goes out with his child, and procures meat or honey, he will fear to bring it to the village by daylight, lest the villagers should beg it all from him. He will hide it, meaning to fetch it after dark. When asked if he has been successful, he will deny; but the giggling of the youngster, who cannot suppress his feelings, will give the game away. This is a regular practice; and is done especially with guinea-fowl, if one is killed, lest the villagers, knowing he has it, and not being able to ask for an entire thing, will some of them bewitch him for eating the meat by himself.

1286. *U lu ku tule'nsoka, ka ku ceneme.*

You are digging for a snake while the hole is open.

— You are playing with fire. First stop up the hole, or the snake may dart out and bite you. Cf. 1294 and 1658.

1287. *U lu ku tutume'mpepo koti wa i teûela.*¹

You are shivering with the cold, as though you had cut firewood for it.

— If one is foolish enough not to cut firewood, one has no right to shiver round the fire. Cf. 1177.

1288. *U lu ku twala-ko ne bwambi, weûo u li mwine.*

You are causing a spreading, you are to blame.

— Don't scratch a sore, lest it should spread. Don't defy the dictates of authority, or you will bring still greater trouble on yourself.

¹ v. 1. *Wa lu ku tutume'mpepo koti e pa ku teûa:* You were shivering with the cold, as though you had cut the firewood.

1289. *U lu ku twale'siso ku citi ici u bwene.*
 You are taking your eye into a stick that you can see.
 — You are running into trouble open-eyed. Cf. 1509.
1290. *U lu ku wika mafuta mu minwe.*
 You are putting oil in your hand.
 — Honesty is the best policy. It is useless to try oil in the hand; however tightly one holds the fingers together, the oil will ooze through. Murder will out.
 Cf. Šuto: *Ho itsèhèla ka lefureng*: To cut for oneself in the fat.
1291. *U lu ku wuluygano'mutwi koti ni nsima ya ηkutasi.*
 You have a spherical head like a pile of porridge without relish.
 — The thick native *insima* is worked up on the eating dish like a Xmas pudding, and the relish is put on top; if there is no relish, the pile remains spherical.
1292. *U lu kú ya mu mpuku.*
 You are going in the nozzle of the bellows.
 — You are walking straight into disaster. The nozzle of the bellows looks all right, but it gets thrust into the fire. Cf. 1243.
1293. *U lu kwambule'mfwa pa cifusi.*
 You are catching death on your neck.
 — You are getting yourself into trouble, by interfering in others' quarrels. Cf. 1501.
1294. *U lu kwimba fulwe ka ku ceneme.*
 You are digging up a tortoise, while the hole is open.
 — You are courting danger. If you put your hand into a hole to see if a tortoise is there, it might fix on you, and you wouldn't get it off. Cf. 1286 and 1658.
1295. *U lu kwipusya ciwá ukunako'mulomo.*
 You are asking a dove about the softness of his beak.
 — Don't judge by appearances. A dove's beak is soft to the feel of the fingers, but it is strong when it gets amongst the mealies, and can do an amount of destruction.
1296. *Ululo¹ lwà ηkomwe ye'bwe.*
 This is the (fight) of a stone bag.
 — A phrase used of a sickness unto death, a hard fight, or a very grave discussion.

¹ Concord for uluwó, fight, quarrel.

1297. *Ulumini loûe lu ka ku loûela.*

Your tongue will betray you.

— Cf. 40 and 1252.

1298. *Ulumpasumpasu ulwa ku pasukila pa kana ka nama.*

A turning off the path, to turn into a young animal.

— Said as a prayer to the spirits when out hunting. Leaving the village, the hunter keeps to the path, till he is some way out, then he turns off into the bush, repeating this prayer, in order that he may find game.

1299. *Uluḡako loûe ne ka wûlo'wûci, ta wa lu toûala.*

Even if your bee-hive has no honey in it, you shouldn't break it up.

— Don't break a friendship because your friend has once been nasty; he had some reason for it, and he will be friendly again.

1300. *Ulupi lwa mbiko ta lu lila.*

The hand-clap of ill-omen does not sound.

— The messenger of ill news, on arrival, will strike his hands together, but not noisily, as when greeting.

1301. *Ulusimu lûwi luntu ulu ta lwile ku mwaîo.*

The bee is evil that went not to the flowers.

— The youngster who goes out with the hunting party, even if he carries nothing or kills nothing, is fed with the hunters. It is the stay-at-home, who is blamed.

1302. *Ulutende lu la koneka ne luwîsi.*

A grass-stalk breaks even if green.

— Death does not choose only the old and decrepit. Cf. 1372.

1303. *Uluwêtwê ulwa wêtwile umukolo ipafu.*

The staying-at-home that distended the stomach of the chief's wife.

— Sitting down idling will make you get fat.

1304. *Uluwîlo lwe'lungu twa ku lu ku talikile.¹*

The speed of (running) on the plain, we shall keep abreast.

— Our fortune in hunting, though in different fields, is identical.

1305. *Uluwô ta wâwûsya nika.*

A quarrel one doesn't take across the river.

— Don't cross a river to quarrel with distant neighbours. Cf. 1103.

¹ v. 1. . . . tu li talikile, . . . we keep abreast.

1306. *Ulwambu lwa nsenga lu lambukila ku ŋkope.*¹

The contagion of the sand is transferred to the eye-lids.

— If you trouble us, we shall catch the contagion from you, and make trouble for you. Two can play at that game. One lying on the sand will get up with the sand clinging to him.

1307. *Ulwendo lwa cikaka ta lu wama.*

A journey of arguing is not good.

— One must have a congenial companion to make the journey pleasant. Cf. story LXXXVII.

1308. *Ulwendo lwa lalilali ta luweme-po, ũa la pemba ne kapintile inyangū.*

A continually postponed journey is not good, one waits for the little bean-carrier.

— If a journey is continually postponed, something is sure to happen that will make one regret the delay, e. g. a death. The "little bean-carrier" here indicates trouble, sorrow, etc.

1309. *Ulwendo lwa malo maŵi.*

A journey of evil beds.

— When one is housed sometimes well, sometimes ill.

1310. *Ulwendo ni mu nsila, ta lu lala ku kanwa.*

The journey is on the road, it does not rest in the mouth.

— Don't talk about travelling, go!

1311. *Ulwendo uluweme lwà ũaŵili.*

A good journey consists of two (people).

— Travelling alone is poor travelling.

Cf. Ila: *Ngunungunu ngwa babili*: A journey is to be undertaken by two (people).

1312. *Ulwimbo lwa pa matuka, ni pa matuka lu pula.*

A song of foul language, comes out through foul language.

— If a man reviles a neighbour by swearing and using foul language, when the case is being decided before the chief, the same foul language will be repeated by the plaintiff as evidence. "Whatsoever a man soweth, that shall he also reap."

1313. *Ulya mwine u li tunkwile ku kanwa kakwe.*

He yonder is one who pokes himself with his mouth.

— Said in derision of their chief by the younger members of the village, if he acts in such a way as to throw off all his dignity, and let the young men do the offices of chieftainship, while he acts like a youngster.

¹ v. l. for ŋkope is lutende, grass-stalk.

1314. *Ulya neñwo e fuma mfume.*
 With regard to him yonder, I am "Get out, let me get out."
 — He is my younger brother. When I was born, he, desiring to be born, hastened my birth by saying: "Get out, let me get out!"
1315. *Ulya u li kutika amano a li mu ntiwi.*
 He yonder, who is keeping silent, wisdom is in his breast.
 — The wise keep silent. Cf. 229.
 Cf. IIa: *Ka zema mano*: He was silent with cleverness.
1316. *Ulya uwa ndeyele umutwi, lelo wa ikala-po lukoso.*
 He yonder, who desired my head, today he has just sat.
 — The man whom the creditor employed to threaten to kill me gets nothing from me for his threats; while the creditor gets the money.
1317. *Umo ni mu lukuni mu lu ku soma.*
 In there it is in the firewood that it is fizzing.
 — Don't listen to him, his words are like the fizzing of damp firewood on the fire.
1318. *Umufungufungu uwa lalikile Wamunguluwe insala.*
 The sausage tree that made the River-hog sleep hungry.
 — It is useless for you to hang round in the hopes of getting something. See story CXVI.
 Cf. Umbundu Riddle: *Usitu nyoni? Angue o lavekela omala vosima!* The forest of desire, what is it? The leopard lying in wait for the monkey's bag!
1319. *Umufwi ngo ka luyga, icibwelelo ni pansi.*
 Even if the arrow rises up, its return is earthwards.
 — However far one goes, one never forgets home.
1320. *Umukali umo wa lile ku mañala.*
 The one fierce one went to the gardens.
 — The one who boasts of his valour is the one who is elsewhere, when the enemy comes to the village. Cf. 721, 754 and 1154.
1321. *Umukete¹ ni ngala, ta fwalwa mutwi umo.*
 A commoner is a head-dress, he is not worn by one head only.
 — A commoner may leave his chief to live in another village and serve another chief, and he will be well received; but a member of the chief's clan may not do so, else he will become the slave of the chief to whose village he goes.

¹ Or better Umucete.

1322. *Umuko ni nkanda telwa nsima.*
 A son-in-law is skin, he doesn't go down with the porridge.
 — At his wife's village, the man is continually reviled and despised; he is grumbled at, as one would grumble at hard skin that does not go down well as relish, when eaten with *insima* porridge. Cf. 1468.
1323. *Umuko wa mfumu mu tamfyeni, impumi ya kula makosa.*
 The chief's son-in-law drive him away, his forehead is too big.
 — A large forehead is not esteemed by natives. Cf. 637.
1324. *Umukula wa kula mwà kaũrundi na canga.*
 The track along which you have dragged is of the small and big galago.
 — Don't laugh at a person who has killed a small animal, such as a galago; he can kill a large one also.
1325. *Umukulu mũlala, no ka nyanta-po, te ku wiũisya.*
 An adult is a crack,¹ even if you stamp on it, you won't bury it.
 — You may be able to beat and insult an old man, but you cannot be wiser than he is.
 Cf. Ila: *Mukando mu shie lubilo, mano to mu shii*: You may surpass an elder in speed, but not in cunning.
1326. *Umukulu uku luũa munya ká swe'ũunge!*
 A grown man to forget a mushroom, and pick a toadstool!
 — You have made a foolish childish mistake. The *Munya* is one of the many varieties of edible fungi, the *Iũunge* is not edible.
1327. *Umukulu uwa fwite'ciũwi, pa kwikala, ci la mu taũwika, mwana mukonda.*
 An adult who has put on a door for clothes, when he sits down it catches crosswise, son of the belt-tightening.
 — Phrases of self-praise for a chief.
1328. *Umukulu wa li bwene ulukasa lwa nkalamu, ka sika-po.*
 The grown man saw the footprint of a lion, and he covered it over.
 — The wisdom of the adult, who, when he saw a lion's spoor near the village, obliterated it, lest the villagers should get a fright.
1329. *Umukulu wa lunsembwe tekala kafulo kamo.*
 An adult of falsehood does not sit in one place.
 — He is a gad-about, gossiping false news everywhere. Cf. 875.

¹ Or a raised garden-bed.

1330. *Umukulu wa musu ta li bwesya ku mananda a wânice.*

The head of the village does not take himself back to the youngsters' houses.

— It is not right for a chief to eaves-drop at the young men's houses in his village; he may hear something to upset him.

1331. *Umukwanu u ku temenwe wa la mu bwena pa cimbo ca mfwa.*

Your brother who loves you, one sees him at the death-song.

— If one is under the obligation of burying the dead, it is only a man who really loves you, who will volunteer to go with you to assist in the distasteful work. The death-song indicates that the body is being removed from the village for burial.

1332. *Umukwaâo wiso wa la mu bwena-po wiso ka ci li-po.*

Your father's brother one sees him while your father is still living.

— While the father is still alive, he will tell the child who his relations are; so that, when he is dead, if anyone, whom he has not mentioned, claims relationship and offers wardship, he will be refused. This is a safeguard against possible enslavement. Cf. 1677.

1333. *Umulamumu mûlamumu pa menso, ka fi syoloko'lukolo mukasi.*

A sister-in-law is a sister-in-law in public, when they go behind the house, she's a wife.

— Illicit relations with a sister-in-law are winked at in Lambaland. Cf. 1685.

1334. *Umulandu pèpi, uwûwûoni kûtalî.*

The fine is near, but the goods (to pay it) are far.

— It is easy to get into trouble, but difficult to get out.

1335. *Umulandu to wama akanwa kamo.*

A case is not satisfactory at one mouth.

— One man cannot satisfactorily settle a dispute; let many witnesses give their evidence, and the case will be clear.

1336. *Umulandu uyu pantangile u kaluka muto wa wimbe icitoûele-toûele.*

This case later on will become hawk-soup, a very poor scrap relish.

— See explanation under 775.

1337. *Umulandu wa wana-wa-ŋkasi u la silila pa ku teûa.*

A case between brethren ends while cutting firewood.

— There should never be a law-suit between brothers.

1338. *Umulaye wá lya kaŵange, umulaye wa luŵa ku panda.*

The doctor has eaten hemp, the doctor has forgotten how to dispense.

— The witch-doctor, who gets drunk from hemp smoking, loses the art of making charms and mixing drugs.

1339. *Umu li iciti ta mu lubwa.*

What contains a stick is not forgotten.

— One notices grit, etc. in food the moment one puts it into one's mouth.

1340. *Umulimo cilangwe, ici ŵa sambisya kálimba: apo kú ŵa ati mäfuta wa sufya-mo mu minwe?*

Work means common-sense, what one teaches is the musical instrument: do you suppose that it is oil that one rubs on the fingers?

— Hoeing is a thing that one hasn't to be taught; any child can pick up the hoe, and do as the crowd does; one hasn't even to go through the process of oiling the hands before starting; on the other hand one has to learn to play an instrument.

1341. *Umulongo kàjobwe te ku ŵona-po ne kupelele.*

The line is a tremendous file; you can't see where it ends.

— The description of a caravan; often used in gross exaggeration of but a few people on the march.

1342. *Umulongo wa ŵanakasi iŵkalamu ya li ŵa silile ŵonse.*

The line of women, the lion finished them all off.

— Because there was no strong man among them to fight. A Lala and Lamba Proverb. Cf. 452.

1343. *Umulopa woŵe u laluka mäfina.*

Your blood changes into pus.

— An explanation of the pus in a wound; when the bleeding stops, the suppuration sets in.

1344. *Umulume muŵyo tepaya nama inonene, na ŵgepaya inonene ikuŵile.*

One's rival does not kill a fat animal, and even if he kill a fat one, it is lean.

— A man will never say a good thing about his rival, or his rival's possessions. A "rival" here means "one who takes and marries another man's wife, or kills his relations, or sells into slavery another man's relations."

1345. *Umulwele woŵe kàkulya.*

Your patient means a little food.

— He is not your patient. If he were, you would bring him food. It is I who am tending him.

1346. *Umumo ni mwifulaombe.*
 In here is into a crowd of cattle.
 — This house is crowded out with people.
1347. *Umumpata to weme.*
 A mixing of meal is not good.
 — Sorghum meal makes good porridge, and so does millet meal or maize meal; but a mixing of the meals makes an indifferent porridge. Cf. 1149.
1348. *Umuninga uku koma ni mu minwe.*
 The ripeness of peanuts is (tested) by the fingers.
 — Don't speak without experience. One cannot pronounce on the quality of unshelled peanuts, before one has tried them with the fingers, to find whether the shell cracks readily.
1349. *Umuntompe uwa cimesya-wôwâ.*
 The early rains that make the fungi grow.
 — The mushrooms are most in evidence at the beginning of the early rains.
1350. *Umuntu ná ye muntu, imbwa ná yo ni mbwa.*
 A man is a man, and a dog is a dog.
 — Each has his own place. See story CXVII.
1351. *Umuntu nga ka wila, neli ni nyenda ke mu katasya.*
 A man, despite his being rich, maybe 'tis a needle that will be his trouble.
 — Meaning similar to 716.
1352. *Umuntu ni lufunyembe, a la fwila insanso.*
 A man is a chameleon, he dies through a sieve.
 — One cannot kill a man, before having sifted his case, and found him guilty. People don't kill a chameleon for the mere sake of killing. Cf. 176. See story CXVIII.
1353. *Umuntu ni nsofu, uku á fwa ta ku luwîkwa.*
 A man is an elephant, where he dies is not forgotten.
 — The death of a man, like that of an elephant, is noised kbroad to great distances. An elephant cannot be hidden when ailed, everyone gets to hear of it. See story CXIX.
1354. *Umuntu uku mu siwuluka icewô ka kwete.*
 A man who turns away his head is guilty.
 — Or he would face his accuser.

1355. *Umuntu u li ne ceŵo mu ntiŵi, impindi yonse a la li tutula-ko.*
The man who has something on his mind, is continually tripping.
— Preoccupation.
1356. *Umunwe umo ta u tola nda.*
One finger does not pick up a louse.
— It takes two people to carry out a job satisfactorily. Cf. 1214.
1214. Cf. Ila: *Munwe omwi to ponda injina*: One finger does not crack a flea.
1357. *Umuygu wa mbuto ni Lesa a ŵika.*
The calabash for seed, it is God who puts it away.
— It is God who prompts us to save some seed for sowing, and not to eat it all.
1358. *Umuyo woŵe ni pa kuŵoko.*
Your thief is the one (caught) by the arm.
— The proof of a thief is being caught red handed. Cf. 1456.
1359. *Umupewa ta kayga lutala.*
A recipient does not dry meat on a stand.
— Don't ask me to give you any, I have just received a little from so-and-so, go to him, he has a whole stand-full of meat drying. Cf. 428.
1360. *Umupili kàntoykolo.*
A heap dug to a great depth.
— A great pile. *Kantoykolo* is derived from *toykola* (to extract jiggers); after a jigger is extracted, a deep hole is left in the flesh, hence the idea of height or depth is given by the word.
1361. *Umusice mùsiŋge u la ŵumba ne ŵusiku.*
An unmarried person is a needle ant-hill that moulds at night as well.
— Because he is unmarried, he never has sufficient at one meal; but must needs get up at night to eat, to satisfy his appetite.
Termites work principally at night, and often rear a heap as high as two feet in one night.
1362. *Umusili wa masaka e-ko u li, akatimuna-musili e-ko ka li.*
Soil for sorghum there is here, but that which folds the soil is also here.
— The soil is good, but detractions in other directions, such as lack of game in the bush, or fish in the river, spoil the benefits derived from a good soil.

1363. *Umusi to lala, ka lale-mo, u ka wone-po ifi wenda.*

The village you do not sleep in, sleep in it, and you will see how they behave.

— Merely passing through a village does not shew the character of the people; you have to spend the night there to study that.

1364. *Umusuku uwa wifisye umo, yonse ka i kumana malunda.*

The Suku tree that did bad was one, and all became bitter.

— If one is deceived by a certain man, one is liable to put all his relations in the same category, and reckon them deceitful. If one eats a bad fruit from a Suku tree, the mouth becomes so bitter, that all other fruit eaten immediately after also seem bad.

1365. *Umusya ta fwala wupilili, a li ne makanana.*

A female slave doesn't wear short skirts, or she would be insolent.

— A servant must not be careless of her attire, or it would appear as insulting to her mistress, and other free villagers.

1366. *Umusya¹ ta kasika pa kanwa, ica kasika mîsisi.*

A slave does not get red about the mouth, what she gets red about is the hair.

— A slave must not have a long tongue, but she may let her hair grow long.

1367. *Umusya u to tekele ni mfumu iwyoûe.*

The slave whom you have not enslaved is your fellow chief.

— If a chief reviles a commoner, who is not a slave, and calls him a slave; he may retort: "I am not a slave, I am equal to you." Cf. 500.

1368. *Umutembo wa nguluwê u la pula mu mwine.*

The carrying-pole of a river-hog, is passed through him himself.

— Your evil is coming back onto your own head; the guilty is getting the trouble. Owing to the tenderness of the pig's skin, when killed in the bush, a carrying-pole cannot be passed through slits in the legs, as is done with antelopes, or the flesh and skin will tear. The pole is forced through the body itself, and thus the carcase carried. Cf. 198.

1369. *Umutima kâluya,² u la tumpaikwa.*

The heart is stupid, it is deceived.

— A little food will sometimes content the heart, and the person will stop eating before he has really had sufficient. Cf. 1063.

¹ v. l. Umwânice, a youngster.

² v. l. for kâluya is ûluya.

1370. *Umutima to wika, ici wika mènso.*

The heart does not put away safely, what puts away is the eyes.
— Seeing is believing. One cannot be sure of things unless one sees them. Cf. 1211.

1371. *Umutimo'wuwû u lepaisya.*

An evil heart kills.
— If friends have quarrelled, and afterwards one sulks, the trouble is not yet over.

1372. *Umuti, we mwánice, u la konoka ne wîvisi.*

A tree, youngster, breaks even if green.
— Cf. 1302.

1373. *Umutondo wa menda u la towêka ku mutapisi.¹*

The water-pot is broken by the drawer.
— The person who breaks the water-pot is not to be blamed, for it is she who has always to use it, and others have not had the risk of breaking it.

Cf. Umbundu: *Ombenje yi fila fila peka lia muene*: The gourd dies in the hands of the owner.

1374. *Umutwi u wâ towêle uluma, ta wâ u salala.*

The head one has broken one doesn't handle.
— Don't continually point to the scar you have made on another's head, when that case has been settled.

1375. *Umutwi wa muntu ta u wûla mweyekwa.*

The head of a man is not without a leaning towards guilt.
— Don't fight or use force; maybe your opponent will die, in order to get you into trouble. There is a belief that a man has an evil spirit that will make him die, so as to lay the guilt on the one presumably implicated.

1376. *Umuwa tó sya ka-uo.*

A lean man does not leave a bit of his (food).
— While there's life there's hope. A man will not lie down and die in famine time, while there is still the smallest scrap to eat.

1377. *Umuwila wa wânakasi ta u pela pepi.*

The wail of women does not end near at hand.
— Don't make a fuss about nothing. If two men are fighting, the women will scream out "He's dead already!" and make such a disturbance, that men will come in hot blood from a distance to avenge what, maybe, has not been done; thus increasing the trouble.

¹ v. 1. *Umutondo wa menda u lá fwa ku mutapisi wa menda*: The water-pot dies at (the hands of) the drawer of water.

1378. *Umuwili wá ya, umutima ta wile.*
The body went, the heart did not go.
— He went, but against his will. Cf. 895.
1379. *Umuwo'ku lila ni mu masimbi.*
It is in the coals that the bellows sounds.
— One can only enjoy conversation when amongst one's companions. To work a forge without live coals is a silent affair; the noise of the bellows is heard, when the coals are red-hot.
1380. *Umuwumfi wa manoygo a la lila pa kayinja.*
A potter eats out of a potsherd.
— A shoemaker's wife is never well shod.
Cf. Chwana: *Mmopi o jela ka lophegoana*: A potter eats out of a broken dish.
1381. *Umuwundo to wunda liwili.*
The season of the early rains does not come again.
— Make hay while the sun shines. Eat when you have the chance, and the food is plentiful. The Lambas are very improvident about the future, consuming all the food, when they have it, and starving the rest of the year.
1382. *Umuwyo ka ku temenwe ta wa pile'siwe'sasatu.*
The chum who is fond of you doesn't bale out a large lake.
— A real friend, when a little ruffled in argument, does not launch out into a violent flow of language. Only little pools can be bailed out, in order to leave the fish stranded: this is impossible with a large lake.
1383. *Umuwyo u tangile e u ku wula imyawuko.*
Your chum who goes ahead of you is the one who tells you the fords.
— A chum is like the leading man of a caravan, who warns those behind of pitfalls and deeps on crossing the streams. Cf. 760.
1384. *Umuwyo wa kú lya nakwe insoka ku mu bwena ku mikatilo.*¹
Your chum with whom you eat a snake, you see him in the holding.
— Since you refuse to help me, evidently you don't want to partake of the results of my work. If you are skinning a snake to eat, and your companion holds it gingerly, you know that he doesn't eat snake: if he holds it tightly to help you skin it, you know that he eats it.

¹ v. l. mikato.

1385. *Umuw̄yo wa mukana wa ta panda bwanga w̄uce.*

Your mate who contradicts does not make a little spell only.

— The person who exaggerates his achievements will never confess to having done only a little. Also: Contradiction causes widespread trouble. *Ubwanga* is applied to poison or spells for killing animals, or to witchcraft.

1386. *Umuw̄yoŵe ta w̄a mu ceŵa pa mpumi, w̄a la mu ceŵa pa kapafu.*

Your friend, one doesn't stare at his forehead, one stares at his stomach.

— When your friend arrives, see after his material welfare (the state of his stomach), and don't just look at his face. Cf. 1409.

Cf. Ila: *Mwenzu ta langwa ankumu, mu lange mwifu*: A visitor is not to be stared at his forehead, stare at his stomach.

1387. *Umwalalume ni yongoli ta tandwa¹ limo.*

A male is a millipede, he is not driven away with one driving.

— When a man comes to seek a wife, he does not take one refusal. A millipede coming into a house, though repeatedly brushed outside, comes back again and again.

1388. *Umwana a lemina kwikufi kwa wisi.*

A child stands up at his father's knee.

— That is how he learns to pull himself up and eventually walk. Further, he treats his father's leg as a plaything. Cf. 455.

1389. *Umwanakasi cilumbi kolosa w̄olosa ili ka wama.*

A woman is an arrow-shaft, straightening out one straightens it out and then it becomes good.

— Continually tend, admonish and dress your wife well, and she will become comely and useful. A crooked arrow, by continued oiling and bending, is straightened.

1390. *Umwanakasi ni nsofu ta lemwa mwanjo.*

A woman is an elephant, it is not made heavy by the trunk.

— A woman carries her heavy baby as naturally as an elephant does its trunk.

1391. *Umwanakasi ukwipika bwino m̄ucele.*

(1) A woman who cooks well is salt.

(2) A woman's good cooking depends on salt.

— Salt is a highly-esteemed commodity in Central Africa.

¹ Tandwa is borrowed from Lenge, to take the place of Tamfiwa.

1392. *Umwanakasi wa luykubwe ta pela ku kabwe ka kwaŵo.*

A woman that gads about does not grind on the grindstone at her house.

— A woman should not leave her own grindstone, or she will quarrel with her neighbours at theirs.

1393. *Umwana ta pyana wisi.*

The child does not inherit from his father.

— Among the Lambas, since the child takes the 'caste totem' from his mother, who cannot be of the same caste as her husband, he cannot inherit his father's estate; the child of his father's sister, however, will have the same caste, and will therefore inherit from his uncle.

Cf. IIa: *Kwina mwami owakadizhala*: No chief ever gave birth to a chief.

1394. *Umwana ta ŵa funda pa ku bwela, ŵa la mu funda pa kú ya.*

A child one does not instruct on return, one instructs him when going.

— Prevention is better than cure.

1395. *Umwana ta ŵipila nyina.*

A child is not bad to its mother.

— In the mother's eyes, her child is never bad, however ill-formed or evil it might be in the eyes of others. Cf. under 960.

Cf. IIa: *Chibi ku bantu ukudi baina nchibotu*: What is bad to people is good to its mother.

1396. *Umwana wa mbeŵa ta tiŵula citele.*

A young mouse doesn't pierce the calabash.

— His nose is too soft. When it comes to sentencing to death, a young chief cannot pass sentence, but only an important chief.

1397. *Umwana wa muŵyo ngo ka mú pa,¹ umutima kuli ŵanyina.*

Your companion's child, even if you give him (things), his heart is still towards his mother.

— Presents will not entice a child away from his mother.

1398. *Umwana wa nguluŵe a la kula ku mafinge.*

The wart-hog's child grows big on curses.

— Cursing the river-hog for his depredations in the gardens has no effect; he just escapes all traps, and grows big on what he eats.

The natives have a firm belief in the efficacy of cursing; e. g. to shout *We ciŵanda!* (Thou devil!) to a lion, is thoroughly believed to drive it off.

¹ v. 1. for pa is pela.

1399. *Umwánice ati lîsese.*

The youngster says: It is nothing!

— Don't treat warnings as of no account. Take care!

1400. *Umwánice ta fuka muniŋga wa kwaŋo.*¹

A youngster does not dig up the peanuts of his own home.

— A child won't help his elders harvest the peanuts, because he knows that he will have some given to him anyway; but he may help strangers with their harvesting, in the hopes of getting some given to him.

1401. *Umwánice ta simbula kaŋondo ka nsya, kani a ka simbula, a la ká lya-po.*

A youngster doesn't mention the foot of a duiker; if he mentions it, he eats it.

— A child is guileless. It is no good denying, you have incriminated yourself by dropping out the word, and then retracting it. There is some reason for your having said it.

1402. *Umwánice u liŋgamina mu mileu mùwî.*

The youngster who gazes into the pot of relish is evil.

— Curiosity killed the cat. One must never gaze into the pot another is cooking over the fire. Amongst the Lenge people, natives have lost their ears for this offence. Cf. 1267.

1403. *Umwau wa nsala na ku wûko wâ li u telele.*

The yawn of hunger, even in your wife's village they heard it.

— Said when one yawns. It is the wife's duty to prepare the food to stop the hunger that is responsible for the yawn.

1404. *Umweni liwondo a lá pye'ciŋgulo.*

A stranger is a hoof, he is done in the evening.

— The right time for a stranger to reach the village is in the evening, when he can have food given to him. The hoof of an animal, if put on to cook in the morning, is not properly done until the evening.

1405. *Umweni ta pinta ŋanda.*

A visitor does not carry a house.

— Never deny a stranger the night's shelter, because he cannot carry his house with him.

¹ The usual form of this proverb contains the Lenge equivalent for *muniŋga*: *Umwánice ta fuka nsyama sya kwaŋo.*

1406. *Umwensi tó ya ko tuwîle.*

The moon does not go when it is bright.

— (1) Now that you have grown old, you are like full moons, and cannot do what you could when you were young.

(2) You too will become old and incapable of a full course, when you get as old as I am.

In its early stages the moon quickly sets in the west, but, as soon as it becomes full, it does not finish its journeys, daylight overtaking it before it can reach the west.

The following are a few notes on the native ideas regarding the universe: —

With them, the world is flat, and if one would only travel far enough, one would reach the world's end. Here the heavens meet the earth; here also live a goblin folk called *Utulyamakumbi* — Little-cloud-eaters. At world's end the heavens swing to and fro — some-thing like the motion of the knife of a bread-cutting machine; the Little-cloud-eaters take advantage of this to slice off pieces from the clouds. These slices are then gathered together, spread out in the sun to dry, pounded and ground up; and are then boiled into a porridge for the little men to eat.

To the Lamba, the stars in heaven are so many lights shining from the houses of the folk up there. "In there," they say, pointing to one of the stars, "they are making up the fire; and in yonder," pointing to another, "they have put on the porridge." Venus, the evening star, is the light from the house of the Chief's principal wife.

The sun and moon are always at war, quarrelling over the kingdom. The bright flashes from the sun are the arrows that have been thrown at him by the moon, while the dark patches on the moon are mud that the sun has thrown at her; but in fight the sun is always the victor. The sun, after setting in the west, travels secretly at night through the heavens, and once again appears in the east; but, on this point, some are at variance, and maintain that God creates a new sun each day, the old one dying in the west. If at night the sun and moon meet in the heavens they always fight. In wisdom the moon is far inferior to the sun, for she seldom makes a complete circuit of the heavens. At times she appears in mid-heaven, and travels but a little to her setting; at times she appears in the east, journeys a little till daybreak, and then runs back to the east again: once more to perform the journey even more shortened.

With regard to thunder, and especially lightning, the people are very superstitious. They have no real name for thunder, but they say: "It is God!" or "God is scolding!" Lightning is God's huge spear thrown down to earth in his anger. Once, when travelling, the people of a certain village refused to let our boys touch the remains of a tree that had been struck by lightning. The boys had brought in a log of firewood, and on hearing that the tree had been felled by lightning they were afraid to use it. The people further

hold that, at times, when the lightning flashes, an animal resembling a goat, having a beard and very long tail, descends on the end of a spider's web thread, which snaps as the animal reaches the earth, thus severing his connection with the above. The people are said to kill these animals whenever seen, but they would in nowise eat the flesh; for, they say, "Today we have killed one of the children of God! But," they add, "God, the mother, has remained in the heavens." These people hold that God has a wife and family. Cf. notes under 114.

1407. *Umwensu a lu kwisa-po.*

A visitor is coming.

— Said when anyone cannot sleep. See explanation under 794.

1408. *Umwensu¹ wa kaŵundi mǎwula a lalila.*

The visitor of the Galago, it is leaves that he sups on.

— Beggars aren't choosers. The visitor must be content to partake of the same food as his host has.

1409. *Umwensu woŵe kākulya.*

Your visitor means food.

— Don't neglect feeding your visitor. Cf. 1386.

1410. *Umweo wa kalume u la lamo'mwine, imfumu ná yo ke lamo' wa-iyó.*

The life of the slave he takes care of for himself, and the chief too takes care of his.

— Each man is responsible for his own body: a chief must look where he is walking as much as a slave.

1411. *Umwiko wa mwalalume mǎla pansí ilí a yepuka.*

The ill-omen of a male is his entrails on the ground burst out.

— A Lala and Lamba Proverb. A man should not consider himself done for, unless wounded beyond any hope of recovery. Cf. 806.

1412. *Umwine kapa uku laŵila woyu, icimpanda e cí laŵila icísotwa.*

Grandfather himself says nothing, it is a broken basket that mentions millet-chaff.

— If my master does not interfere with my doing this, it is not for you, worthless thing, to interfere.

1413. *Umwine kāsansa tu fŵite-ko.*

He himself is the scrap of cloth that we are dressed in.

— Beware, the one you are talking about is in the midst, as near as the clothes one wears.

v. 1. Old Lamba: *Umweni.*

1414. *Umwine wa ciseŵa e u ci nyuka.*
The owner of the skin is the one to tan it.
— If you want a thing done, do it yourself.
Cf. Chwana: *Kobo e shugoa ke mungoa eone.*
1415. *Umwine wa mbwa teta.*
The owner of a dog does not call.
— The dog will follow him without his having to call it.
1416. *Umwine wulungu ta putula.*
The owner of the beads does not snap (the thread).
— If she does, it does not matter; but should another break the necklace, damages will be claimed. Cf. 1157.
1417. *Umwine wusunga ta fita ku minwe.*¹
The owner of the porridge doesn't have dirty fingers.
— Even if your host's fingers are dirty, it would not do for you to notice it, when eating with him out of the same dish. Cf. 960.
1418. *Uno mwaka kàmpola-mpola.*
This year it is an emigration.
— Hunger has scattered the villagers about the country in search of food.
1419. *Ū pele'nsima akasuŵa untu u koma wantu.*
He who gives food in the daytime is the one who would wound people.
— He is reckless. The evening meal is the one that would be shared with strangers. A man who would give away food in the daytime, is one who has no fear of ultimate hunger, when the food runs short, and is so reckless that he might be expected to stab even his fellows. Be wary of the man who is over-generous.
1420. *Ū pilile imbwa ta kokote'fupa.*
He who keeps a dog does not gnaw a bone.
— All the scraps go to the dog.
1421. *Ū pintile uŵuci toma munwe.*
He who carries honey, his finger doesn't dry.
— Anyone carrying a tasty bit, will eat of it as he goes along. Thou shalt not muzzle the ox, when he treadeth out the corn.
1422. *Utufi twa mpuya² ŵa la tu sumuna ili tu ci li umulilo.*
The dung of the Puya fruit, one wipes off while it is still hot.

¹ v. 1. . . . ta wipa munwe: . . . hasn't a dirty finger.

² v. 1. for mpuya is mpundu, with the same meaning.

— Settle a debt as quickly as possible, or it will become increasingly difficult to do so. If a rotten fruit falls onto one's clothes, the sooner the stain is wiped off, the easier it is to do it.

1423. *Utukosi utu li tuwili, ta tu pusa.*

The little eagles that are two together do not miss.

— Two hunters together are more successful than one. If the prey escapes the one, the other is sure to secure it.

1424. *Utulo e mukwaŋo wa mfwa.*

Sleep is brother of death.

— Cf. Chwana: *Boroko ngoana 'ra losho*: Sleep the near relative of death.

1425. *Utuntondi utwa lele icikuka cimo twa li pile.*

The little mice that slept together in one rubbish-heap were burnt up.

— Friends should not always live together, else enemies could easily kill them; if parted, the enemy would fear to kill the one, lest the other should avenge his death. Cf. 147.

1426. *Utungulungulu tu li tuwili.*¹

Fools are two.

— If a man considers another a fool, it is almost certain that the other considers him in the same way. Contrast 1427. See story CXX.

1427. *Utungulungulu ta twenda tuwili.*

Fools don't travel two together.

— Else they would always be despising one another. Contrast 1426.

1428. *Utu tukupula-misalya.*

These are little snatchers-up of caterpillars.

— They are fools; they snatch up caterpillars gathered for relish, and rush off.

1429. *Utwánice ni tulekaleka.*

Youngsters are little "stop-it stop-its."

— One has always to be stopping a child, or forbidding it something.

1430. *Utwánice ta tu citwa ciwusa.*

Little children do not make good friends.

— A child will give away family secrets. If the mother has had a meal with good meat relish, and, when visitors arrive, hides

¹ v. 1. *Utungulungulu tu lenda tuwili*: Fools travel in pairs.

the meat up in the loft, and sets before them inferior relish; the child in the house will give away the secret by refusing the relish, and pointing up to the loft. Cf. 339.

1431. *Utweêwo îwa lawîla ku wûko bwanji, litanda-wâlokasi, utweêwo îwa lawîla mama-fyala, litanda-wâlokasi.*

The little cases that they talk about at my wife's village, are drivers away of the daughter-in-law; the little cases that my mother-in-law talks about, are drivers away of the daughter-in-law.

— An evil-tongued mother-in-law is the cause of the refusal of her sons' wives to live with her.

1432. *Uwa enda ta futatila mulilo.*

He who has travelled does not turn away from the fire.

— Those who have travelled to the river to fish, if they catch even a few fish, will remain and cook them; the stay-at-homes will get nothing.

1433. *Uwa enda ta wûla kafunda.*

He who has travelled does not lack a bundle.

— The bundle will contain material witness of what he says he has seen and done; articles from the country he has been to, or meat, if he has hunted. Cf. 773.

1434. *Uwá fwa ta wîla wûpanga.*

He who is dead is not wealthy in the chief's favour.

— I may as well be hanged for a sheep as a lamb. Since I am sentenced to death, I can revile any and everyone; for they cannot do more than kill me.

1435. *Uwa ililwa ta sensela.*

He who has delayed overlong does not run.

— If night overtakes one in the veld, it is useless hurrying, one might as well go easily. More haste less speed.

1436. *Uwa itila ta kumanisya.*

He who spills does not fill up full.

— If anyone overturns a basket of corn, some is sure to be lost, when gathering it up again.

1437. *Uwa itwa ta fwala bwino.*

He who is called does not dress carefully.

— If you are called, don't wait to dress. Cf. story I.

Cf. Lenge: *Uwa itwa ta fwala kawotu.*

1438. *Uwa li mwiwumba e u fwila mu mulando.*

He who was in a crowd is the one who died in a log.

— Don't boast of present prosperity, pride goes before a fall. One man, who was chief of a large village, ended by dying alone, for his people were dispersed through contentions and sickness. Cf. 1451.

1439. *Uwa lujya ta fwaila pamo.*

He who has lost (an article) does not seek in one place (only).

— He searches everywhere.

1440. *Uwa luwō ta posaila mifwi.*

The fighter does not wantonly shoot away his arrows.

— Don't eat up all the relish, leaving nothing to eat with the porridge. The fighter merely feints at the first stragglers, while he holds his ammunition until he comes up with the main body of the enemy.

1441. *Uwālwa¹ wu la sangalasya aŵa wōmbomene.*

Beer cheers up the sullen.

— The cup that cheers.

Cf. Chwana: *Bojaloa thabisa digogo*: Beer will even cheer sullen people.

1442. *Uwá lya imbusi ya wene ta lubwa.*

He who has eaten somebody else's goat is not forgotten.

— Said of a culprit who has marks of his crime upon him.

Cf. 1443. Cf. story LXX.

1443. *Uwá lya ijombe ya ku wuko ta lubwa.*

He who ate the ox at his wife's village is not forgotten.

— Cf. 1442.

1444. *Uwa mfwenyene ku citi, na neŵo na mu fwenya ku cipande.*

Him who scratched me with a stick I also scratched with a piece of bark.

— I paid him back in his own coin. A asks B to scratch his back; B picks up a stick and does it. The next time that B asks A to do a similar office, A picks up a hard piece of bark to do it.

1445. *Uwa mutima muŵi a la lukila ku kwenda.²*

He who has an evil heart vomits when travelling.

— Don't hurry off after your meal without waiting for a sociable chat.

¹ Or more correctly, *Ubwalwa* . . .

² v. l. for *ku kwenda* is *mu nsila* (on the road) or *mu lwendo* (on the journey).

1446. *Uwa ntoôo siwili tá pya wusungu.*
 He who has two cheeks is not burnt by the porridge.
 — Two strings to one's bow. He can change hot food from
 cheek to cheek, and so escape burning.
1447. *Uwa penyga a lonto'wuta bwakwe.*
 He who is poor warms himself over his bow.
 — In extreme poverty one will burn the furniture to create
 a little warmth.
1448. *Uwa wifisye umo, uwa kakulwile akafunda ka mfwa.*
 He who sinned was one, he who undid the parcel of death.
 — The sin of one man has brought trouble to the world. See
 story CXXI.
1449. *Uwa wika wa wikila awenji.*
 He who has put aside has put aside for many.
 — If food is put aside for the morning, because of a sick
 person unable to partake of it that night, all will expect to help him
 eat it in the morning. Cf. 392.
1450. *Uwa wila ta wona wakwaôo.*
 He who is rich does not see his relations.
 — Lest they should fleece him of all his goods.
1451. *Uwa wilile e u fwila mu mulando, ná ye uwa penygele e u fwila
 mu wuwile.*
 He who was rich is the one to die in a log, and he who was
 poor is the one to die in riches.
 — To die in a log is typical of loneliness and destitution.
 Cf. 1438 and 1452.
1452. *Uwa wilile e u ká wa.*
 He who was rich is the one who will fall.
 — Cf. 1451.
1453. *Uwá ya ta kulikila bwato, a la wu posa muli mukuykwa.*
 He who has gone does not tie up the boat, he casts it out
 into the stream.
 — The man who goes, not to return again, does not care
 what he does on his way. He will use a boat to cross a stream, and
 having done with it himself, will not consider the owners or future
 travellers, but cast it adrift. A selfish man.
1454. *Uwenda iciygulo ta towela muto.*
 He who travels in the evening has no soup-relish.
 — They who wait till evening before they do their work have
 no tit-bits put aside for them.

1455. *Uwikatanya utuntu ta wusuka.*

He who catches one little thing after the other is never destitute.

— The jack-of-all-trades can always make a living.

Cf. Ila: *U kwata-kwata ta budididi*: He who works hard does not lack.

1456. *Uwikatwa e muno.*

He who is caught is the thief.

— The man who is caught is charged with all the thefts that have recently happened, even if the day he was caught marked his only offence. Cf. 1358.

Cf. Chwana: *Legodu ke je le choeroeng.*

1457. *Uwinji¹ insimu bwa li simisye umulilo.*

The great number of the bees put out the fire.

— The numbers of people, who came crowding to the fire, each taking a faggot soon put out the fire. When a burning rag is put to the opening of a bee-hive in order to smoke out the bees; if they come out in numbers, they will put out the fire.

1458. *Uwo nga wu ka wuke wambi.*

That (spell) let others smell out.

— The man is innocent; if you want him condemned of witchcraft, call another doctor.

1459. *Uwuci ubwa pa citupa miswila-pamo.*

Honey on the stand is a thing that leaks in one place.

— The blood of a man killed is in a pool where he fell.

1460. *Uwufi wowe wu li mu lyala.*

Your lie is under your finger-nail.

Cf. 1084. It is no good denying that you have had meat, when your dirty finger-nails display the fact.

1461. *Uwufi wu la bwela.*

Lies return.

— Honesty is the best policy. Cf. 1087. See story CXXII.

1462. *Uwufumu makosa ku cindansyanya.²*

A kingdom's strength is in respecting one another.

— Mutual respect between the king and the people is a source of strength to the kingdom. Cf. 182 and 1463.

Cf. Lenge: *Amatembo nku tembonsyanya.*

¹ Or more correctly: *Uwwinji*

² v. 1. *Uwufumu kucindansyanya*: A kingdom means mutual respect.

1463. *Uwufumu makosa ku tekana.*
A kingdom's strength is in mutual honour.
— Cf. 1462.
1464. *Uwufumu ta bwambukila.*
Chieftainship is not infectious.
— It is a matter of heredity, not environment. Cf. 1465.
1465. *Uwufumu ta wa suwa.*
One doesn't smear on chieftainship.
— Cf. 1464.
Cf. Chwana: *Bogosi ga bo tloloe ese lecoku*: You could daub yourself with ochre, but not with kingship.
1466. *Uwufumu wu li ku wantu.*¹
The chieftainship depends on the people.
— The chief is really the least consideration in the make-up of the kingdom; the people, food, work and friendship being more important items, that add lustre to the king-head.
1467. *Uwukawi ubwa luwali lumo.*
Poverty of one side.
— You are only outwardly poor, secretly you are rich. Cf. 1485.
1468. *Uwuko ni nkanda ta bwilwa nsima.*
The wife's village is skin, it does not go down with the porridge.
— Skin of animals is not tasty relish, and that is how the man views his wife's village, because of his treatment there. Cf. 1322.
1469. *Uwuko ubwa petele Wankonsi amaseggo.*
The wife's village that curled the horns of the hartebeest.
— At his wife's village a man does as he is told. The story runs that Mr. Hartebeest went to his wife's village, and his father-in-law told him to curl his horns, and so he had to do it; and his horns have remained curled ever since.
1470. *Uwukula-kanwa ubwa pokele inyanje umukosi.*
The size of his mouth, that took away the crab's neck.
— The crab lost his neck because he talked such a lot.
1471. *Uwukulu bwa mfwi ta wu kanga.*
Old age of white hair makes no difficulty.

¹ v. 1. for *wantu* is *ciwusa* (friendship), *kulima* (cultivating), and *fyakulya* (food).

— An answer to 720. Even if I am white-haired, that signifies nothing; it is not difficult to become white-haired, but it is difficult to amass wealth.

1472. *Uwukulu bwa mfwi té wô, umukulu kunanya a nanya.*

Manhood does not consist in white hair, an adult is one who can cook porridge.

— Your white hairs are the only signs of manhood about you, a true man is one who is generous with food. Cf. 1473.

1473. *Uwukulu bwa mfwi¹ té wô, uwukulu katumbe bwa wôna.*

Authority² does not consist in white hair, authority² means seeing a basket (of food).

— Cf. 1472.

1474. *Uwukulu wu la kula, amano mu ntiwî momu.*

His age grows, (but) there is not any wisdom in his breast.

— He is grown-up, but lacks common-sense.

1475. *Uwukulu wu la kula, we kapati.*

Your age grows, you buffalo bull.

— You are like a buffalo of great bulk with no scruples about doing an evil deed.

1476. *Uwulema ta wa limba.*

Maiming one doesn't mention.

— Do not make fun of another's deformity.

1477. *Uwulema ta wu pala.*

Maiming does not carry resemblance.

— A maimed man does not give birth to a maimed child. Cf. Tyo. 59.

Cf. Swahili: *Msafiri masikini ajapokuwa sultani*: A traveller is poor even if he be a Sultan.

1478. *Û wulo'muûye kupalamina a palamina.*

He who tells his friend makes certain of drawing near.

— Don't shout your direction from afar. Cf. story LXXVIII.

1479. *Uwuncanykwe wulya e bwa kwikatwa?*

Is yonder slim sparrow one to be caught?

— He is as slippery as an eel. The *Uwuncanykwe* is a sly bird resembling a sparrow, but it is never caught in a trap.

¹ v. 1. *Uwukulu bwa myefu* . . . The authority of a beard . . .

² Or Manhood.

1480. *Uwuygino bwa kambasa¹ bwa li telemwine Waluwafwa akanwa.*
The straightness of the carver stretched out Mr. Night-jar's mouth.

— Leave it alone, you may spoil it in trying to improve it. Moulding pots or carving a little too much, and the article is spoilt. Cf. 1621. See story CXXIII.

1481. *Uwusiku bwa ila, ka tú ya, ta wa lwila ntangile, ne wa tangila ká ya.*

Night has come, let us go, one doesn't fight for the first place, and he who goes first goes.

— The coveted place in the file of a night march is in the middle, those behind and those ahead are in danger from wild beasts.

1482. *Uwusiku bwa ila, mwenso wa isa: uwusiku bwá ca, mwenso wá ya.*

Night has fallen, fear has come: night has broken, fear has gone.

— Dread lurks at night; in the daylight even the smallest child has no fear from wild beasts.

1483. *Uwusiku ta wu nonya nama, ubwá ca wu la pela mano.*

Night does not fatten the meat, break of day gives wisdom.

— Daytime is the time for work. When skinning an animal at night, one cannot tell whether it is fat or lean, daylight solves these problems.

1484. *Uwusuyga bwa mwánice wa la pita mu mpelo.*

The porridge of the youngster one passes by at the edge.

— In Lambaland the whims of children are humoured. If the mother is eating soft porridge with her child, she will take portions from the edge only, and leave a lot in the middle; lest by eating from the middle the plate should shew through, and the youngster begin to cry that his porridge was eaten.

1485. *Uwuwile ubwa luwáli lumo.*

Riches of one side.

— He is not really rich. Cf. 1467.

1486. *Uwuwioni a la wona, a li pasile itumba lya cipense.*

Wealth he finds, (but) he has sewn a bag with a hole in it.

— He cannot keep the money he earns, either because of the calls of his friends and relations, or because he is a spendthrift.

Cf. Chwana: *O bapalela dilloo mo kgetsing e e lechoba*: He gathers his beans into a bag that has a hole.

¹ v. 1. *kambaso*.

1487. *Uwuwoni wowe mucele, wa ku lu ku myanga-ko.*
Your wealth is salt, you will lick at it.
— You hoard your wealth. Cf. 1034.
1488. *Uyo mulundulundu ta u ka pela.*
That is a story rehearsed, it will never end.
— Don't tell the story of your achievements over and over again.
1489. *Uyo mutama-mfwa, ukulila kwa mfwa kwataila.¹*
He is one crying for help, the cry of death is a mumbling.
— He is a grumbler; if he were in a real extremity, he would not be able to cry with such a strong voice.
1490. *Uyo mwine lya si ku² mu wumbila indiwu ye'lowa.*
(Ill-fortune) has moulded for him himself an earthen bell.
— He is dogged by misfortune. If he buys a bell, he finds it is an earthen one; his cooking-pot turns out to be unbaked, and falls to pieces when water is put into it, etc.
1491. *Uyo ni pompwe ta pela.*
He is a miser, he doesn't give.
— He does not greet his visitors with a gift.
1492. *Uyo u ta lolele-ko mwine.*
He who didn't look, it is his fault.
— A maimed man won't demonstrate a second time with his maimed hand for the amusement of the company. See story CXXIV.
1493. *Uyu amenso a la wika ku musongole.*
This person puts his eyes into a stake.
— He doesn't look where he is going.
1494. *Uyu icitala ca ku komye'nsuka.*
The obstinacy of this person is that of a hen beginning to talk.
— He is looking for trouble. His obstinacy will bring him trouble, in the same way that the "talking" of a hen about to lay attracts a wild cat.
1495. *Uyu mwame ta katala, a li lembele umupandi wa cimbolo.*
This chap doesn't get tired, he tattooed with the shin of a hyaena.
— He travels with the endurance and speed of the hyaena. When tattooing, a burnt bone is rubbed into the cuts to blacken the marks. The rubbing-in of burnt hyaena-bone is supposed to give the person a hyaena's speed. Cf. 1496.

¹ v. l. *Lomba ukulila kwa mfwa kwataila.*

² Note the Wulima construction: ... -a si ku ...

1496. *Uyu mwame ta katala, a li lile ubwanga bwa cimbolo.*
 This chap doesn't get tired, he ate the charm of the hyaena.
 — He took hyaena medicine, and that gave him its speed.
 Cf. 1495.
1497. *Uyu mwánice litoiwa-musi.*
 This youngster is a village-breaker.
 — His indiscreet prating has brought contention and trouble into the village. Cf. 38.
1498. *Uyu ni cipusi, wa li ponene ne yko.*
 This man is a pumpkin, he fell (in here) with a stem (attached).
 — Directly he comes to the village, he begins to be insolent.
 The stem, the character of the pumpkin, cleaves to it when picked.
1499. *Wa aluka ni ka-li-mwiundu.*
 He has changed into a little-liver-in-the-grass.
 — He has become a hermit. It is a very common practice for a man and his wife to leave their village on the least occasion, and live by themselves far away in the bush; so as to be independent. At times people were left behind alone in an old village. See story CXXV.
1500. *Wa ambula-po icusi, umulilo wa ú sya ili waka.*
 You have caught up the smoke, the fire you have left blazing.
 — You are spreading a useless report, as you have missed the most important items of news. You have not really lit your torch at the fire, it is only smoke that you have caught up. Cf. 1596.
 Cf. Lenge: *Wa kushyo'bwisi mulilo wo siya*: You have taken smoke, and left the fire.
1501. *Wa ambule'mpasi ku lutende.*¹
 You have caught a red-ant from a grass-stalk.
 — You have got into trouble yourself from interfering in another's law-case. You have caught ants, as you would a contagious disease. The red-ant is the most vicious of all ants. Cf. 1293.
1502. *Wa bwela-mo² ne cisuka pa mpelo.*
 You have returned with your tail at the side.
 — You have come back with your tail between your legs. Although the reference is to a dog with its tail down, *icisuka* (the tail of a bird) is used instead of *umucila*, which might have been expected.

¹ v. 1. *U lu kwambwile'mpasi ku lutende.*

² Wulima v. 1. *Wa si ku bwela-mo.*

1503. *Wa cila-mo amasaka pa cilukwa.*
 You have overfilled the basket with corn.
 — You are overbearing in your manner.
1504. *Wa cinda ne citi, wa li toŵola.*
 You have danced with a stick, you have wounded your eye.
 — You have mistaken my meaning in conversation.
1505. *Wa fikila pali leto'mukwa.*
 You have arrived at "bring the bark-dish."
 — You have come at the psychological moment. You have come just when your companions are getting the bark plate to collect the honey in; i. e. they have already found the honey, but have not yet eaten it.
1506. *Wa fikilwa, ici ta ci fikilwa mukandu.*
 You are visited, what isn't visited is a beggar.
 — You should feel complimented when visitors come to see you.
1507. *Wa funde'ci li mwibwe, ici li mwifwasa ta cumfwa.*
 You have instructed what is in the rock, what is in the ant-heap does not hear.
 — It is useless for a father to instruct his child in morals; he is like an ant heap, he won't listen; but there is an evil spirit that is hearing.
1508. *Wá fwa, kó ya bwino, ni ku nseŵwa kalandu.*
 Look out, go carefully, there is a swinging-on-the-bough.
 — A warning of danger; it is necessary to climb a tree, and swing on a bough, as children playing on a swing. Cf. 426, and references under 616.
1509. *Wá fwa mu ŵuceneme.*
 You have died in an open (game-pit).
 — You have walked open-eyed into danger. Cf. 1289.
1510. *Wá fwa, sipila mate pansi, kojwa ta wá lya, a li ne tulensi!*
Kumfwa ati: Uwá fwa ta nuyka.
 You're dead, spit on the ground, the snail one doesn't eat, he has slime! Retort: He who is dead doesn't stink.
 — Words used when quarrelling.
1511. *Wá fwa, u li tumpile! Mba ntumpe? U la mfwika?*
 You are dead, you are foolish! How am I foolish? Do you dress me?
 — Since I dress myself, and find my own clothes, I must be sane.
Wá fwa is a very common expression, used in the sense of "Beware!"

1512. *Wá fwa, wa kanykalwa, wa suma mu katemo.*

You are dead, you've done for yourself, you have bitten into an axe.

— You have tried the impossible, you have tried to murder me; now I have you in my power. Cf. 1123.

Cf. Ila: *Shikoswe wa ka bu sukusha butale*: The rat tried (his teeth) on the iron.

1513. *Wa ikala amasantamina.*

He sat down merely squatting.

— He made but a hasty visit.

1514. *Wa ikala muli woiwa.*

You have sat in water up to your neck.

— You have done an ineffective thing. Even if you try to hide from your foes by sitting in the water, you are sure to be discovered, because you cannot keep your head under.

1515. *Wa ikala pa kapuna ka mbaso.*

You are seated on a carved stool.

— You monopolise the conversation. Cf. 680.

1516. *Wa ikuta koti ni ykalamba ya fuma kwipanga.*

You are filled out like a messenger who has come from the chief's abode.

— You have eaten your fill. A chief's messenger is well fed, before he is sent to deliver a message.

1517. *Wa ililwa ici lila mu mutumba.*

You have delayed in the way that (water) sings in a new pot.

— You are credulous; the singing in the pot is of no consequence. Cf. 1274.

1518. *Wa imakana umulungulungu.*

He stood up as straight as flame.

— He stood upright for a very long time. Flames always ascend. Cf. 216.

1519. *Wa ima uhwendo lwa ku wula makwewo.*

You have embarked on a journey without value.

— Your journey has been fruitless; you have not had sufficient to buy the article you wanted.

1520. *Wa ina koti musiwé.*

You are as fat as a eunuch.

— You are very fat.

1521. *Wa ipaye'simpiti lya miloli.*

You have killed a sable antelope that whistled.

— The natives consider the Sable bull (*Kantanta*) as a wizard, and as the king of antelopes. If a young man makes the Sable his first kill, it is believed that he will be lost, and will not return again to his village. Similar ideas of wizardry are believed about the Eland (*Insoygo*).

1522. *Wa kakwile'mbwa¹ mu cisompe.²*

You have untied a dog in the long grass.

— You have sent someone on a mission fraught with danger. A dog let loose in the long grass will lose itself, and be a prey to leopards.

1523. *Wa kolwa iya mulopa mu mona.³*

You are famished with the (hunger) of blood in the nose.

— In famine time, you are searching for food to no purpose. When the nose bleeds, it seems to be to no purpose.

1524. *Wa kolwa koti ni nda ya pa wukusi.*

You are famished like a louse in the loin-cloth.

— A hungry man will eat anything, even as a louse will bite anywhere.

1525. *Wakolwe wa la sekana mapato.⁴*

Monkeys laugh at one another's overhanging brows.

— The kettle calls the pot black.

Cf. Chwana: *Choene ga ipone mariba*: A monkey doesn't see its own hollow eyes.

Ila: *Bapombo ba ka diseka u makobo*: The baboons laughed about one another's overhanging brows.

Lenge: *Wasokwe wa la li seka makoŵo*: Monkeys laugh at one another's overhanging brows.

(Ki)Mbundu: *Hima katarie ku mukila ue*: The monkey does not notice his tail.

Nyanja: *Anyani woka amasekana (nkolo zao)*: Baboons laugh at one another's (s) buttocks).

Swahili: *Nyani haoni kundule, huliona la mwenziwe*: The ape sees not his own hinder parts, he sees his neighbour's.

In Lamba folk-lore the monkey is believed to be lacking in wit. See stories CXXVIII, CXXIX.

¹ *Kakwila* is Old Lamba for *Kakulwila*.

² v. 1. is *mu kawanda*, on a small plain.

³ v. 1. *Wa kolwa iya kaluwula mu myona*.

⁴ v. 1. *Wakolwe wa la li seka amakolo*: Monkeys laugh at themselves for their sunken eyes.

1526. *Wa ku loŵa uwa cifolo.*
He has bewitched you, a scooped-out groove.
— He has made a clean sweep of you. Cf. story I.
1527. *Wa kulukila-mo.*
You have tumbled in (to a game-pit).
— You have put your foot into it.
1528. *Wa ku mpa kaseŵa ka mpala, u mpale?*
Would you give me an impala's skin, that you may be like me?
— You want me to get into the same trouble that you are in. Cf. 1273.
1529. *Wakwe Simbisi uwa ku tapula umuto ku ŋkombo.*¹
It belonged to Shimbishi, who dipped up gravy with an iron dipper.
— You are extravagant. Shimbishi is renowned in Lamba annals as having gone to the Nsenga Country, and having returned with great riches. Amongst other things, he brought back a metal dipper, probably a metal cup, which was a marvellous extravagance in the eyes of the people.
1530. *Ŵa la tulila limo umujolwa, lombā imfula ta i ŋga loka.*
One digs the trench beforehand, before the rain has fallen.
— Prevention is better than cure.
Cf. Chwana: *Mosele o ecoe pula e ese e ne*: Dig the trench before the rain falls.
1531. *Wa laŵila akanwa-mukuyku.*
You speak with a mouth like a Kunku tree.
— You speak mere sounding words, but not the truth. The Kunku or Salya tree is used for beating out the bark-cloth, and the tapping and beating thereon can be heard at a great distance.
1532. *Wa laŵila nyene-kale.*
You speak after the dung has been deposited.
— (1) You are too late with those instructions, something else has already been done. This originated in the story of the Hyaena: "The people in the house after nightfall said to one another: 'Let us bring in those things that are outside, lest the hyaena excretes dung on them.' The hyaena already outside made answer: 'Why didn't you do it before? I have already befouled them!'"

¹ v. 1. (1) *Wakwe Simbisi uwa lu kwipika katemo mu mbale*: It belonged to Shimbishi who used to cook an axe on a plate.

(2) *Nā we kakwasu wa ŵila uwa ku tapula umuto ku ŋkombo*: And you little brother, you are so rich that you dip up gravy with an iron dipper.

(3) *Nā we u li ŵilile Simbisi . . .*: You are as rich as Shimbishi . . .

(2) Don't leave it until dark before calling to a meal; the hyaena is already about, and people are afraid to go out to reach the eating-house. See story CXXX.

1533. *Wa leto'mutampatampa umusolela.*¹

He has brought a long log of firewood that burns along.

— He has brought a persistent claim.

It is a Lamba custom that if a man cannot get his debt paid by his debtor; at evening he will go and get a long log of firewood, and put it through the door of the debtor's house, reaching to the fire-place, and protruding outside. The creditor will light a fire there outside, intimating that he is going to remain until the case is settled. The door cannot be shut, nor can the debtor go to sleep. Sometimes a mat is brought, and laid in the doorway with the same intent.

1534. *Wa li kolelwe kapampansya.*

You were famished like a chip.

— You have had to go far from home in search of food. The chip flies right away from the block when chopped.

1535. *Wa li kulila in'kalamu pa muwili.*

You have dragged a lion onto your own body.

— You have become friendly with one who is in reality your deadly enemy.

Cf. Chwana: *Mamphoroana maat'hamela babolai*: Young birds will always open their mouths, even to those who come to kill them.

Suto: *Nōnyan'a kahlamela' mōlai*: The little bird opening its beak to the man who comes to kill it. See story CXXXI.

1536. *Wa li kulile pa mupunda wanji ne mwine e-po na ikele.*

You have betaken yourself to my place, where I myself was sitting.

— You repeat what I said, and so cannot take to yourself the credit for the sentiments.

Cf. Lenge: *Wa nkulila pa musena wangu ne mwine po nda li ku site.*

1537. *Wa li lile akalyelye.*

You have eaten a little grasshopper.

— Your voice is always heard above everybody else's. This species of small grasshopper, if eaten, causes a person or dog to go silly, foam at the mouth, and make a noise. Native doctors administer a medicine to induce vomiting. Cf. 574.

¹ v. 1. *Wa leto'mutambati umusolela.*

1538. *Wa li pinikila inama ku lupafu.*

You have cut off for yourself the meat in the bag.

— It was your own suggestion, so don't be annoyed that you should receive that kind of treatment. If one breaks a big piece of dried meat one has for sale, one will lose by it. Cf. 1590.

1539. *Wa li sakamwina amatembo.*

You have raised the wasps against yourself.

— You have brought a nest of bees about your head.

1540. *Ŵa li syukile aŵana-ŵa-ŵene, aŵa li na ŵawisiŵo.*

They are happy the free men, that have their fathers.

— Less unfortunate is the man who loses his mother, than he who loses his father; if the father dies, the son must support his mother; but if the mother dies, no onerous duties are imposed on the son. Cf. 1674.

Cf. Chwana: *Go tshago ba ba santse ba nale bo rrabo*: Happy are those who have their fathers still.

1541. *Wa li tanta mu muto.*

You have dipped yourself in the sop.

— You have merited the scorn through your own foolish action.

1542. *Wa li umfwa we mwine.*

You yourself have felt yourself.

— You feel yourself strong enough for this.

1543. *Wa li ŵala ifi ŵale'siso uku somena.*

He has set himself on in the way an eye sets itself to smart.

— The child is crying for no apparent reason.

1544. *Wa luluma umwa ku ŵula makumbi.*

You have thundered where there are no clouds.

— Your words are of no account: they are like thunder on a clear day.

1545. *Wa lumbile'citinge.*¹

You have wounded a dead animal.

— Don't count your chickens before they are hatched.

A youngster, on seeing that his mother is with child, will say: "I shall soon have a brother to play with!" or: "Wait till this my little brother is grown up, then the two of us will beat you!"

The proverb refers (1) to a man coming up after the kill, and firing his gun, and boasting of having killed a buck; and (2) to a

¹ v. 1. *Wa lumbile'tila*: You have wounded a maggot.

man making a great ado over killing a little maggot, such as those that get into the flesh, causing irritating boils. Cf. 737 and 1211.

Cf. Chwana: *A u shugela ngoana thari mpeng?* Are you braying a carrying-skin for an unborn child?

1546. *Ŵalunsi ŵa letwa ku cifukile.*

Flies are attracted by a smelling thing.

— If people are gathered together in any number, there must be some attraction, such as a beer-drink, dance, or fight. Cf. 1207.

Cf. Chwana: *Ntsi di okoa ke boladu.* Flies are attracted by pus.

1547. *Ŵa lungumana, ifi u ka leta fyòwê.*

You just stare, what you will bring will be your own.

— You will have only yourself to blame when you get into trouble, because you will not listen to warnings.

1548. *Ŵá lya iya pela koswe.*

You have eaten what the rat gave.

— Said to a person who uses foul language.

1549. *Ŵá lya-mo ulusinga, impande ya syala.*

They have eaten the string, the ornament has remained.

— Said when a young person dies, but the bread-winner remains.

1550. *Ŵalya ná ŵo ŵànakasi? Fìseŵa fya ku lwila.*

Are those yonder women? They are skins to fight over.

— Husbands will dispute over the ownership of a wife, as men will over that of a skin.

1551. *Ŵá lya-po uŵunjakwanjakwa¹ uŵu ta wú lya akanama kacenjele.²*

You have eaten the Binding-tightly that a cunning little animal does not eat.

— When you have had a little, you cannot resist taking more than is good for you; this is used especially with regard to honey. Cf. 143 and story XIII.

1552. *Ŵá lya tondo, ca ŵe'nse.*

You have eaten like a shrew-mouse, it has become tasty.

— Your palate has been tickled. The shrew-mouse carries off food to eat, and returns again and again for more; but it does not eat it where it finds it.

¹ Lamba and Lala v. 1. is *uŵuntapantapa*; that which is collected here and there, viz: honey by bees.

² v. 1. for *akanama kacenjele* is *imfumu icenjele*: a cunning chief.

1553. *Ŵá lye'sya¹ ŋaŋga ne sya¹ muŵukwa.*

They have eaten the (money) of the doctor and of the patient.

— They have extorted a heavy fine for a petty offence.

1554. *Ŵá lyo'ŵusiku, wa luŵa pa kanwa.*

You have eaten at night, you have forgotten the way to your mouth.

— You have forgotten yourself. Said of a child teasing a bull, or a man reviling a noted murderer.

1555. *Ŵamama icinwe tyo!*

Mother's big finger snap!

— A phrase repeated over ten times at a great rate, to test the ability to say it without a mistake. Cf. 502.

1556. *Ŵa mbepo'kwiŵila icifutu pesonde.*

You have made a pretence to me of plunging, the shoulders are outside.

— Practise what you preach.

1557. *Ŵambi, pa ku laŵila, ta ŵa mina mate, ŵa la lafawila lukoso.*

Some, when they speak, do not swallow their spittle, they just babble on.

— When they speak, one cannot get a word in edgeways.

1558. *Ŵambi ŵa la kana ka ci li ku mutima: koti ici wa kana, ko ci sulilila.*

Some people refuse when it is still in their heart: what you refuse, refuse for good.

— Don't refuse a thing when you really want it all the time.

1559. *Ŵambi ŵa la tota ka ci li ku lutoŵo.*

Some give thanks while it is still in the cheek.

— Some are thankful for the food, while they are eating it, but, immediately afterwards speak ill of the giver's generosity. Cf. 1130.

1560. *Ŵa mbuka pando, ne mpini ya malwa neŵo?*

For what reason have you risen against me, me an adder of evil omen?

— You have risen against me without cause.

¹ Concord for *Indalama*, money.

1561. *Wa mbuka pansi ya kwenda, ne nsi kwete kambo*¹.
 You have risen against me because of the ground one walks on, me who am innocent.
 — Said by a traveller to a chief, who reviles him on arrival at his village for no cause.
1562. *Wa minsa awolele*.²
 You have sown rotten (corn).
 — Don't expect to find any of the food left, which you gave to your friends to mind for you; they have consumed it all.
1563. *Wa mpelela mu nsimbwaowo*.
 You have given it to me in a powerless position of the arm.
 — You handed it to me, when I was not in a position to grasp it tightly; hence it has fallen and broken.
1564. *Wa mpinika-ko amakasa*.
 You have cut off my feet.
 — You have saved me a long journey. You have brought the article that I was about to fetch. Cf. 1573.
 Cf. Suto: *Ho khaōla mothō maōtō*: To cut one's feet.
1565. *Wa mu lamba isya kalambe*.
 You have put into the dish a pile of porridge.
 — You have prepared a large supply of food for the harvesters.
1566. *Wā mī pe'cipukutu, a lu ku pukuta-mo lukoso*.
 They gave him a maize-cob, he is just playing with it.
 — Said when a little child has been deceived to keep it from crying. When the child wants meat relish, and there is none, the mother will put a maize-cob in the pot and boil it; and the youngster will dip his morsel in the water thinking it is soup.
1567. *Wamwansakala aōwa ewele ati ŋka nona lyelyo, ta ōwa nonene-po*.
 The Mwansakala mouse that said: I shall get fat later on, did not get fat.
 — Cf. 400 and 996, also story XLVII.
1568. *Wa myanga ku mboye*.
 You have licked your elbow.
 — Your punishment will be a lesson to you to be more careful.
 Cf. Lenge: *Wa myanguta ku nkokola*.
 Giryama Riddle: *K'akilumika* (It is not to be bitten). *Ni kikokora* (It is the elbow).

¹ v. 1. (1) *ne nsi kwete ōwana*; . . . me who have no children.

(2) *ne muōyenu*; . . . me, your companion.

² Concord for *Amasaka*, Sorghum.

1569. *Wa nakilo'mumbulu mu wuciŋga.*
 You have become soft-hearted like a wild-dog in a game-pit.
 — You are docile now that you are caught. The wild-dog, when it has fallen into the game-pit, is very docile, and can be lifted out like a dog; but the moment it is out, it becomes a wild-beast, and fights for freedom. See story CXXXII.
1570. *Wanangwa wa isa kulya, popele ne kú ya-ko, ati: Mweŋo ta mwisi ukwenda. Wa lenda pa menda a tolele akabwa? Kukatasya ne pa kwikata!*
 So-and-so has come over there, then he goes over there and says: You don't know how to travel; does one travel where the little dog has taken up the water? It is difficult to catch hold!
 — Don't travel in hunger-time, over country where the dogs have drunk up the last drop of water; there is no food to take hold of to give you. Cf. 969.
1571. *Wa ndolesya ilya kancenga.*
 You have given me a sidelong glance.
 — You have not welcomed me.
1572. *Wa nduŋo'muluŋe'jumbo.*
 You have forgotten me with forgetfulness of spite.
 — You forget me on purpose.
1573. *Wa nundo'kulu.*
 You have added on a leg to me.
 — Same meaning as 1564.
1574. *Wa nuyka-po lukoso.*
 You have merely smelt at it.
 — You have made a very short stay; or: You have had a hasty meal.
1575. *Wá nwa mu ŋkombo ya kalukutu, wa lukuta.*
 You have drunk from the cup of the demon of haste, you are in a hurry.
 — You have let the cat out of the bag.
1576. *Wa nyanta-ko ne musyele.*
 You have stamped right on it.
 — You have hit the nail on the head. Cf. 1582.
1577. *Wa ŋgalula wuciti, wa ndya na kungsi na kwiulu.*
 You have changed me into a pole, you have eaten me bottom and top.

— You are continually interrupting me, so that I cannot have my say. In getting poles for building purposes, the native cuts the tree at the bottom, then, when it has fallen, he cuts off the top.

1578. *Wa ngumya mate mu kanwa.*

You have dried up the saliva in my mouth.

— I can spend no more time over your long-drawn law-suit.

Cf. Suto: *Ho pshesa mathè.*

1579. *Wa ngwela.*

You mock me.

— You ask me to do an impossibility. Cf. 792, 1580 and 1597.

1580. *Wa nkululula imilomo pebwe.*

You persecute me with my lips against a stone.

— You have given me a hard nut to crack. Cf. 792, 1579 and 1597.

1581. *Wa nkululula ne kupwa, ná ne nkopwa.*

You worry me into marrying, and I shall indeed marry.

— But not the husband, whom you want me to have. Cf. 905.

1582. *Wa pama pa wulema.¹*

You have struck on the deformity.

— You have hit the nail on the head. Cf. 1576.

1583. *Wa pita pa cá lye'mbwa.*

You have passed by what the dog has eaten.

— You have done an unwarrantable deed. Food that has been eaten at by dogs is not fit for human use. Cf. 198.

1584. *Wa posa katanda-wálume akasasa.*

You have weaved a little mat that drives away a husband.

— You have made the mat too small for two, hence your husband will take the hint that you do not want him any more. The women make the marsh-grass *masasa*, or sleeping-mats.

Katanda-wálume is also the name of a plant, used for relish; so named because, long ago when a certain woman brought this to cook, her husband quarrelled with her over it, and left her.

1585. *Wa puluka pali nande, wa cí sya ili cí taleme.²*

You have escaped providentially, you have left it open.

— You have had a narrow escape. Cf. 1136 and 1144.

Nande is believed to be an Old Lamba name for the Deity.

¹ v. 1. *Wa pama pa ceño*: You have struck on the affair.

² v. 1. for *taleme* is *ceneme* with the same meaning.

1586. *Wa sato'luygu.*

You have spread like a marrow-plant.

— Your loquacity spreads like the trailers of a vine. Cf. 1592 and 1593.

1587. *Wa sila-sila maluyga.*

You have finished off the whole veld.

— You are a rolling stone.

1588. *Wá syo'lukasa pebwe, umwine wa pita.*

He left his footprint on the stone, he himself passed on.

— We could not catch him; his footprints were all we could come up with. Cf. 1600.

1589. *Wa tantika kolokokwe, wênji wâ kwikata-ko.*

You have stretched out a tug-of-war rope, 'tis many will catch hold of it.

— By giving such voluminous explanations, you have entailed the calling of many more witnesses for your case.

1590. *Wa tangisya kaiwesya mu mupundu.*

You have started the breeze in the Pundu tree.

— Your own suggestion has been carried out on your own head. Cf. 1538. It is said that at the time of the creation, one man said that the Pundu tree would not bear fruit that year but the next. The Pundu tree followed this suggestion, and became a biennial bearer, which it would not have thought of doing, had the man not dropped the suggestion.

1591. *Wâ tata ati: Kula, u wone! Ati: Lino ni mpango, kansi mâka wô.*

Father said: Grow and see! He said: Maybe 'tis riches; all the time it is poverty.

— When a child grows up, he finds out that all things are not wealth; poverty and trouble have to be faced.

1592. *Wa ta wâ katende.*

You have spread like a prickly-cucumber.

— Cf. 1586 and 1593.

1593. *Wa ta wô'luygu.*

You have spread like a marrow-vine.

— Cf. 1586 and 1592.

1594. *Wa teka-po iwondo lya mbisi.*

You have put on a zebra-hoof (to cook).

— You have undertaken a hard case to settle. The meat is tough to cook. See under 477.

1595. *Wa temwa kwe'wondwe, isala wa posa.*
 You like the place of the spinach, the deserted village you throw away.
 — Native spinach grows abundantly in old deserted villages. Natives going to pick this do not say: "We are going to the old village;" but they say: "We are going to the spinach."
1596. *Wa tola-po icusi, umulilo wa ú sya.*
 You have taken up the smoke, the fire you have left.
 — Cf. 1500.
1597. *Wa tu kakila kwiulu lya muti.*
 You have tied us up on top of the tree.
 — You have placed us in a very awkward position. Cf. 212, 792, 1579 and 1580.
1598. *Wa tuka masala.*
 You have reviled the deserted village.
 — Shame! You have reviled an old man!
1599. *Wa tuwila Ŋgabwe,¹ Musili-wanya² a li ne matwi.*
 You have told it to Ngabwe, Mushili-wanya has ears.
 — You have given your orders to the one best calculated to obey them.
1600. *Wa twalo'muðili, umukondo wa ú sya.*
 He has taken away his body, his track he has left.
 — See under 1588.
1601. *Wa wamba uðucinga ne ciwanda.*
 You have covered a game-pit in concert with a devil.
 — You have got more than you bargained for. Cf. 386, 953 and 1249. The *Ciwanda* is properly a demon or evil-spirit, and not only exercises power in a physical way over human beings, but also has the spiritual power of entering people's hearts, and using them as instruments of evil. The Lamba belief in demon-possession is very strong. Certain witch-doctors claim ability to drive out demons. Madness is believed to be one type of demon-possession. The term *Kanyumba* is used in place of *Ciwanda*, when a specially strong form of demon-possession is indicated, and, in this connection is almost equivalent to "The devil" or "Satan". A special peculiarity of the *fiwanda* is that they are believed to be capable of possessing certain birds. Two birds, the *ikwikwi*, a species of hornless owl, and the *lwitawila* are believed to be demon-possessed; and when their

¹ A word derived from *nga we*: How about you?

² Means Mr. Earth, (the son of) Wanya: The earth has ears. Cf. 449.

call is heard at a village it is taken as the omen of a coming death. So, in Lambaland too, the owl is a bird of ill-omen. The *twitaŵila* is only supposed to be a bird, as nobody appears to have set eyes on it; but when its call of “*Wo, wo*” is heard in the bush, a death is at once expected.

In Lamba folk-lore, the game-pit plays quite a prominent part. See story CXXXIV.

1602. *Ŵa wela ne ngwele, ŵa sila.*

They have cheered, they have finished.

— The shouting shews that the beer-drink is over.

1603. *Wa ŵena¹ icinsenda ku nsumbi?*

Have you seen a grub with the fowl?

— Will you chase me round to get what I have received, as one fowl does another that has a tit-bit?

1604. *Wa ŵikile'nsiku.*

You have put it away for the days.

— A miser never uses what he hoards.

1605. *Wa ŵilo'bwe'toponto, ubwa ku tapula umuto ku lukombo.*

You are rich with wealth, enough to dip out the soup with a calabash.

— Soup in Lambaland is ordinarily used to dip the porridge into to give it a relish; and only the extravagant would drink soup. Cf. 1529.

1606. *Wa ŵona ku menso, uŵulemba ŵu ku poke.*

You have seen with your eyes, carelessness take it away from you.

— You do not take care of things when you have seen them; you are not to be trusted to guard a prisoner or an animal captured.

1607. *Ŵá ya kale mu kalilangele kaŵo.*

They have already gone to their sounding clang.

— Said of polygamists who shew more favour to one wife than to the other; they follow the one who makes the most noise, i. e. who is the greatest attraction.

1608. *We ciŵanda!*

Thou devil!

— This is shouted, when a lion or other wild-beast is near, and is believed to have the power to drive it off, and preserve the crier. Cf. 284, 491 and 629.

¹ Or more correctly: *Wa bwena* . . .

1609. *We kaykundu,¹ we kakuni ka wusi.*
 You coward, you smoky bit of firewood.
 — You start the quarrel, but you do not stay to face the music.
1610. *We mfumu wa lemenene'cikani, u lu ku tamfya wantu.*
 Chief, you are overweighed with spite, you drive away the people.
 — A chief should be just.
1611. *We mucela wa pa kansokolwa.²*
 You salt in a leaf-cup.
 — You are of little value: a leaf-cup does not hold much.
1612. *We mukulu wa kale, e kú wá koti u li kánice, we sense malimba!*
 You old man of yore, you have become like a youngster, you lion's mane sounded forth!
 — An adult should not act foolishly. *Insense* is the huge mane of the lion; *malimba* is the native piano, and here stands for renown, for it is heard afar.
1613. *We mwame, icilindi ico, aŵa li wáwili wá la wulana.*
 Friend, there is a hole, they who are two together tell each other.
 — See under 760.
1614. *We mwame ifintu makandi ta selele umo.*
 Friend, things are testicles, they don't swing singly.
 — Two can play at that game!
1615. *We mwame, ko fula, u li ne wulongofyo, ná we uwufusi wôwê bwâ nkula ye'bwe.*
 Friend, forge away, you are perverse; as for you, your smithing is the dragging of a rock.
 — Don't haggle over payment, before you begin your work.
1616. *We mwame, wamya-po kacipusi aka mu kanwa! Kumfwa umuŵyakwe ati: I, newaswe! Kumfwa ati: Na mwe lomba mu li katesye!*
 Friend improve your mouth with a piece of pumpkin! His friend replies: No, not I! Says he: As for you then you are a worry!
 — Don't refuse good food offered.
1617. *We mwanakasi we u li ingaŵa-bwalwa.*
 Woman, you are the sharer-out of the beer.
 — Remember your position in life. It is the woman's duty to portion out the beer at beer-drinks.

¹ v. 1. is *kakundweseke*.

² v. 1. is *kantotwa*.

1618. *We mwana wanji, ko tina kasompe.*

My child, fear the long grass.

— Beware of the wiles of immoral women. Cf. 1121. Cf. Proverbs V.

1619. *We mwánice, ifyalo fi la lowana.*

Youngster, countries bewitch one another.

— There is always racial rivalry.

1620. *We mwánice, impanga te pola nga wusungga.*

Youngster, the veld does not cool like porridge.

— You can never be sure that the veld is safe from wild beasts.

1621. *We mwánice, insiku patali si twala, sya li telemwine Luwáfwa akanwa.*

Child, days go back a long way, they stretched out the Night-jar's mouth.

— There is an alternative story of the Night-jar to that given in No. CXXIII, as follows: When the first Night-jar was created, he had but a little mouth; so he called his friends, and begged them to cut it further back. They refused, saying that as time went on it would grow bigger. When he started eating and devouring a lot, his mouth began to extend till it reached his ears. Then his friends came and said: "Didn't we tell you that as the days passed, they would stretch your mouth?" Cf. 430, 431, 660, 1081, 1124 and 1480.

1622. *We mwánice, insila ya ku wuko te kokolo'ku pela, ya kwesya iya ku matumbo, sombi iya kweni e yesya iya ku maiwala.*¹

Child, the path to one's wife's village does not delay in coming to an end, it is like the one to the tree-felling garden, but the (path) to your own village is like the one to the gardens.

— When first married, a man inclines to live at his wife's village; but after a while, he is sure to return with his wife to the village of his birth to reside. The path to new gardens where the trees are being felled is kept clear while the people are going there to work, but as soon as the harvest is over, the path becomes obliterated; but the path to the regular gardens is always kept clear. Cf. 437.

1623. *We mwánice, ko tina wákulu, awákulu wa li ne matinina.*

Youngster, fear the elders, the elders have pressure.

— Note the play on the words: *tina*, fear, *amatinina* (*tina*, press), pressure.

¹ v. 1. *Wá fwa, we mwánice, insila iya ku wuko ya ku matumbo, te kokolo'ku pela*: Beware, child, the path to one's wife's village is that to the tree-felling garden, it does not delay in coming to an end.

1624. *We mwánice, leko'ku funa mu wuta, umufwi u la sowoka uwine.*
 Child, stop drawing the bow, the arrow flies out of itself.
 — Don't play with firearms.
1625. *We mwánice, Lesa wa pusyo'kulu, nga a pusyo'kuwoko, nga a ku tambika.*
 Child, God has pushed his leg through, had he pushed his arm through, he would have offered you (something).
 — You have not been successful in searching for food in time of hunger, because God has not seen fit to give it.
1626. *We mwánice, ni we mulawilila-nyá-lwe.*
 Youngster, you are a speak-and-I-fight.
 — You should not flare up quickly, when spoken to by your elders.
1627. *We mwánice, syani u lu ku bwego'luwono?*
 Youngster, how is it that you are bubbling like castor-oil beans?
 — Don't be so talkative; you sound like castor-oil beans on the boil.
1628. *We mwánice, ta wa li wala-wala lukoso, koti ili wa isa mu ku ku pamina akabwe ku yanda.*
 Youngster, one doesn't quarrel with oneself, as though people have come to throw a stone against one's house.
 — Being grumpy is fighting with oneself. Don't act as though you have had the sign of accusation — a stone thrown against your house. Cf. 771.
1629. *We mwánice, ta wowa mu mbu imfula, mu mbu finji fisa-mo.*
 Child, don't shelter from the rain in a hollowed cave, into a hollowed cave many things enter.
 — Don't shelter from the rain in a place where wild beasts may lurk. Cf. Imb. 57.
1630. *We mwánice, teka amenso mu mutwi, awalaye wa ku sange.*
 Child, settle your eyes in your head, let the doctors meet you.
 — Said to a child who suffers from fits of madness (*uku tende'misako* — ill with evil spirits).
1631. *We mwánice, u la lakaka, amenso finji a wona.*
 Youngster, you chatter, 'tis a lot that the eyes see.
 — Don't blurt out about everything you see. Silence is discreet.

1632. *We mwánice, wá fwa, iciwánda ca mwúyo ci lambukila.*

Youngster, look out! the devil of your friend is catching.

— Don't copy your companion's foolish actions, or you too will become foolish.

1633. *We nama, wúkila uwa kwipeye.*

Animal, rise up against the one who killed you.

— A phrase used in a child's game of hunting. One child lies face downwards, while the others crowd around, and one of their number hits the prostrate one, who is supposed to jump up, guess, and catch his "slayer."

1634. *We ni we sukwa, wá li ku sukwile ku wáwúyoúe wá ciwusa.*

You are a Sukwa fungus, your boon companions threw you down.

— You are unpopular. The Sukwa is a species of edible fungus which is never found in the vicinity of other fungi.

1635. *Wépe-wépe, ne u wépelwa mu mapunda.*

Lie-lie, and the one who is lied to in this place.

— You are a liar!

1636. *We u li ingyuni ya mukula-kuwili.*

You are a honey-guide of dragging-in-two-directions.

— Don't try to carry on two different conversations at one and the same time. The honey-guide is reputed to call a wild-beast, and then call a man, until they meet; so causing trouble.

1637. *We u li isandanyole.*

You are a village-destroyer.

— Your incessant talking will cause trouble. Cf. 167. See story CXXXVII.

1638. *Weúo akanwa koué ni letelete.*

You, your mouth is the continual bringer (of trouble).

— Cf. 41.

1639. *Weúo ati lyána,¹ ta li masya a ku sompela.*

You call it a child of a word, (but) it isn't a dance to glance at.

— The matter in hand is most serious, don't treat it as a joke.

1640. *Weúo e we u nanya i ta i fuma mu nda?*

Are you the one who prepares (porridge) that does not pass through the stomach?

¹ Concord for *isiwi*, word.

— Wife, it does not matter to me if you leave me; I can easily find another to cook for me as well. If you gave me food that would last, and not need my continual eating, I would then be concerned to keep you.

1641. *Weô indalama mabwe u poka?*¹

You, for money do you take stones?

— You are always wanting to borrow, don't you earn any money yourself?

1642. *Weô mu ntiwi yoûe ta mu li-po na cimayga-wonse uwa ku ku wûla-po imilandikila?*²

You, in your breast, haven't you a casing to the heart that will remind you?

— Think for yourself. The *cimayga-wonse* (the enclosing-all) is a name applied to the lungs, etc. that surround the heart.

1643. *Weô mwandi u li muwile.*

You, heed him not, you are rich.

— Don't listen to what another may say, you are well off.

1644. *Weô ni we cikwempa-mulembwe.*

You are a licker-of-leaf-soup.

— You are not a hunter.

1645. *Weô ni we lunsi, u la li kupila pa fisungu.*

You are a fly, you throw yourself into the beer.

— Mind your own business; don't put in your spoke where it is not wanted.

1646. *Weô ni we matambwe uwa mulila-mpindawila.*

You are a meckling of the revolving cry.

— You are always changing your tune, making contradictory statements. The meckling or 'king-of-the-sixes' is always changing its tune.

1647. *Weô ni we mulilwa.*

You are the one cried for.

— You are wanted at home.

1648. *Weô ni we simulombwa-kafwaka, uku ku lombu akakulya wà ku wala.*

You are one who may be asked for a little tobacco, asking you for a scrap of food, you are one who starts a fight.

— You don't mind being generous over what costs you nothing.

¹ A much-used v. 1. from Chinyanja is *fola*.

² v. 1. *imilangwe* with the same meaning.

1649. *Weîwo ni we syamaîwondo.*¹

You are of the hoofed tribe.

— Cf. 1132.

1650. *Weîwo ni we wimbe, ta u ûona uku fuke'ηkumbi?*

You are a sparrow-hawk, don't you see where the smoke cloud rises?

— You come like vultures whenever there is anything to be got. The sparrow-hawk follows the smoke cloud to catch the grasshoppers that fly out of the burning grass.

1651. *Weîwo to tumwa, u li tesimine koti lisaîwi.*

You won't run errands, you are as slippery as a fish.

— You are as slippery as an eel; you can always find an excuse for getting out of a job.

Cf. Chwana: *O borethe fela jaka tlhapi*: He is as slippery as a fish.

1652. *Weîwo ukulakaka koîwe u la laûwila ne ceîwo icijiseme.*

You in your garrulousness, you will let out a secret.

— Cf. 1164 and 1682.

1653. *Weîwo u li imbonsi, ta walululwa.*

You are the west, you won't be turned round.

— You are obstinate. Regarding the native superstition about the west, see 599.

1654. *Weîwo u li imbula-mano.*

You are a lack-wisdom.

1655. *Weîwo u li iykonsi, to ûona ukwá pya umwela, e kwa ku kosela? Tange amalimi!*

You are a hartebeest, don't you see where it is burnt off in winter, the place to pay chief attention to? What fastidiousness!

— A beggar of meat knows where to get it. The hartebeest is among the first of animals to frequent the burnt patches, to find the first green grass as it shoots up.

1656. *Weîwo u li kalulu, to lola panuma.*

You are a little hare, you don't look behind.

— When you go away, you stay a very long time. The hare runs away without a glance behind.

¹ v. 1. *Weîwo u li inama lukoso iya maîwondo*: You are merely an animal with hoofs.

1657. *Weŵo u li kandolo, te ku ku lango'musili; kani ŵa ku lango'musili, e-po palaya iloŵa.*

You are a sweet-potato, don't shew you (good) soil; if one shews you (good) soil, right there you scatter the earth.

— You are a great worker, and you shew great results. The sweet-potato, if put into rich soil, will grow such huge tubers, that the soil will be scattered, and the tubers exposed.

1658. *Weŵo u li koti ciŋgisi cikata-nsoka.*

You are like a little child that will catch hold of a snake.

— You are foolish enough to meddle with dangerous things, like a child who may catch a snake because he is ignorant of the danger. Cf. 1286 and 1294.

1659. *Weŵo¹ u li lemene koti ni ndalama isi ta si ŵonaika.*

You are proud like money that doesn't appear.

— You are proud without a cause.

1660. *Weŵo u li mambile, twa li fumbwile insensi mu mulilo?*

You are spiteful! Did we roast (your) cane-rat in the fire?

— You vent your spite on us without a cause. Cf. 727.

1661. *Weŵo u li ne lwafyo lwa nyanje, ulwa ku ŵikila amenso mu matuto.*

You have the bother of a crab, that placed his eyes on his nippers.

— You are a continual worry. Ordinary creatures have their eyes in the proper place, but crabs have them on the end of projections (in Wulamba called "nippers"). Cf. 1663.

1662. *Weŵo u li ne makaila.*

You have exaggeration.

— Your word is not to be trusted.

1663. *Weŵo u li ne ŵukula-kanwa ubwa pokele inyanje umukosi.*

You have a drag of a mouth, such as took away the crab's neck.

— You talk too much. The crab, because of his continual talking, was deprived of his neck, and now cannot talk at all. Cf. 1661.

1664. *Weŵo u li ŵungulwe, to talilwa.*

You are honey-insects, you are not marked.

— You dislike being told how to do anything. The *wungulŵe*, a species of small black honey-making insect, makes its nest in holes

¹ v. 1. for *Weŵo* is *Ná we*, . . . As for you . . .

in the ground. When digging for the honey, the passage of the hole must be followed: it is useless to dig down on the chance of striking the nest, for the passage runs irregularly.

1665. *Weŵo umutima woŵe u li iŵgali.*

As regards your heart, you are a striped mouse.

— You are chicken-hearted. The *iŵgali* is a little mouse that is easily frightened. Cf. 204.

1666. *Weŵo wa lipeye uwa ku ŵula katemo.*

You killed a man who had no axe.

— You are always borrowing my axe. A certain man made his first kill of another man, who had no axe; hence, when he returned to the village with the spoil of weapons, he brought no axe.

1667. *Weŵo we muntu wa mpikila umukosi mu citi.*

You, you person, you have stuck my neck in a (forked) stick.

— You have cornered me.

1668. *Weŵo we mwine u li cimbolo, u li tinamine ifupa.*

You yourself are a hyaena, you choose the bone.

— You don't know how to select the article of best value. See story CXXXVIII.

1669. *Wi lu kú ŵa koti kunwa kwa bwalwa.*

Don't become like a drink of beer.

— Don't be talkative, as though you were slightly drunk.

1670. *Wi manama, uŵusuyga ŵu cí li bwinji.*

Don't be in a hurry, the porridge is still plenty.

— You won't be left in the lurch.

1671. *Wi mu siŵka mani mu kanwa umuŵyo.*

Don't stuff grass in your companion's mouth.

— Don't interrupt him. Cf. 1672.

1672. *Wi mwikata mu ntiŵi umuŵyo.*

Don't catch your companion in the chest.

— And so prevent him from speaking. Cf. 1671.

1673. *Wi ŵkumika¹ akaŵambe, ka la ŵaiŵa.*

Don't stick a "woolly-bear" against me, it smarts.

— Don't blame an innocent man. The *kaiŵambe* is a species of small hairy caterpillar that causes smarting irritation to the hand if touched.

¹ v. 1. *Wi mamba* Don't place on me

1674. *Wiso cikulu, noko cice.*
Your father is important, your mother unimportant.
— See under 1540.
1675. *Wiso mùlilo, na ka koca, te ku mu tina.*
Your father is fire, even if he burn you, don't fear him.
— Even if your father punishes you, you must still love him.
A person even if burnt, still returns to warm himself at the fire.
1676. *Wiso mwinenene ná ye ni umbi.*¹
Your real father is someone else.
— One's relation who has inherited one as a son, does not deserve the respect given to a real father.
1677. *Wiso u ka kwensya ta lubwa, wá la mu bwena ku mekalilo aweme.*
Your father who will care for you is not forgotten, one sees him by his good conduct.
— An orphan, at his father's death, will choose as guardian a kind and indulgent relation. Cf. 1332. See story CXXXIX.
1678. *Wiso wa ku sangá mùwyo lukoso.*
A father that is met is merely a friend.
— A step-father is not a real father.
Cf. Swahili: *Baba wa k'ambo si baba*: A step-father is not a father.
1679. *Wi twala uwa² wufi, cipale ne fi li-ko ta pa li u fi bwene, ne ú fwa mu cimbele ta pa li-po u mwisi.*
Don't take a (tale) of lies, maybe what was there, there is none who saw, and who is the first to die there is none who knows him.
— Don't spread rumours about the winner in a fight, until you really know how it has ended. Cf. 1102 and Story No. CIV.
1680. *Womboso muntacila-mulando.*
Stumpy-legs that doesn't get over a log.
— Said of a short person. The name of *Womboso* is generally applied to the hippo, whose short legs won't allow him to cross a log.
1681. *Wombwe fuma, tu cinde! Ati: Ne waswe, na ku lu ku syanina mu bwina, mu cifutu e mu mano.*
Frog, come out and let us dance! He said: Not I! I shall be dancing in my hole; in my round shoulders is wisdom.
— The frog refuses to be lured out by the snake; his wisdom is in keeping crouched in his hole. Cf. The spider and the fly. This proverb is derived from the *Wemba*, which reads *bwimba* for *bwina*.

¹ v. 1. Omit *ni*.

² Concord for *Umulandu*.

1682. *Ŵombwe u la lakaka, u ka tula ne nsofu i wa lile weyka.*

Frog you are garrulous, you will publish abroad about the elephant that you ate by yourself.

— A talkative person is like a frog that continually croaks. Anyone disposing of an elephant by himself would get into great trouble from the chief. Cf. 1152 and 1164. In Lamba folk-lore the Frog occupies a similar place to that of the Tortoise; he is slow but sure, and much wisdom is hidden in an unpromising exterior. Most of the Frog Stories have to do with snakes, and the Frog usually gets the better of the snake in the long run. Cf. stories CIII, CIV, CXL and CXLI.

1683. *Ŵukali-bwa-nsala bwa li fwile.*

Fierceness-of-hunger died.

— Don't be obstinate. Cf. 607 and 734. See story CXLII.

1684. *Ŵukwe ŵukwe, kàsũwã ka mafuntule'nonogo: ka ŵepaye'nsya ka ŵa lala ŵeyka mu mfundi.*

Brother-in-law, brother-in-law, is the day of dried pumpkins in the pot; when they kill a duiker, they sleep alone with an over-full stomach.

— They are ready to call the brother-in-law to share, when the relish is inferior; but when they have something tasty they eat it alone. Cf. 179.

1685. *Ŵukwe ŵukwe ni pa menso, fi syoloke ulukolo lya¹ sila.*

Sister-in-law, sister-in-law is in public, let it be behind the house, and it is all over.

— Cf. 1333.

1686. *Ŵula-po ta ku li kupa.*

Take! is not giving.

— Give me some, don't ask me to help myself; I should be too bashful to take sufficient.

1687. *Ŵũlundwalundwa.*

It is being added bit by bit.

— Riches are amassed little by little. Cf. 728.

1688. *Ŵumano ndi li kwatile té ŵo, amano màmbulwa.*

It is not "wisdom I have of myself", wisdom is being-told.

— Cf. 88 and 89.

1689. *Ŵutala munsyonda, umwine wa ŵutala wa onda, uŵutala bwa syala.*

A grain-bin that grows not thin, the owner of the grain-bin has become thin, the grain-bin has remained.

¹ Concord for *ilyasi*, the ordinary talk.

— A grain-bin emptied of food retains the same appearance; not so a man deprived of his food.

1690. *Yá fwa, yá syo'kweûa.*

It is dead, it has left behind it a topic of conversation.

— An animal killed and eaten is a topic of conversation for a long while afterwards.

1691. *Yá lyo'mantu ni ku lusengo.*

"It has eaten a man" is at the horn.

— An antelope cannot bite a man, it can only gore him.

1692. *Ya tetela, ya wulo'muko wa kwi lya, ná ye umuko kuwona ako a leta.*

It talks, it has not the son-in-law to eat it, and the son-in-law would see the little thing he has brought.

— If you were a proper son-in-law, you would have brought me some gift and then that "talking" hen would be killed for you.

1693. *Ya tina muyinga, ya sanga katanda.*

It has feared the hunter, it has met the sportsman.

— Out of the frying-pan into the fire. The animal has escaped from one hunter to fall in with another.

1694. *Yá wusiku, muko wanji.*

It is of the night, my son-in-law.

— In hunger time one must not expect a meal before night-fall. A saying about *insima* (porridge), but also applied to *imfula* (rain); the storm will not come till night.

1695. *Ye nga ni uyu ta pelwa misompo, sombi iya ku pasila.*

As for this one he won't be given bark-cloth, but sewn cloth.

— He is particular what he wears. Sewn cloth is made up of more than one yard of material.

III. S O N G S

The Lambas know nothing of poetry proper, little of poetical expression, and in their songs rhyme is unknown. The songs are chanted, and are often a mere repetition of some rhythmic catch phrase. In some cases they are aphorisms sung, and it has been difficult at times to decide upon the section, in which to include them. The songs of the birds and animals are very interesting, and those in this work include the songs of the Cicada, Dove, Ground-hornbill, Hoopoe, Jackal, Monkey and Thrush. These songs bring out, in some cases with wonderful exactness, the cries of the different creatures; and that of the Ground-hornbill answering its mate is remarkably true to life. But by far the majority of the songs correspond to the dances, of which there are many kinds amongst the Lamba people.

The Dances: Practically every dance is danced to the accompaniment of the drum, and so the terms *iygoma* (drum) and *amasya* (dance) become almost synonymous. Various terms are used for dancing, especially *uku cinde'iygoma*, *uku syane'iygoma*, *uku cinda masya*, and *uku syana masya*. At the mourning (*uku syanina malilo*) and the initiation (*uku syanine'cisungu*) dances, handclapping (*uku lisya mapi* or *uku lisya makuku*) accompanies the drumming. A few dances are danced to the accompaniment of the *kalimba* or hand-piano, and a few to that of the great calabash piano, the *malimba*. For the sake of easy references, a list and description of the principal dances are given here, numbered in order: —

(1) *Amaombe* or *Iygame'sya maombe*: An old out-of-date drum with two hide faces, used at the initiation ceremonies of girls (*pa ku wisyo'mwane'cisungu*), when their time of confinement is up. This is said to be a moral dance. The drum, because of its two faces, is also called *iya mambwa-kuwili*.

(2) *Icimbwasa* or *Utwimbo lwa cisungu*: A drum of the ordinary type is used, and the dance is conducted by a *mukamwami* or spirit medium, while the people merely sing, or look on. This is said to be a moral dance, and it is held in honour of the spirits. At times a spirit-medium may dance one of these dances at an initiation ceremony, when other people may also join in.

(3) *Icinseygwe*: Danced by the hunters (*awapalu*) and sometimes by the paid dancers (*awayambo*); only men may participate when the heart of the animal killed is being cooked in honour of the spirits; but when this dance is merely a rejoicing over a kill, or before a feast of meat, or at a beer-drink, the villagers may join. It is a moral dance. The *Wayambo*, or professional dancers, are dressed with rattles (*amansangwa*) on their ankles, a feather head-

dress (*icinyagalangala*), and round the waist a grass-bead skirt, called *uûuyombo*. The spectators pay them an honorarium in beads, fowls or money, called *imfupo*.

The *Wapalu* are quite a class to themselves, and sell medicine or spells (*ubwayga bwa nama*) to young hunters to ensure successful hunting. At times they tie a charm onto the gun, at others they tattoo their client, and introduce medicine into the tattoo marks. After a kill, the hunter brings the heart and ears, and cooks them in honour of the spirits, when the dancing is held.

(4) *Umuciyko* or *Icipelu*: An immoral dance in which both men and women take part; it is danced at full moon, at deaths, at initiations, and also at odd times on dark nights.

(5) *Amalilo*: Danced during the periods of mourning for death. These periods vary from one week to a month, according to the status of the deceased, and are renewed annually at anniversaries. At times of mourning, the dances under No. (6) are also held.

(6) *Akasimbo*, *Umusakasa*, *Akasela*, *Icila* and *Siûoyongo*: These dances are all much the same; they are indulged in by both men and women, and are reputed to be immoral. They are held at initiation ceremonies and during mourning.

(7) *Akaûale*: A moral dance in worship of the spirits; held either in the daytime or at night, and participated in by both men and women. The leader is generally a doctor (*umulaye*).

(8) *A ûaciwila*: The *Waciwila* are spirit-mediums resembling the *Wamukamwami*; they are women who become spirit-possessed, and dance alone in a moral manner. They are supposed to be possessed by a Lala spirit. The *Wayambo* (see No. (3)), and the *Wamoûa*, who are inferior medicine doctors, who prophesy and dance for payment, are believed to be possessed by Lamba spirits; while the spirits *amasyaûe* and *ûamukupe* also enter people, and are honoured in dancing. The Kaonde equivalent to these dances is the *akatangû*.

(9) *Akatembo*: Learned from the *Wakaonde*, and danced on the death of an animal.

(10) *Amambalakata*: Learned from the *Wakaonde* and the *Wambwela*, and danced at the time of killing an elephant (*pa ûrupalu bwa nsofu*).

(11) *Icilaila* or *Icinsenseûele*: Children's dancing and moonlight play. The women also often take part; no drum is used, hands are sometimes clapped, but time is kept by song.

(12) *Imbila*: Danced by women to the accompaniment of the calabash drum, a large calabash with a piece of hide stretched over the mouth.

(13) *Amakuku*: A dance by women only, accompanied by hand-clapping. The Lambas call this *icisyanesyane*, dancing irregularly. The Lenge equivalent, *umukwasi*, is danced when mourning.

(14) *Amasya a malimba*: Dancing to the accompaniment of the piano.

(15) *Ulwimbo lwa mankuwāla*: The song that accompanies the instrument used in bird-scaring.

The Initiation Ceremony: For boys there are no initiation ceremonies amongst the Wālamba, and circumcision is not practised; the boys are merely instructed by their fathers in social and sexual relations, although various practices are resorted to, in order to fit the youths, so they believe, for the estate of man. But for the girls there is the *Cisungu* ceremony, which is not accompanied by such immorality as is prevalent among many other tribes. The following description is a word for word translation of an account given by a native: —

“The old women, on seeing that the girl is of age, tell her to menstruate. Then she goes, and this takes place beneath an Enge tree. Meanwhile all her companions search for her; and when they have found her, they utter shrill whistles, and take her up, and bring her to the house. When they have brought her to the house, in the morning they take her to dance to her. When the girls have finished dancing to her, in the evening the men begin to dance. When the men too have finished dancing, there remains to hide her for a very long time, without her seeing any men, without her seeing the roofs, without her speaking except in a whisper, for that would bring ill-luck. All the time, until the summer, when she walks it must be beneath a pall. A head-dress of beads is woven into her hair. Then comes the two-faced drum dance, and she is set on a mat in the courtyard; and all the people bring presents to her. While she is still hidden with the matrons, they instruct her in all manners, concerning cooking, and how to please her husband when married.”

Spirit worship: The spirits worshipped are the spirits of deceased relatives, provided that these are *awākulu awatulikile* — elders of renown. When trouble comes to a community, the *Mukamwami* is consulted. The *Wamukamwami* are spirit-mediums, who act as prophets and oracles, and prophecy concerning the rain and future events. The people venerate these prophets, and pay them for dancing the *cimbwasa* dance (*uku womba*). In times of distress, the spirit-medium will state that some great chief is angry; and, after receiving gifts, will dance to propitiate that spirit. The *Wamukamwami* have their own spirits, called *awami*. If the people desire rain, the medium will go to his or her *mwami*, and beg for it; similarly they are employed to rid the corn-fields of the birds that destroy them. These mediums have great power throughout the country, and will gather the people together to sing hymns to the spirits, and to worship before their house, threatening to stop the rain, in case of disobedience.

People who practise the art of staying the rain are called *awakolesi wa mfula*. When the rain is threatening, they take leaves,

and burn them; some of these leaves, ash-covered, they thread on a spear or reed, and carry with them. This is called *yamba*. Sometimes the ash-covered leaves are placed in a gourd, and thus carried. If they are in the house, and see much lightning, they go out, and spit into the air, or snap their fingers, or take ashes and scatter them into the air.

When the food ripens, supposing it is maize that has ripened, they take it little by little, and carry it to their spirits, to the spirit-huts, erected on the outskirts of the village; and then they come back themselves, and begin to eat. When a great quantity of maize is fully ripe, they pick some, pound it, and make weak beer from it; then the head of the house gathers his friends in the morning to the beer-drink, and he brings out the calabashes belonging to his spirits, and puts some beer in them. When they have finished the drink, they rub flour over their bodies, and then depart. The beer that was put into the spirit calabashes, his own household drinks; and when they have finished, he takes some beads, and puts them into the calabashes.

The "owners" of the spirits erect the *milenda* or huts for the spirits to live in. They place therein the calabashes (*inykombo*), which represent the spirit, and these they worship. The first-fruits of the harvest are taken and placed in these huts as symbols of the spirit's food, though none believe that the spirits actually receive or eat the food. It is considered an ill-omen if one of these huts gets burnt. When building these huts, an amount of ceremony is gone through. Messengers pass through the neighbouring villages, shouting, "Today they are building the spirit huts!" Crowds of people gather, while some go for poles, others for grass. They come back singing, "*Ku milenda ta ku pito'we'wele!*" "None with a breast passes the spirit huts!". The priest of the spirit huts begins the singing, saying, "*Ku milenda ta ku pito'we'wele, wa li pinika-ko!*" "None with a breast passes the spirit huts, one cuts it off!" Then they erect miniature huts, from two to three feet in height, and when they have finished thatching them, white fowls are killed and cooked together with much *insima* porridge. Then they scatter. No woman may approach upon pain of having a breast cut off.

The following description of the burial of a chief is a close translation of a native account:

"When a chief becomes ill, and the people know that he is seriously ill, they begin by sending to the priests of the spirit huts, telling them not to go away, because the chief is seriously ill, and may not recover. Then when the chief dies, they send to fetch the keepers of the spirit huts, without letting the villagers know. On the arrival of the priests, they publish abroad the news, that everyone may know that the chief is dead. Then all gather together to mourn. Then all the priests gather together, and the other chiefs

begin to arrange payment according to their station. When a quantity of goods has been brought, they begin to pay the priests. All the younger priests they pay, and only the chief priest is left over.

"The priests then take charcoal, and pound it, with red-ochre, and wear a huge head-dress of guinea fowl feathers. On one side they smear red-ochre, on the other charcoal, and in the middle of the forehead they smear flour; and then they set about catching fowls. These fowls they bring back and eat. Everybody fears them greatly. In the house, where they sleep with the corpse, no-one will enter, because all fear punishment, should they spit on the floor.

"Then, when the body of the chief has begun to swell, the priests heat water, and keep sprinkling it on the body. When they begin to eat, they burn many feathers of the fowls they have caught to eat, and that is how they are able to eat their porridge. When they have finished eating, they put on many more feathers,¹ and that is how they are able to converse. Every day, in the same way, they pour water onto the chief. Again and again they need water. The chief's slaves are tortured with drawing water, and grinding flour; and the chief's food becomes less and less. Then, when they ascertain that the time for the chief to ascend has come, they give him flour to carry. Then, when he has ascended, they all put on their head-dresses, and smear their faces with red-ochre. And they go elsewhere in the village, and sweep a fine house, and give them baskets of meal and fowls. When night comes, they dance there in the village. Dawn finds them still dancing."

After the body of the chief is decomposed, the bones are removed for burial, and the house is burned over the rotted remains. The officiating priests visit all the villages dependent on that chief, dance and receive payment. Afterwards the chief priest returns, and receives a handsome payment.

At the new moon, the wardens of the spirit huts, bring out the *imfumu sya mata* (the weapons of the dead chief), and the *lusonsolo* (metal gong) from the spirit-hut; and take them to the village. Whereupon the people present them with gifts of beads.

Imb. 1. *Akale lukoso akale, na li muyinga akale, na lu kwipaya akale.*
Long long ago, I was a hunter long ago, I used to kill long ago.
— (3).

Imb. 2. *Akalonde mwine'wala, ukulima kwà ku kalonde, selewala wa mpoke'wala.*

The little hoe is the owner of the garden, the hoeing was done by the little hoe, (but) the big hoe has taken the garden from me.

— The lament of the little worn-out hoe supplanted by a big new one. (11).

¹ In order to counteract the stench of the decomposing corpse.

- Imb. 3. *Akana ka li kamo, cenjelo'ku leya malambo!*
Ka la lenge'ɲkaka, cenjelo'ku leya malambo!
Pa ku kane'nsima, cenjelo'ku leya malambo!
 The little child is one, take care to avoid the death places!
 It brings anxiety, take care to avoid the death places!
 When it refuses food, take care to avoid the death places!
 — An only child is an anxiety. (3).
- Imb. 4. *Akanyense-wūlimba tonon! Akanyense-wūlimba tonon! Papa-*
lika masako¹ ŋku kwike-mo uwa ŋkoŋko; walya wawyo na li
wā kwikile, ka wā bwelela kwawo. Nye, nye, nye, nye, po!
 The little cicada biff! The little cicada biff! Spread flat your
 wings that I may strike into you a crooked arrow; yonder mates of
 yours I struck, and they returned home, Buzz, buzz, buzz, buzz, bang!
 — Sung by a boy about to shoot at a cicada on a tree with
 his thorn arrow. Natives eat the cicada. Cf. Imb. 29.
- Imb. 5. *Akasiŋga ka li mu munda² na palanya, ni mama, ná ye Lesa*
a la simbanya.
 The little stump in the garden I mistook for mother, God too
 leads one astray.
 — A song of the witch-doctors in the *Kawale* (7).
- Imb. 6. *Apa ka mú lya, apa ka mu kana, mwe wálulya-mbuto.³*
Apa ka mú lya, apa ka mu kana, mwe wálulya-mbuto.
 Here you eat, and there you deny eating, you who eat the plants.
 Here you eat, and there you deny eating, you who eat the plants.
 — Sometimes you eat and are thankful, at other times you
 eat and grumble. A song of women at initiations (2).
- Imb. 7. *Ati: Pwele!*
Ati: Mba nindo'wa?
Kumfwa ati: Twende, tu ká lye nteygate.
Kumfwa ati: Mbe'si ná lya te ni syo? Mbe'fyo ci nsansalo'
mutwi? We u kene u puluke-mo. Simankilwa wa
sotoka-mo.
 A says: Thrush!
 B says: Why are you sitting?
 A retorts: Let us go and eat caterpillars.
 B replies: What about these I have eaten, aren't they they?
 And what about the (bird trap's) breaking my head?
 You who refuse escape. The cunning person jumps out.
 — The song of the two thrushes. Sung by children (11).

¹ *Isako*, hair or feather, is also applied to the wing of an insect.

² *Mu munda* is *Lenge* for *Muwāla*.

³ v. 1. . . . *mwe twalula-mini*; . . . you little tongue-changers.

- Imb. 8. *Awa lamba ku bwalo, syani wa lamba cikwangala?*
Ŋka lambe, cikwangala! Kwa! Kwa! Cikwangala!
 Those who do obeisance at court, how do they do obeisance,
 O crow?
 Let me do obeisance, O crow! Caw! Caw! O crow!
 — The crow, as he walks with nodding head, is credited with knowing how to bow properly. Sung by the women at initiations (2).
- Imb. 9. *Awa li na wanyinaawo, bwá ca, wa lu ku mamasya ati: Fwe, fwe malande, yenke'myau.*
 They that have their mothers, at dawn, cry out for their mothers, saying: We, we orphans, are nothing but yawns.
 — *Ulwimbo lwa wuŋkumbwa*, sung at a time of sorrow. Cf. Imb. 35.
- Imb. 10. *Bwá ca, wo wo ya ya! Pano bwá ca, bwá co'wusiku!*
Awapalu wa nama wa li weme, bwá ca!
Wa lepaye'nama, ka tú lya-po, bwá co'wusiku!
 'Tis dawn, ta ra ra ra! Now 'tis dawn, the night has cleared!
 Hunters of game are fine, 'tis dawn!
 They kill animals, and we eat of them, the night has cleared!
 — (3).
- Imb. 11. *Bwendandúkutu uwo¹ bwisa! Bwendandúkutu uwo bwisa!*
Bwendaninyini uwo bwisa! Bwendaninyini uwo bwisa!
 That quick step is coming! That quick step is coming!
 That short step is coming! That short step is coming!
 — Children in two opposing lines approach and recede, as in the game "Here we come gathering nuts and may." The one line moves with a very quick step, whilst the other has a short step.
- Imb. 12. *Cingalika umu na mu sanga mu milamba.*
Wa papa ne wana wakwe mu milamba.
 The male zebra that I met in the track,
 Carried his children on his back, in the track.
 — (3).
- Imb. 13. *Cingalika umuto uwune, ko tanta-mo!*
Te kú po'muwoyo, ne mwana-Wale!²
 The male zebra splendid soup, when you dip in the sop,
 You won't give to your companion, to me the son of Wale!
 — Song of the *Musakasa* (6).

¹ Old Lamba v. 1. for *uwo* in all cases is *wowo*.

² v. 1. for *Wale* is *Yale*. *Wale* is derived from the Lenge *wala*, throw away.

- Imb. 14. *Cisa cuni ci lile'fyo? Ci lu ku lila ati ni nama.*
Ca toygeko'ku lila, icuni iciwipile umutwi, e...!
We cuni na ku kanina! Kawili nsi lele bwino, e yo...!
 What bird sings like that? It sings like an animal.
 It shrieks, a bird with an evil head, e...!
 Bird, I forbid you! For I did not sleep well, e... No...!
 — (3).
- Imb. 15. *Ciwa, leko'mulomo, umutala umo twikele!*¹ *Ciwa, leko'mulomo!*
 O dove, leave off the beak, it is in one neighbourhood we live!
 O dove, leave off the beak!
 — People living together should not keep on nagging. A song of the women (11). Cf. Tyo. 141.
- Imb. 16. *Ciwiti-ciwiti ca wona mfumu, ca kana ku lila.*
 Chiwiti-chiwiti has seen the chief, (and) has refused to cry.
 — The name is onomatopoeic, descriptive of the beating of the drum. (3) and also used as a catch phrase, when playing ball. Cf. Story XXXI.
- Imb. 17. *Cofwe malimba, wa lala mu caiwu, wa tандаwala!*
Mbe'ca ku we'fi wa ipaya syani, we mukombola?
 The hippo bull is a great piano, he lies in the ford, his legs stretched out.
 How about a thing like this, how have you killed it, you beater of the bark-cloth?
 — (3).
- Imb. 18. *Icikuku, Mwansa, ca li ku mutima, ca fuma-ko.*
 The bird's tail, Mwansa, was at the heart, it has gone out.
 — We wanted to dance, now we have had enough. Sung at the end of a dance.
- Imb. 19. *Icinsangwe lelo ca pona, icinsangwe lelo ca pona!*
 Today the utricle has fallen, today the utricle has fallen!
 — A song sung by the midwives, on the birth of a child. The matrons (*ifimbela*), who have ceased giving birth, are the ones who act as midwives. They find roots and leaves for medicine with which to wash the mother at the time of birth; also herbs for washing and medicinally treating the child. After giving birth, the mother rests seven or eight days, being exempt from all work. At the end of that period she washes herself, and then resumes her household duties, being once more allowed to handle the cooking utensils, and prepare her husband's food, which was taboo before her cleansing.

¹ v. l. . . *umutano umo twikele*; . . it is on one branch we sit.

- Imb. 20. *Icisokosoko ca li mwiyaamba, ca umfwa kawele.*
The Sokosoko bird was in the forest, and it heard the shouting.
— Sung by children during the initiations.
- Imb. 21. *Icomba-nyome'co! Icomba-nyome'co!*
That is a beating-of-drums! That is a beating-of-drums!
— Sung when the guns are fired off at initiations.
- Imb. 22. *Iminina, nyku pele ciwa, ciwa wa mena maiwele.*
Stand still, and let me give you a dove, a dove that has grown breasts.
— Bird-scaring song (15).
- Imb. 23. *Intululu ya injila, ya injila mu malyango, ya injila.*
The mungoose has entered, it has entered the holes, it has entered.
— (2).
- Imb. 24. *Kalumbwa sya kwita, kó ya, ka wule amafumo ku musu, kuno nyombe syá ya!*
Kalumbwa, they have called you, go and fetch the spears at the village, from here the oxen have gone!
— Sung by the women, beating their gourds, at initiations (12).
- Imb. 25. *Kamimbya, kuykula pansu; wanoko awele mu kwela*
Little swallow, skim the ground; your mother who went to winnow
— This song of the women (11) continues in the same way as Imb. 66, which see.
- Imb. 26. *Kandume yanji akafwi kamo pa wuta.*
My little brother with one little arrow to his bow.
— Girls' song at initiations (2).
- Imb. 27. *Kantondi ka la pelesya, fumbwa a la pandala, Ne mwine mpele cibwabwa ca wana wanyi!*
The little mouse grinds very fine, the big black ant but tears, As for me, let me grind breaking into little bits for my children.
— Sung by the women at the grindstones.
- Imb. 28. *Ka nyokwa Lesa, wa lu ku twa kawale.*
Let me be followed to God's abode, they are pounding an ophthalmic spot.
— (11). Cf. 73 and 259. The natives believe that God sends all diseases. In this song, He is depicted as preparing in a pestle-mortar the ophthalmia that leaves a white spot on the pupil of the eye.

Imb. 29. *Kapale na kana, kapale na kana, papalika masako*
 Cicada I refuse, Cicada I refuse, spread flat your wings
 — This boy's song continues in the same way as Imb. 4, which see.

Imb. 30. *Kapale we candayombe, we ciw̄itiku, u likele ku mulungu-lungu, we ciw̄itiku.*
 Cicada, you tug-of-war, you roll of drums, you are sitting on a lofty tree, you roll of drums!
 — Sung to prevent the cicada from flying away, while the boys steal up with their arrows of thorn to shoot them.

Imb. 31. *Kasamba wanji aka na pila ka cilo'musime:*
Kasamba wanji kàmpalampante!
 My little Samba fish, which I baled out, has leaped the dam bank:
 My little Samba fish is a mad flopper.
 — The Samba is a very agile fish; it is always jumping over the bank of the weir, or out of the basket (11).

Imb. 32. *Kasimutengu ka ikala pebwe, pebwe pa li ndo? Pa li Nsi-nguluke! Nsi-nguluke, tende,¹ ku nsila ya ku W̄ulenge; e kwa fw̄ililo'muntu, ne ku tola-ko akafupa, ne ku singa pa nembo; inembo syanji sya lala, sya kú ya nasyo ubw̄inga, kwa mukulu mutamba-nembo, kwa mulolobwe.*
 Little Mr. Lark has sat on a stone, on the stone what is there? There is "Let me go round!" Let me go round, let's go, to the road to Lengeland, where a man died, and pick up a bit of bone, and rub it on the tattoo marks; my tattooing is asleep, those with which to go to my husband's village, to the place of the big man who looks at tattoos, to Chatterbox's place.
 — Sung by a number of children all sitting down (11). Cf. Tyo. 142.

Imb. 33. *Katanta, Katanta we, Katanta-ncenjele! Mama wi ykonona musana, amapukuto a ci li ku mutima, Katanta-ncenjele!*
 Climbing-pole, you Climbing-Pole, Pole that the wary climb! Mother, don't break my back, fun is still in my heart, Pole that the wary climb!
 — Sung when crossing a high dangerous pole, stretched from tree to tree across the river. The pole is the mother because it carries on its back.

¹ A child's word for *twende*.

Imb. 34. *Katekenesya, katekenesya, ko leka-po ukutekenesya imfumu sya¹ wantu wonse.²*

Informant, informant, stop informing the chief of all people.

— Sung at a beer-drink or other gathering before the chief.

Don't worm your way into the chief's favour, by informing him of others' doings.

Imb. 35. *Kolwe nka lale, kolwe nka lale; aŵa li na wanyinaŵo ŵa lu kú nwa-po utusungu. Mba ni fwe, fwe malande, ka tú fwa, ka tu ceneme!*

Kolwe mama nka lale, kolwe mama nka lale; aŵa li na wanyinaŵo ŵa lu kú nwa-po utusungu. Ati fwe, fwe malande, ka wú ca, ka tu ceneme, wáunsi akanwa pà.

Monkey let me sleep, monkey let me sleep; those who have their mothers drink light beer. But as for us orphans, let us die with open mouth!

Mother monkey let me sleep, mother monkey let me sleep; those who have their mothers drink light beer. As for us orphans, it dawns and we are gaping, with the flies swarming in the mouth.

— The orphan's chant. Cf. Imb. 9.

Imb. 36. *Kolwe twa li wantu, micila ya twalwile.*

Monkey we were people, 'tis our tails that changed us.

— The song of the monkey, sung by children (11).

Imb. 37. *Kolwe twa li wantu, twa lu ku pela ne kú twa!*

Monkey we were people, we used to grind and pound!

— The monkey's song, sung by children (11). See story CXLIII.

Imb. 38. *Kolwe, twa li wantu, twa lu ku tuka insaŵulwa!³*

Monkey, we were people, we used to gather Sawulwa bulbs!

— (11) The *insaŵulwa* are eaten by monkeys. The *ulutungulu* (see footnote) is a sharp-tasting bulb, which grows half out of the ground, that above being red, that beneath white. The inside of this is eaten by the natives.

Imb. 39. *Ku Kabwe wo ya ya! Ku Kabwe wo ya ya!*

Ku li citambala ca mbai-mbai,

Ca nuyka sopo,⁴ na mu lola!

Ca nuyka sopo,⁴ na mu lola!

At Broken Hill wo ya ya! At Broken Hill wo ya ya!

There is a handkerchief of by-and-by,

It smells of soap, I have looked on it!

It smells of soap, I have looked on it!

¹ Plural of respect, literally: chiefs of . . .

² v. 1. . . *syá calo conse*; . . . of all the country.

³ v. 1. for *insaŵulwa* is *intungulu*, Tungulu bulbs.

⁴ v. 1. *senti*, scented soap.

— This song originated in 1913 with a demented woman at the village of Nduwēni on the Kafue River, and spread broadcast among carriers, as a road song. It shews an amount of borrowing from English, e. g. *mbai-mbai* (by-and-by), *sopo* (soap), and *sentī* (scent, see v. 1.).

Imb. 40. *Ku mansansi uŵune uko.*

At the children's houses it is fine.

— (11) Native children build imitation villages for their play. They have mock fights between the *mansansi* of one village and the *mansansi* of another. Immoral proceedings go on amongst even the very little boys and girls, unchecked by their parents.

Imb. 41. *Mama-fyala, mama-fyala, ka mu funda-po umwana wenu, a la ndaŵisya.*

Mother-in-law, mother-in-law, instruct your daughter, she reviles me.

— (11) and (2). While the women are singing, a man will join in with this song.

Imb. 42. *Mama, mban̄gule umuyga, ne cende-ende u li temenwe.*

— Mother, extract the thorn for me, for me the wanderer you love.

— (3). Too much wandering gives him a thorn in his foot.

Cf. Imb. 61 and Imb. 62.

Imb. 43. *Mandiliŵale na fwe kuno tu lale, na mwe uko mu ŵuke, mandiliŵale.*

A lying-down, and us here let us lie, and you there wake up, a lying-down.

— Sung while children are playing at sleeping and waking (11). Among the principal games of the natives are the following:—

(a) *Ukwante'ntafu* (to catch a ball) or *Uku tane'ntafu* (to toss a ball). The ball, made of solid rubber, is about the size of a golf-ball. Two teams play, each team trying to keep the ball among members of its own side. The ball may not be kept for a moment in the hand, but as soon as received, it has to be bounced on the ground to one of the partners. Boastful expressions, several examples of which have been given among the aphorisms, are freely indulged in as the play goes on.

(b) *Uku tane'cisolo* (to play draughts). This game, like the prior one, is found practically across Africa. It resembles draughts. Four rows of holes are made in the ground, and small stones are used for "men." Each player distributes his "men" along the rows of holes on his side. Then they begin moving the stones along,

capturing those of the opponent according to certain rules.¹ The one who clears the board of his opponent's "men" wins.

(c) *Uku tane'nsombwe*; a game similar to *cisolo*.

(d) *Uku pame'nsinywa*: (to whip a top). The top is made of a cone of wood, bark string is wound round it, the top then thrown and spun. The whip (*ubwembya*) consists of a stick with a bark-string lash.

(e) *Uku tane'nondo* (to spin the tee-totum). Nine-pins made of shelled mealie-cobs, and called *awantu* (men), are set up in two opposing lines about 12 ft. apart, and behind these are ranged the players. The *inondo* is spun across the intervening space, in order to knock over the opponent's men. The tee-totum is made of a convex piece of calabash with a stick inserted in the centre to act as spindle. If one of the men is knocked over, it may be restored if its owner can knock over an enemy cob. If all the cobs of one side are down, the owners may throw until the tee-totums are exhausted; then if they do not succeed in raising any of their men, the game is over, and they have lost.

(f) *Uku cita kampilwa* (to swing). Two long bark ropes are suspended from a tall tree, and a short stick is used as seat. One child then pushes his companion.

(g) *Ulusinga lwa yombe ta lu putuka* (tug-of-war, lit. the ox thong does not break). The two centre players catch one another's hands, the others holding on in a row with arms round waists; no rope is used.

(h) *Uku tane'cipyolopyolo ca wana wa nkanga* (to play the game of guinea-fowl chicks). A game in which many play, but two only act the principal part. One of these hides and then calls out: *Icipyolopyolo ca wana wa nkanga ati apo!* (The guinea-fowl chick says it is there!); the other says: *Ta pa li* (It is not)! The one again guesses: *Apo* (There)! The other may reply: *Toleni* (Take it up)! This game is also played indoors with ten or twelve counters as "men."

(i) *Uku cita simukonkoli* (to hop). Many children together, holding the one leg, hop about calling out: *Simukonkoli! Simukonkoli!* Whenever one falls, there is great laughter.

(j) *Uku cito'tukonkola* (to walk on stilts).

(k) *Uku cite'cimbolo* (to play hyaena, i. e. to play hide-and-seek). The hiders are called *inama* (buck) and the seeker *icimbolo* (hyaena). Another way of playing this game, is for the children to go into a house, and pretend to sleep, when the one representing the hyaena comes to the doorway, those inside waking up in consternation.

¹ For careful descriptions of this game see Smith and Dale, "Ila-Speaking Peoples of Northern Rhodesia," Vol. II, pp. 232—237; and Junod "Life of a South African Tribe," Vol. I, pp. 314—318, where the game is called "tshuba".

(1) *Katuntunya ndapukilé pi?* (Katuntunya where am I to run out?). A game played with one lying down in the centre of the ring, who cries: *Mwe wame ná fwo'wusi* (Mates, I am suffocated with the smoke)! and they sing in reply: *Nyangwe tu li wengi!* (Nyangwe we are many!)

(m) *Uku sunkana* (to wrestle). As a sport, in wrestling, the winner has merely to throw his opponent; but when it is used as a means of settling quarrels, the under man is usually severely mauled when he falls. The people do not know how to use their fists.

Imb. 44. *Mipalaiko na palaiko, mipalaiko na palaiko!*
Mipalaiko ya wakolwe, mipalaiko ta tu isi-po!
 Rat-tat-tat, rat-tat-tat!
 Rat-tat-tat of the monkeys, rat-tat we know it not!
 — (15).

Imb. 45. *Mpeni amapapula-nguo, ne mwine mwana.*
 Give me the baby-cloth,¹ me the owner of the babe.
 — (2).

Imb. 46. *Mucenje wá ya, wá ya: tulyo'tu² mu lawila e twa mu twala, mucenje wá ya!*
 The mungoose has gone, has gone: those little matters that you talk about are what have taken him away, mungoose has gone!
 — Sung when hoeing or carrying meat. What one has said in the village has caused another to leave it.

Imb. 47. *Mukulumfwi mena mena, aŵakulu wáwyo wa la mena!*
 White-haired elder grow, grow, your elders grow!
 — *Mukulumfwi* is applied to a species of white-topped grass that grows in the marshes, also to a species of white poisonous toadstool.

Imb. 48. *Mulongwe u li tumpile,*
We mukulu kwikale'cite mu lupako!
Ni mpanga ya sila?
Lomba te papa twa wona?³
 Hornbill you are foolish,
 You, a grown person, to sit as a fledgling in the crevice!
 Is it that the veld is finished?
 So isn't it thus that we have seen you?
 — A song of the *Musakasa* (6).

¹ The cloth in which a woman secures the baby on her back.

² Concord for *utweŵo*, matters.

³ v. 1. for the 3rd. line is *Ne fya ku singa-po*: With stuff to smear on; and the 4th. line is omitted.

Imb. 49. *Mu lupako lwa tunsuswa ta mwikala muntu lukoso, sombi tweŋko'tunsuswa.*

In the tree-cleft of the bats there does not live a mere man, but only bats.

— Bats and birds do not associate (3).

Imb. 50. *Mumbwe ciwowo wo! Na kula, na leta, wo!*

Jackal, a noise, wo! I have dragged, I have brought (it), wo!

— A road song, which indicates to the expectant villagers that those approaching are bringing something with them.

Imb. 51. *Mu musî mwa Tata, ciwîlambila mu malimba, ciwîlambila;*

Ta mwende'lombe, ciwîlambila, ciwîlambila mu malimba;

Sombi kamwale, ciwîlambila mu malimba, ciwîlambila, e . . !

In my father's village, a distant call on the piano, a distant call;

No youth walks there, a distant call, a distant call on the piano;

But a maiden, a distant call on the piano, a distant call, e . . !

— A song from a Choric Story. The young men would be killed by witchcraft, but the young women left alone.

Imb. 52. *Mutowa sekela, ka tu li wawili Mutowa, ka tu li wawili na pa ku pampa, ka tu li wawili!*

Big-Tooth laugh, we were two together Big-Tooth, we were two together at the cutting up also, we were two together!

— (3) We were together when the animal was cut up, and we shall be together in the eating of it. Cf. 774.

Imb. 53. *Mwana-kulya nsi mwisi-po, wa kú ya kwaŋo, u ka mwisiwe, wo co!*

The son-of-eating I know him not, you will go to his home, you will know him, wo cho!

— A song of the *Kasela* (6).

Imb. 54. *Mwansa ka wela, wa lu ku wela,*

Angwa weŋo! Mpe-po kafwaka!

. Na ne ŋkú pe-po umuti wa kupwa,

Lomba aŋalume ka ci li umuloŋgo kuli weŋo!

Mwansa, let her shout, they are shouting,

And then! Give me a little tobacco!

And I will give you medicine to get married,

Then the men will come in a long line to you!

— Sung by women only (11).

- Imb. 55. *Mwe wâlume, ngiswileni-ko, ngiswileni-ko!*
Mu mbone-po ifi na leta! Na leto'muti wa wâlume,
Apa pambi ka wâ kanykamana, apa pambi ka wâ kanyka
matembo!

Husbands, open to me, open to me!

See what I have brought! I have brought the medicine for husbands.

At times they wonder, at times they tremble like wasps!

— Sung by women only (11). Note the play on the words, *kanykamana* and *kanyka matembo*; wasps when swarming on their nests are in constant movement, as though trembling.

- Imb. 56. *Mweûa pinune'libwe, nyinjile!*

Mweûa pinune'libwe, nyinjile!

Mwewa lift up this stone, and let me get in!

Mwewa lift up this stone, and let me get in!

— (2) This song originated in the Choric Story CXLIV.

- Imb. 57. *Na lapilo'ku lala mu mbu, wâti wâ ka njipaye kuli syo-*
nykonono.

I have given up sleeping in a hollowed cave, they nearly killed me with reviling.

— (3). The *imbu* is a hollowing made in anthills by large animals, such as the eland, that come to lick the salt earth. These caves at times become the lurking-places of wild-beasts. Cf. 1629.

- Imb. 58. *Na wampuya wõnse ci li mitelele-telele mitelele-telele.*

And for all the baboons it is hearkening hearkening.

— This song, supposed to call the baboons to listen to a law-case discussed, originated in story CXLV.

- Imb. 59. *Ndi katele ka luwumbe, ifi mu lu ku lawila ndu kumfwa.*

I am a fragile calabash, what you are saying I hear.

— (2). Sung by women. I hear your slanders, but I do not answer back.

- Imb. 60. *Ne Siwalya kalimwina, ne Siwalya kalimwina, syonse*
mbuto siweme, te ku palo'muniŋga, ne Siwalya kalimwina.

To me the beetle that had a caste, to me the beetle that had a caste, all vegetables are good, (but) they don't "come up to" ground-nuts, to me the beetle that had a caste.

— Song to the accompaniment of the *Kalimba*.

- Imb. 61. *Ni ne cende-ende, nká fwo'mutandaûvale.*

I am a wanderer, I shall die stretched out.

— (3). The one who wanders from place to place, will some day die in the bush alone. Cf. Imb. 42 and Imb. 62.

Imb. 62. *Ni ne cende-ende, w̄a ka mbwena ku moni.*

I am a wanderer, people will see me by the vultures.

— (3). I will die in the bush, and the gathering of the vultures to my corpse will attract the attention of the people. Cf. Imb. 42 and Imb. 61.

Imb. 63. *Nta nta nta mu mukole, Nsimba ya W̄alala ku mu cila, mwe w̄ana w̄a W̄atwa, twa mu lumba Nyina-Malifwa, wo wo wo welele! Wo ya welele!*

Up up up the Kole tree, the Genet of the Lala people to surpass, ye children of Twa people, we have gifted Malifwa's mother, wo wo wo shout on! Wo ya shout on!

— A *Siw̄oyongo* (6). Cf. Tyo. 119. The Lala is the sister-tribe to the Lamba, and is situated southeast of Ilamba. The Twa people, very inferior and primitive, live in the great Lukanga Swamp south of Ilamba. To term a man a Mutwa is to insult him.

Imb. 64. *Ntoykale pansi, pansi pa ima lole, lole icimbilumbilu,¹ cuni cikulu ca isa, ca kumana ngow̄i, ngow̄i twende ku mapili, ku mapili kwa Sitoka, umwine ta ngesa, a lesa ne maungga, maungga e Toka, e e e e o!*

Let me dig down, from below has come up a shrew mouse, the shrew mouse is like a horned caterpillar, a big bird has come, as big as Ngowi, Ngowi let us go to the hills, to the hills where Toka's father lives, he himself hasn't come, he comes with the wildernesses, Wilderness is Toka, e e e e o!

— Sung by children sitting when about to have food (11).

Imb. 65. *Ŋkoyke,² Ŋkoyke kalando! Ŋkoyke, Ŋkoyke kalando!*

Ku w̄alume wa bwene na li kene!

Ŋkoyke kalando, Ŋkoyke! Ŋkoyke kalando!

Let me knock, let me knock the little log!

Let me knock, let me knock the little log!

My husband whom you saw I have refused!

Let me knock the little log, let me knock! Let me knock the little log!

— (11) Sung by women, while they hop backwards and forwards over a log.

Imb. 66. *Pa kasitu pampa³ pa injila sumba; nani wa mu lasa? Ni Ciswawimbe. Ciswawimbe na kana. Nsi w̄ona mitambo.⁴ W̄amama w̄ele mu kwela, w̄ele ku kwela mu ku lete'citwi ca*

¹ v. C. *icimimuminu*.

² This word also implies 'to follow', the woman has refused her husband, and follows the little log; v. 1. for *Ŋkoyke* is in all cases *Koyka*, Follow!

³ v. 1. *-pamba*, forest of the wooden-hammer.

⁴ v. 1. *milandu*, reason.

ηkulo; citwi ca ηkulo w̄a ci lete, tu ci saiw̄ule, mailo ndi ne lwendo mu ku leta kata kanji, akata kanji ka luw̄ila mu masonde: mu masonde mu li ηkutya Luw̄aŵasya; ne ku pela¹ to to to ciloli!

At the little forest of the thigh has entered the green lizard; who has wounded him? Mr. Sparrow-Hawk-Picker. Mr. Sparrow-hawk-picker I refuse. I don't see (haven't got) a click (of a gun-hammer being clicked). Mother has gone to winnow, gone to winnow to bring the big head of a water-buck; the big head of a water-buck let her bring it, let us cut it up, tomorrow I have a journey to fetch my little bow, my little bow is lost outside: outside is Nkutya the Treader-about; and come to an end, to to to finis!

— Sung by youngsters sitting (11). Cf. Imb. 25.

Imb. 67. *Sela wa ηgoma sela.*

A procession of drums, a procession.

— (11).

Imb. 68. *Sikampele ati: —*

*Akatembo kaŵi ka ka mpelanya, ka ka mpampala pansi!
Icifu ci li weme: ka ci mpumpula ku mutwi: ká mfwa, ka nduŵa-ko!*

Ka ŵone'nsala ya kola, ati: —

Twá lye'nseŵga, twa kululuka!

Twá lye'nseŵga, twa kululuka!

Ka ŵona amao a mena, ati: —

Catuŵa wàndo, cafita wa isa!

Catuŵa wàndo, cafita wa isa!

Ka ŵona masaka a tuŵa, ne ku tukala mao, ati: —

Cafita wàndo, catuŵa wa isa!

Cafita wàndo, catuŵa wa isa!

The Turtle Dove says: —

The bad bird-trap swings me to and fro, and dashes me down!

The trap that is good hits me on the head: I die, and forget!

When he sees that hunger has come, he says: —

We have eaten sand, we are tortured!

We have eaten sand, we are tortured!

When he sees that the dark millet has grown he says: —

That which is white, what is it? The black has come!

That which is white, what is it? The black has come!

When he sees that the sorghum has ripened, he reviles the millet and says: —

That which is black, what is it? The white has come!

That which is black, what is it? The white has come!

¹ Also means: and grind hard hard hard, finis!

Imb. 69. *Sikaŵambala syoke!*¹ *Mwá sye'ngoma, ke lila, Ŵasika-ŵambala!*

Cricket come back! You've left your drum behind, and it is still sounding, Mr. Cricket!

— (2).

Imb. 70. *Simumbeleye umulume a tema manyinsa, icisalo ka kombole'ŋkwa, fulamuka, Lesa wà pansì!*

The husband who goes counting has felled trees during the rains, during the summer he beat out bark cloth, fall down, God is here below!

— A woman's song, deriding the lazy or improvident husband, who spends all his dry season in making bark-cloth, and counting the trees for that, instead of choosing his trees to cut down in order to burn them for ash manure. Hence he cuts them in the rainy season, when it is too late for them to dry. At such a time it is useless for him to stand up cutting them, for God (the thunder presaging rain) has already arrived.

Imb. 71. *Tange ntale-po amalele, kasolo, ne mwine mwana, kasolo, ne mwine mwana!*

Just let me draw my puzzle, little mouse, me the owner of the child, little mouse, me the owner of the child!

— (2).

Imb. 72. *Teti ncinde-po, mufweulu wa ntuala mwiulu.*²

I cannot dance, the little Fweulu fruit has carried me into heaven.

— (3).

Imb. 73. *Tu ka ŵule impungwilemba, we ku musamba uku ya ŵikile, uku ya ŵikile; cilike³ na ci li kapanda, cilike³ na ci li kapanda.*

Let us take Pungwilemba fruit, you at the Samba tree where it was put, where it was put, prop it as though 'tis a little forked pole, prop it as though 'tis a little forked pole.

— (11). The *impungwilemba* is a fruit-bearing creeper, that often climbs up Samba trees.

Imb. 74. *Tu liŵule ca mbisi, ca lema, wo wo wo wo, ca lema!*

Let us tread the zebra tread, 'tis tiring, wo wo wo wo, 'tis tiring!

— Let us change our quick run to the heavy tread of the zebra, (2). Also sung when a crowd is in the pit treading mud for plastering.

¹ Derived from the Ila *zhoka*: real Lamba would read: *u syoke* or *syoka*.

² v. 1. *Tesi nsyane-mo, mufweulu wa ntuala peulu*.

³ v. 1. *cike*, with the same meaning.

Imb. 75. *Tú ya mukondo, tú ya, Mbáwala!*¹

Let's go on the track, let's go, Mbawala!

— A song used especially when carrying in a buck to the village; it originated with the Aushi people, but has been universally adopted by the Lambas. The crowd sings the first part, while the leader sings *Mbáwala* in between.

Imb. 76. *Uluwansa ulu sewele kaneyene, fumbwa wa minuna mucila.*

The courtyard that the little black ant scuffled clear, the big black ant hoisted his tail (thereon).

— A song indicating that a new-comer has ousted a prior arrival. Cf. story LVIII.

Imb. 77. *Ulwimbo lwakwe ciwa: —*

Kuku² mpe-po tukwi! Kuku² mpe-po tukwi!

The song of the dove: —

Grandpa give me some corn-waste! Grandpa give me some corn-Waste!

Cf. Story No. LIX.

— Cf. Lala: *Ulwimbo lwakwe ciwa: —*

Kuku sese'fufu! Kuku sese'fufu!

The song of the dove: —

Grandpa reap the harvest! Grandpa reap the harvest!

Imb. 78. *Ulwimbo lwa mbuwute: —*

We mwana mpala! Wi pala wiso mpala! Wi pala noko mpala!

The song of the hoopoe: —

Child resemble me! Don't resemble your father, resemble me! Don't resemble your mother, resemble me! See story CXLVI.

Imb. 79. *Umulume wa muwyo u mu fwalile cinanga ati wa kowe?*

The husband of your fellow-wife, do you dress in rags for him as though he belongs to your place?

— (13) Words of the chief wife, when the new wife wants her husband to drive away the former one. To dress in rags here means to dress in sparse clothing, as though ready for a fight.

Imb. 80. *Umwaka wa nsala twa lu ku lya injkolongo mu citakata.*³

In the hunger year we ate Kolongo roots at the Chitakata River.

— (15). This is a reference to the famine time, resultant on the locust raid, which drove the Lambas in great numbers to the Lenge Country.

¹ v. 1. *Ndawala*.

² This is Lala for the true Lamba *Kapa*.

³ v. 1. for *Citakata* is *Cisakatu*. The Chitakata is a river near Broken Hill, and the Chisakatu a *cipya* or plain of long grass, also near Broken Hill.

Imb. 81. *Umwana wa mfumu woyo, uwa ku mu ponya mwine, ûa mu kome'kembe,¹ mwine.*

There is the king's child, he who drops him is the guilty, let them wound him with an axe, he is guilty!

— A chant that accompanies a children's game. The children pass round a burning piece of string from hand to hand; the one who is unfortunate in having the string burn through when in his hands, is said to have killed the king's child, and to be guilty.

Imb. 82. *Umwensi wa tuûa, twisale-ko! Wa tuûa ûwulenge, twisale-ko!*

The moon is shining, let us shut the door! It is shining on the Lenge country, let us shut the door!

— (11). Even in the moonlight a lion will come.

Imb. 83. *Uno musî wà ûani? Tu wimbile Somale, amaombe Somale!*

Whose is this village? Let us sing to it, Somale, the double drums, Somale!

— (2).

Imb. 84. *Utusuûa tu lu kú wa imikute; jwe twa ûu tongamina;*

Bwá ca sampala, ku maca ka ñkura² koti mumbulu.

Na Lesa wa laûila; wa li kumbata,

Wa lu ku lila Nyina wa Saûanta!

The suns set everlastingly; we have spent a sleepless night; It has dawned clearly, at dawn I barked like a wild-dog.

God too has spoken; He has hugged himself,³

He is mourning for the Mother of Sawanta!

— (14). A song composed by Nselenge, the great Lamba piano player.

Imb. 85. *Uwá nwa timbwa ta ûutuka luûilo; timbwa mwikate.*

He who has drunk strong drink does not run fast; the drink would catch him.

— *Timbwa* is a fruit drink, made from *impundu* or *masuku*.

Imb. 86. *Wa lala pansî Muñomba, wa inañgila.*

You are lying down, Ground-hornbill, you are walking with a stoop.

— Sung at work, especially when dragging or rolling any heavy log. The ground-hornbill walks with a peculiar stooping gait.

¹ *Akembe* is Lenge for *akatemo*.

² v. 1. *ka ndila*, I cried . . .

³ A sign of sorrow or mourning, one hand clasped on the opposite shoulder. Other signs of sorrow are to place a finger in the mouth, or even a piece of stick or bamboo in the mouth.

Imb. 87. *Ŵambi ta ŵa mwisi, Mpoloŵe cenda mu milongo, Mpoloŵe.*
Others don't know him, Polowe bird who travels in a company,
Polowe bird.

— (15). The *impoloŵe* is a species of bird, resembling a dove,
that does not go about singly. It worries in the gardens at harvesting
time.

Imb. 88. *Wa! Mwamina-mfumu ta katala: mwamina-tuni a la katala.*
Wa! The scarer of chiefs does not tire: the bird-scarer tires.
— Sung at a beer-drink in honour of a chief (3).

Imb. 89. *Ŵansamba kuŵota¹ e, ya ya ya kuŵota e!*
Ŵansamba kuŵota e, ya ya ya kuŵota e!

Ŵalume ŵa tu kana kale,

Tu ŵa lilile ne ku ŵa lilila! Ya ya ya wando?

Mr. Water-monitor is fine, aye aye aye he's fine!

Mr. Water-monitor is fine, aye aye aye he's fine!

Our husband has refused us already,

Let us mourn for him in truth! Aye aye aye for what?

— (11) derived from the Lenge.

Imb. 90. *Ŵanyina kasya palayu palayu, mu fisensa palayu palayu.*
The duiker's mother helter-skelter, in the clearing helter-
skelter.

— (15).

Imb. 91. *Ŵasicitwa ta mwitaŵe? Ŵasicitwa ta mwitaŵe? Impelembe*
sya sila mao!

Mr. Called, don't you answer? Mr. Called, don't you answer?

The sable antelopes have finished off the millet!

— (15).

Imb. 92. *Ŵasikatutumbala ukwenda ŵa la tutangila.*

The tripping-toddlers, in walking they toddle along.

— (15). An onomatopoeic description of the toddling of little
children. The root *-tut-* indicates footsteps. This phrase is also used
of the walk of a certain dove-like bird, called *akaturwa* or *sikatutu-*
mbala.

Imb. 93. *We kalume, ciŵasa-maykuŵala, ka ŵule-mo,² wa ŵula-mo*
impango³ siŵili, ka ŵule-mo!²

Slave, carver of the wooden gongs, take from them; you have
taken two possessions out of them, take from them!

— (15).

¹ Lenge for *kuwama*.

² v. l. *ka ŵase-po*, carve them!

³ v. l. *inykombo*, calabashes.

Imb. 94. *We mukasi, twende ku musu, twende ku musu!*

(Ati): *Ku musu ku li imfwiti, ku li imfwiti!*

(Ati): *Koku! Koku!*

Wife, let's go to the village, let's go to the village!

(She says): At the village there are witches, there are witches!

(He says): Not so! Not so!

— The song of the ground-hornbills. The dialogue is a very good imitation of the early morning cry of these birds. Cf. story CXXXIII. Cf. the two Lala songs: —

(i) *Ulwimbo lwa munsika:*

Kumfwa wakasi ati: Umwana wa lya katete.

Kumfwa walume ati: Ngá lye, mailo wa kú nya!

The song of the ground-hornbill:

The wife says: The child has eaten a little grasshopper.

The husband says: Let him eat it, tomorrow he will

excrete.

(ii) *Ulwimbo lwa munsika:*

Ncuma, ncuma, cikango'mulomo, ncuma!

The song of the ground-hornbill:

I'm still drying, I'm still drying, my beak is still being dried, I'm still drying! See story CXLVII.

Imb. 95. *We nsalu ya lutowa-manongo, iyi mwa tinamina,*

Mwe wana-wa-wene, koti ka mu cindika walume,

Pa kú wa mwe fiwowani!

Ciwanda ci li kosele, ca mpini iwili ici, e . . !

You cloth of the pot-breaking, which you have selected,

You free persons, praise your husbands,

Since you are worthless things!

The devil is strong, he is one of two clubs, e . . !

— (14) Composed by Nselenge. Gaudy print cloth is called *ulutowa-manongo*, because the woman, in carrying her pitcher to the river, is so intent looking down to admire herself dressed in it, that she drops and breaks the pot.

IV. RIDDLES

The Riddles of Lambaland seem almost numberless, each village or group of villages having sets of its own, unknown elsewhere. Playing at riddles (*uku tyoneka*) is a favourite pastime around the evening fire, and the very small children are usually quite adept at asking and answering riddles. The riddles (*ifityoneko*) do not, as a whole, seem to be of such ancient origin as the proverbs, or the stories; while some, especially those dealing with "white men" and the things brought by the white men, shew a very recent origin.

Amongst the riddles, one finds many that are obscene. In putting forth riddles, a certain procedure is always observed. The man, who puts the riddle, says, "*Tyo!*" an exclamation, which means, "Guess the riddle!" The other, if he is prepared to try, will then say, "*Ka kesa,*" "Let it come!" or, "*Ka mu leta,*" "Bring it!" Thereupon the riddle will be stated, and answered if possible. If B is able to solve the riddle, A must put forth another, until he baffles B. If B is then unable to answer, he puts forth a counter riddle, until he, in turn, baffles A, when A has to explain his obscure riddle, and B likewise. In the following examples, the terms "*Tyo*" and "*Ka kesa*" are omitted, as they go with every example.

Tyo. 1. *Akacekulu ka li palawila?*

Mbo'mutondo wa bwalwa.

The gnome that boils over himself?

A pot of beer.

— When strongly fermented. Cf. under Tyo. 2.

Tyo. 2. *Akacekulu ka nsamu isinji?*

Mbe'nsumbi.

A gnome of many rags?

A fowl.

— See notes under 702. See story CXLVIII.

Tyo. 3. *Aka ile kenka, pa ku bwela ne wakwaŵo mulongo?*

Mbe'taŵa.

The little thing that went alone, and when it returned it was with its brethren in a line?

A grain of maize.

— One grain sown, and many lines of grains produced on the cob.

Tyo. 4. *Aka li ku lupili ati: Tata ngosa!*

Mbe'cipamba.

The little thing on the hill that says: Father Ngosa!

The bark-cloth hammer.

— When beating out bark-cloth, the sound can be heard at a great distance. Cf. Tyo. 99.

- Tyo. 5. *Akalimba ŵa lisyako ŵonse?*
Mba maŵula mu nsila.
 The hand-piano that everyone plays?
 The leaves along the path.
 — Along the native path, one has continually to brush past leaves and grasses. Cf. 11.
- Tyo. 6. *Akalindi inswaswa pà?*
Mba meno.
 A little hole full of grass litter?
 The teeth.
 — The hole is the mouth, containing the "litter" of teeth.
 Cf. 352.
- Tyo. 7. *Aka mina nyina?*
Mbe'cikwamu.
 The little thing that swallows its mother?
 A match.
 — For, when struck, the fire consumes the match-stick.
- Tyo. 8. *Akanama akene kanini, pa kwipaya imilopa mpolompompi?*
Mbe'mfula.
 A little animal very small itself, (but) when killed its blood rushes in a stream?
 Rain.
 — A small cloud produces much rain. The natives believe that in heaven there is a huge dam of water. When a very heavy storm of rain falls, it is said that the children have been sent to guard the bank of the dam; but instead of doing so, they have started playing, with the result that the bank has broken extensively. When the shower is but slight, they say: "Today a grown man is taking care of those waters!"
- Tyo. 9. *Akanama ka ka lu kwiso'luŵilo, pa ku sanje'nsila ya kaŵyakwe, ka ka ci leko'ŵukali?*
Mbo'mulilo.
 A little animal that comes swiftly, but when it reaches the path of its little mate, it leaves off its fierceness?
 Fire.
 — Fire sweeping across a plain is naturally stopped, when it reaches a spot where another fire has already passed. Cf. 82.
- Tyo. 10. *Akanama ka kenda ku minefu, amaŵupa ka ka kakila-po?*
Mba kojwa.
 A little animal that journeys on its flesh, and its bones it ties on top?
 The snail.

Tyo. 11. *Akanama kàle ka ka samba?*

Mba kalunsi.

A little animal that is sure to bathe ?

The house fly.

— It is always falling into the soup or beer. Cf. Tyo. 36.

Tyo. 12. *Akanama ka malambo aenji?*

Mbe'jkwa.

A little animal of many death-places ?

Bark-cloth.

— For it is cut down in one place, stripped from the tree in another, soaked in water in another, beaten soft in another, and worn in yet another.

Tyo. 13. *Akanama ta ka kwete mafupa?*

Mbo'munsundu.

A little animal without bones ?

The leech.

— Owing to its power of expanding and contracting telescopically.

Tyo. 14. *Akanama ta ka kwete wâlume?*

Mbe'undu.

A little animal without a husband ?

The jigger-flea.

— Since the female only attacks people, and breeds in the feet and other parts, the natives have the idea that the male does not exist.

Tyo. 15. *Akanama ta wá lya na cisewá?*

Mbo'mumbu.

The little animal that one does not eat with the skin ?

The Mumbu marsh root.

— Mice, moles, etc. are cooked in their skins, and eaten in that fashion as relish; larger animals naturally are skinned first; but the little Mumbu root is always scraped, as the skin is very bitter.

Tyo. 16. *Akanama wá lya-mo amala, akene ka wá posa?*

Mbe'ntalo.

The little animal of which one eats the intestines, while the (meat) itself one throws away ?

A cooking-pot.

— For the contents only are eaten.

Tyo. 17. *Akanama ûa tula, ka ûekata ku mucila?*

Mbo'mumbu.

A little animal that one digs up and catches by the tail?

Marsh roots.

— The mumbu is a sappy marsh root, edible either raw or cooked; it is grown on long raised beds in the marshes. Cf. Tyo. 15.

Tyo. 18. *Akánice ta ûa pama lukoso?*

Mbo'lusisi.

A youngster one doesn't beat for nothing?

Bark-rope.

— In stripping the bark from the trees, it is beaten to loosen it.

Tyo. 19. *Akantu aka fwale'nguo ituûile, pa kwinjila pa menda, neli ku tontola, i?*

Mbe'cusi.

A little thing that dresses in white calico, when it enters the water, it does not even get wet?

Steam.

Tyo. 20. *Akananda mbuluûulu?*

Mbe'sana; li li-po ne mulyango?

A little house absolutely entire?

An egg; has it any door?

— Cf. Nyanja: *Nda manga nyumba yanga po-panda komo?* — *Dzira!* I built my house without any door? — An egg!

Swahili: *Nyumba yangu kubwa, haina mlango. Yayi.* — My house is large, it has no door. An egg.

Tyo. 21. *Akaoma ûa la lisya ku milomo?*

Mbe'mbokoma.

The little drum one sounds with the lips?

A calabash pipe.

— A very common pipe among natives is one with a calabash of water attached, through which the smoke is drawn with a gurgling noise, here likened to the sound of a drum.

Tyo. 22. *Akapundu ukwikata kopele, pa kweûa ati ûûsiku sanjasa-ŋka?*

Mbo'ûusiku pa ku lala, tu la fula, tu la lala mu ŋkombesa yeyka.

A little Pundu tree bearing an abundance of fruit, at night all helter-skelter?

At night, when we lie down; we undress and sleep merely in our blanket.

- Tyo. 23. *Akasele aka lila-mo muka-Lesa uŵune?*
Mba maluko.
 The lovely dish from which the wife of God eats?
 The larvae of bees.
 — The young of bees is a favourite relish when cooked, and is eaten raw if taken together with honey.
- Tyo. 24. *Akasiŋga akapelele kwesu kwiŵala?*
Mba kakumo.
 The last little stump in our garden?
 The little toe.
- Tyo. 25. *Akati ka musî?*
Mbo'lusiko.
 The little stick of the village?
 The tinder-stick.
 — It used to be a village calamity, if the stick used for making fire by friction got lost or broken. Cf. Tyo. 96.
- Tyo. 26. *Akene ka fintu?*
Mbo'lusisi.
 The owner of things?
 Bark string.
 — For it is always in demand for tying up things on every occasion.
- Tyo. 27. *Amakōsa a muka-Lesa?*
Mba lyongoli.
 The bangles of God's wife?
 The millipede.
 — When the millipede (iulus) dies, it leaves the hard shell curled up resembling a bangle.
- Tyo. 28. *Amala wa fina, ko ikete-ko?*
Mbo'lusisi.
 The intestines that you squeeze out catching hold?
 Bark-rope.
 — The stripping of bark-rope from the tree needs a stronger hold than that necessary for squeezing out the intestines ready for cooking.
- Tyo. 29. *Aŵana-ŵa-ŋkasi aŵa pusana mu musî?*
Pa kú fwo'muntu ŵa la mu twala pesonde lya musî; pa kú fwe'nama ŵa lenjîsya mu musî.
 Brethren that differ in the village?
 When a man dies they take him outside the village (to bury); when an animal (buck) dies they bring it into the village (to eat).

- Tyo. 30. *Fyonsé fi fyànji, ne mwine ncile?*
Mba munsisiŋga ku wuluwâ.
 All these are mine, I myself go over them ?
 The wasp at the flowers.
- Tyo. 31. *Ica ku manika suntwe?*¹
Mbe'cani.
 That which seizes the hyaena ?
 The grass.
- Tyo. 32. *Ica ku wûla mbafu?*
Mbe'tila.
 That which has no ribs ?
 A maggot.
- Tyo. 33. *Icana ca nama fyopelé fi uku pema yo?*
Mbe'sana.
 The young of an animal that does not breathe in that state ?
 An egg.
- Tyo. 34. *Icani ica mu culu ici ta wâ penda?*
Mbe'misisi.
 The grass on an anthill that one cannot count ?
 The hair of the head.
- Tyo. 35. *Icenda ka ci palila?*
Mbe'cipupu.
 Travelling it scratches up ?
 The wind.
 — It tosses things about in its course.
- Tyo. 36. *Ici celela mfumu?*
Mba lunsî.
 What forestalls the chief ?
 The fly.
 — The fly always manages to get into the chief's beer before he can drink it. Cf. Tyo. 11.
- Tyo. 37. *Icifu ici lî pumpula?*
Mbe'ŋkope.
 The trap that knocks itself ?
 The eyelids.
- Tyo. 38. *Icikala ku mulilo?*
Mbe'fwasa.
 That which sits on the fire ?
 An ant-heap.
 — See notes under Tyo. 137.

¹ From the Lenge, equivalent to the Lamba *icimbolo*.

Tyo. 39. *Icikulu pa W̄alamba?*

Mbe'noŋgo.

The important thing to the Lamba people?

The cooking-pot.

— i. e. the food in it. Cf. 280 and 281; also Tyo. 40 and

Tyo. 41.

Tyo. 40. *Icikulu pa w̄antu?*

Mbo'mutima.

The important thing with people?

The heart.

— Cf. 280 and 281; also Tyo. 39 and Tyo. 41.

Tyo. 41. *Icikulu pa w̄asungu?*

Mbe'ndalama.

The important thing with white men?

Money.

— The native verdict on what the white man considers most important. So long as the native has food, he is all right; but a penniless white man is indeed in poor straits. Cf. 280 and 281; also Tyo. 39 and Tyo. 40.

Tyo. 42. *Icilila pamo?*

Mbe'ciw̄i.

That which eats in one place only?

The door.

Tyo. 43. *Icine ca lwendo?*

Mbe'noŋgo.

The master of the journey?

The cooking-pot.

— The journey is dependant upon the cooking-pot, in which to prepare the *insima* porridge.

Tyo. 44. *Icine ca mus̄i?*

Mbe'nsima.

The owner of the village?

Porridge.

— If food fails, the village breaks up. The native staple food is a thick porridge made of ground sorghum, and eaten when dipped in a relish or sop. Cf. Tyo. 76.

Tyo. 45. *Icine cimo, utunwa ikumi?*

Mbe'culu ne misombo.

Itself one, its mouths ten?

An anthill and the holes therein.

Tyo. 46. *Ici nga ca li ne katemo, nga ca li tu silile?*
Mbo'mulyango.

That which, had it an axe, would have finished us off?
 The doorway.

— One always bends one's neck on entering the native hut, and would be exposed to beheading, could the doorway wield an axe. Cf. Tyo. 80. See story CLIV.

Tyo. 47. *Icisapa wa sasa ku mpelo?*
Mbo'mulilo.

The pond one treads at the edge?
 Fire.

— Ordinarily natives tread throughout the pond to kill the fish lying in the mud; but in order to extinguish the grass-fires, beating has to be done all along the outer edge.

Tyo. 48. *Icisewa mukati, imineju posonde?*
Mbe'tawa.

Skin within, flesh without?
 A maize-cob.

— Cf. Tyo. 131.

Tyo. 49. *Icisiwa wungu wungu, sambo'mo?*
Mbo'mwensi.

A great expansive pond, one Samba fish?
 The moon.

— The moon in the blue heavens. Cf. Tyo. 91.

Tyo. 50. *Icisompe cinini, imisite mpangana mpangana?*
Mba mu cipanta.

A little patch of long grass, with mice tracks innumerable?
 In the palm of the hand.

Tyo. 51. *Ici ta ci fika pa wulo?*
Mbo'mukosi.

What does not reach the bed?
 The neck.

Tyo. 52. *Ici ta cikala ku lutende?*
 (i) *Mbe'nguni.*

(ii) *Mbe'nama.*

What does not sit on a grass stalk?

(i) A honey-guide.

(ii) An animal.

— The honey-guide has business where bees could make their hives, e. g. in clefts of trees, hollow ant-heaps, etc., and so is never found on a grass stalk. An animal is obviously too heavy.

Tyo. 53. *Ici ta ci katala?*¹

Mba menda.

That which tires not ?

Water (running water).

Tyo. 54. *Ici ta ci kuka?*

Mbe'syala.

That which does not move house ?

The rubbish heap.

— Which is naturally left in the old village, when the people move to a new site.

Tyo. 55. *Ici ta cikuta?*

Mbo'muntu, pa ku koyka fimbi na fimbi, ne ku wulo' kwikala pamo impindi itali.

That which is never satisfied ?

A man, when he tries to amass wealth, and does not remain in one place any length of time.

Tyo. 56. *Ici ta ci lila mu musitu?*

Mbo'mwana, kani a li munda, tesi ku lila.

That which does not cry in the swamp forest ?

A babe; for if it be in the womb, it cannot cry.

Tyo. 57. *Ici ta ci loŵa?*

Mbe'syala.

That which does not become effaced ?

The ash-heap.

— Even though a village has been deserted for a long time, the ash-heaps remain as evidence that a village was there.

Tyo. 58. *Ici ta ci mena masako?*

Mbo'muta.

That which does not grow hair (or feathers) ?

The barble.

— The barble has no scales.

Tyo. 59. *Ici ta ci pala?*

Mbo'wulema. Umuntu, kani a li ne makuykuta, pa ku fyalo'mwana uswetele.

What does not bear resemblance ?

Maiming. A man, if he is maimed, when he begets a child, it is whole.

— Cf. 1477.

¹ v. 1. (1) *Ici ta cikala*: That which does not sit still ?

(2) *Ici ta ci tusya*: That which does not rest ?

Tyo. 60. *Ici ta ci pela?*

Mbe'nsila, uwa i pesesye-po ni nani?

That which has no ending?

A path, who has ever come to the end of it?

— Cf. Suk:¹ *Ocha kogh maminye*: I am long, there is not (another longer)? — *Ôr*, a road.

Across Africa from coast to coast innumerable paths run from village to village; when one reaches a village and thinks one has come to the end of the path, there is sure to be another leading out somewhere. Contrast 1015.

Tyo. 61. *Ici ta ci silila?*

Mbo'lukasa.

That which does not finish off?

The foot.

— Boots may wear through, but the natives' naked feet never do.

Tyo. 62. *Ici ta ci siwa ngo ká ya pè?*

Mbe'cakulya.

What is not left behind although you go right away?

Food.

Tyo. 63. *Ici ta ci soka?*

Mbo'mona.

That which does not bud?

The nose.

— A tree cut down will grow again; the nose cut off will not.

Tyo. 64. *Ici ta cisula?*

Mbo'musombo.

That which does not get full?

A burrow in the ground.

— Ant holes around the great ant-hills, snake holes, ant-bear holes, etc. during the rains, seem never to fill with water.

Tyo. 65. *Ici ta ci swa mîlopa?*

Mba kaneyene.

What does not lose blood?

The little black ant.

Tyo. 66. *Ici ta ci tina wâsunggu?*

Mbe'miŵensi.

That which fears not the white man?

The termite.

— A foe to the buildings of all alike.

¹ An East African non-Bantu language. Cf. "The Suk: Language and Folk-lore", M. W. H. Beech (Oxford, 1911).

Tyo. 67. *Ici ta ci touwêka?*

Mbe'wûla, pa ku pono'kutali.

That which does not break ?

A leaf, when it falls from afar.

Tyo. 68. *Ici ta ci tula?*

Mbe'nonggo.

That which does not dig ?

A cooking-pot.

— Yet it eats the food.

Tyo. 69. *Ici ta ci woneka?*

Mba kawesya.

That which does not appear ?

The breeze.

— Cf. Tyo. 73.

Tyo. 70. *Ici ta ci wûla ku musi?*

Mbe'citenge.¹

That which is never lacking in a village ?

A black-smithy.

Tyo. 71. *Ici ta ci wûla pa mutanda?*

Mbo'tubwibwi.

That which is never lacking in a zareba ?

Mosquitoes.

— The *mutanda* is a stockade or brush-wood shelter constructed when sleeping in the bush. It is always put up near water, hence the pests.

Tyo. 72. *Ici ta waûuka?*

Mbo'kutuwûa.

What one never crosses ?

Daylight.

— Daylight is never overtaken.

Tyo. 73. *Ici ta wêkata?*

Mba kawesya.

That which one cannot catch ?

The breeze.

— Cf. Tyo. 69.

Tyo. 74. *Iciteme icakuti uûukulu, amasaka uku cesela mu minwe?*

Mbo'mutwi. Te ûkulu? Pa ku cese'misisi mu minwe, te ku leta-po icilukwa ne kwisule'misisi, koku!

A huge patch of felled trees, and the corn may be cut in the hand?

The head. Is it not big ? When one cuts the hair in one's hand, one doesn't bring a basket, and let it get full of hair, no!

¹ v. 1. is *Mbe'cintengwa*, A forge.

— After selecting a site with suitable soil, the natives cut down large portions of the forest, and, when dry, the trees are burnt, that the ash may fertilise the soil.

Cf. Swahili: *Nimepanda koonde yangu kubwa, nimevuna, haujaa mkono. Nyele* — I sowed my great field and reaped it, and my hand was not full. Hair.

Cf. Giryama: *Kurima m'nda m'bomu ela ukadza vuna loya. Ni nyere.* — Cultivating a big patch, but you come to reap (only) a handful. It is the hair.

Tyo. 75. *Ici toykala mu masala?*

Mbo'mutima.

That which digs about in the deserted village ?

The heart.

— The heart always turns to think of the past.

Tyo. 76. *Ici to'wo'musi?*

Mbe'nsala, pa ku palanganya a'wantu.

That which breaks up a village ?

Hunger, when it scatters the people.

— Cf. Tyo. 44.

Tyo. 77. *Ici tu palile?*

Mbe'cinsingwa.

That which resembles us ?

The shadow.

Tyo. 78. *Ici tu pembelele?*

Mbo'wulo.

That which waits for us ?

The bed.

Tyo. 79. *Ici tu singulukile?*

(i) *Mbo'muceta.* (ii) *Mbo'musipi.*

That which encircles us ?

(i) A loin-cloth tying-string. (ii) A belt.

Tyo. 80. *Ici twinamisye?*

(i) *Mbo'mulyango.* (ii) *Mbe'ηkope.*

That which makes us bow ?

(i) A doorway. (ii) The eyelids.

— Native doorways are always low, and necessitate stooping.

Cf. Tyo. 46.

Tyo. 81. *Ici wa tina wonse?*

Mbe'nsala.

What everyone fears ?

Hunger.

Tyo. 82. *Iciweke iyanda mu lusaka?*

Mba matwi.

That which builds a house in the spinney ?

The ears.

— The spinney is the hair surrounding the ears. Cf. Tyo. 86 and Tyo. 138.

Tyo. 83. *Icuni ta wa kunga ngala?*¹

Mba lunsu.

The bird from which one does not make a feather head-dress ?

The fly.

Tyo. 84. *Imfumu ili i pintile, kalume ili enda lukoso?*

Mbe'mbwa.

The chief (travels) carrying, the slave just walking (without a load).

A dog.

— The master has the load, but the dog none to carry.

Tyo. 85. *Imfumu tu lambila fwense?*

Mba pa wulo.

The chief we all bow down to ?

On the bed.

— Even the greatest must bend to lie on the bed.

Tyo. 86. *Imisombo iwili munsu ya culu?*

Mba matwi.

Two burrows beneath an ant-hill ?

The ears.

— Cf. Tyo. 82 and Tyo. 138.

Tyo. 87. *Insofu ciwanda-matete?*

Mbo'bwato.

The elephant the treader of reeds ?

A boat.

Tyo. 88. *Iyanda ta wesala?*

Mbo'mona.

The house one does not close ?

The nose.

Tyo. 89. *Iyoma tu lemene uku kanga, ukuma taru?*

Mbe'pafu.

The drum we weary with putting out to dry, but it doesn't get dry ?

The stomach.

¹ v. 1. *Akoni ta ka kungwa ngala*: The little bird that is not made into a feather head-dress ?

— Despite the stomach being exposed to the sun year in and year out, it still remains supple and expansive.

Tyo. 90. *Iṅkuṅka pa culu?*

Mbo'mona.

A lean-to on an anthill?

The nose.

— The anthill is the head.

Tyo. 91. *Isiṽa ilikulu, isaṽi limo?*

Mbe'ulu ne mwensi.

A big pond and one fish?

The sky and the moon.

— Cf. Tyo. 49.

Tyo. 92. *Kafinsi pesidya?*

Mbo'lupya.

A little darkness on the other side?

A patch of burnt grass (across the river).

Tyo. 93. *Kalama na mpemba?*

Mbe'ṅguo.

The watchman and the councillor?

Calico.

— Which is like the servant to a man.

Tyo. 94. *Kamwale mwesu mu ṅanda?*

Mbo'musasi wa mafuta.

The maiden in our house?

The cruise of oil.

— The *kamwale*, after the initiation ceremonies, is anointed with oil, and dressed up.

Tyo. 95. *Kamwana-lemba aká lye'nsima ne manyinsa?*

Mbe'nda.

The young Lemba tree that eats porridge in the rainy-season as well?

The louse.

— The Lemba is a sappy tree, that produces bird-lime at any part of the year. The natives find the rainy-season, just before the crops ripen, the hardest time of the year to get food. The louse bites all the year round. Cf. 681.

Tyo. 96. *Kamwinsyo wa fiti?*

Mbo'lusiko.

The little uncle of (all) sticks?

The tinder-stick.

— For, though so small, it is able to burn all the other sticks, as it contains fire. Cf. Tyo. 25.

Tyo. 97. *Kañkundu nsiwukwa-bwanga?*¹

(i) *Mbe'nsala.* (ii) *Mbo'muntu u li ne wusakula.*

The slanderer that is not exorcised with a spell.

(i) Hunger. (ii) A man dressed in rags.

— A witch-doctor is useless in a case of hunger; while a person in rags is not fit to appear before others.

Tyo. 98. *Kapaya wa ki fwile, umusowa ko syala mu muwa?*

Mba pa ku fwe'nsewula, wa la funde'cisewa, ne ku fukutula-ko umuwa.

The puku ram died, the cry remained in the bellows?

When a puku dies, they skin it, and use it to blow the bellows with.

Tyo. 99. *Ka pona pa citupa ati: ngosa?*

Mbo'wuleya pa ku pona ati ngele.

It falls from the loft saying: Ngosa?

Ground nuts when they fall make a clatter.

— Cf. Tyo. 4.

Tyo. 100. *Ka pula mu culu, ka sya-mo inkandukandu?*

Mba kanyenda.

The little thing that goes through the anthill, and leaves the dirt in there?

A needle.

— A needle does not draw out from what it passes through, as an animal would the dirt, when burrowing.

Tyo. 101. *Kumbi ciwisi, kumbi cumine?*

Mbe'lino lya nsofu.

Part raw, part dried?

The tusk of an elephant.

— That part which is exposed is dried, that part which is under the flesh and bone is fresh and wet.

Tyo. 102. *Ku wuko ka mwile-ko wawili?*

Mbo'mwensi ne kasuwa kwiulu.

The wife's village to which you go in twos?

The moon and the sun in the heavens.

Tyo. 103. *Kwale palaya, ukú lya i?*

Mbe'se.

Pheasant scatter, but don't eat?

A hoe.

¹ v. 1. *Kañkundu aka ta ka wukwa bwanga?*

- Tyo. 104. *M! M! M! M!*
Mbo'mukulu pa ku teyga.
 Oh! Oh! Oh! Oh!
 An adult when he grumbles.
- Tyo. 105. *Monse mu calo ka li maîwenga?*
Mbe'milando mu nsila.
 Throughout the country there are slices?
 The fallen trees in the path.
- Tyo. 106. *Muka-Luwê ta cinda, ici cinda wâna wâkwe?*
Mbe'culu. Iculu ta ci cinda, sombi icani ici menene-po
ci la tejkana.
 The wife of Luwe does not dance, those who dance are her children?
 An anthill. The anthill does not dance, but the grass growing thereon shakes.
 — Proper names are seldom mentioned in Lamba Stories, but this one of Luwe is used as the name for a hunter. See story CLV.
- Tyo. 107. *Muka-mwinsyo a limakene mu mfinsi?*
Mbe'cinu.
 Your uncle's wife is standing out in the dark?
 The pestle-mortar.
 — Which is not kept in the hut at night, but left outside.
- Tyo. 108. *Mukolo ati wâ fume, wâcombwe ka wâ cika mu mulyango?*
Mbo'lumini mu kanwa.
 The chief's principal wife about to come out, the thorn-tree obstructed the doorway?
 The tongue in the mouth.
- Tyo. 109. *Mukolo wa wumba icimfwembe ne nconco wa wîka-mo?*
Mba kanwa. Ka li koti ni noygo, ulumini e nconco.
 The head-wife moulded a relish cooking-pot, and put a ladle in it?
 The mouth. It is like a cooking pot, the tongue is the ladle.
- Tyo. 110. *Mu musî ta mu wûla muηkokwe?*
Mbe'ntuntu.
 In the village there never lacks a lark?
 A calabash-pipe.
 — For this pipe, when smoked, makes a gurgling noise resembling the *ko ko ko ko* of the *muηkokwe*, a species of lark. This bird flies up so very high that the natives say that it goes to God to ask questions.

Tyo. 111. *Munsinwa mu mukalo?*

Mba kantanta.

The one who drinks not in the well ?

The sable bull.

— His huge horns prevent him from getting his head into a well. Cf. 752.

Tyo. 112. *Muntapepa-nswa, isine si li pepa?*¹

Mba tandakuwe.

He who doesn't collect flying-ants, they collect themselves ?

The spider.

— The spider does not have to collect the flying ants, they fly up in clouds into his web. The natives collect these ants for relish. Cf. 1076.

Tyo. 113. *Mu yanda ta waluka?*

Mba ku cilende.

The house in which one does not turn round ?

The grave.

Tyo. 114. *Muykolobwe munsitanta-culu cimo?*²

Mba sisala.

The lurie that does not climb one anthill only ?

Scissors.

— For they cut on and on, as the lurie flies from one clump of trees to the next.

Tyo. 115. *Muyomba munsisesya-lupili?*

Mba ku wuko.

The ground-hornbill that doesn't skirt the hill ?

At one's wife's village.

— The hornbill is said to fear to walk round the hill by the road, he flies over; a man going to his wife's village fears to take the usual road, but diverts, and enters another way; this is lest he should meet his mother-in-law.

Tyo. 116. *Muyomba pa citefu?*

Mbo'lumbusi pa mutwi wa lucece.

A ground-hornbill in the scrub ?

The fontanel on the head of a baby.

¹ v. l. (i) *Muntapepa-nswa, inswe'sine si li leta*: He who doesn't collect flying-ants, the flying-ants bring themselves ?

(ii) *Muntapepa-nswa, londwa mwine u li leta*: He who doesn't collect flying-ants, the flying-termite brings himself ?

² v. l. *Ciykolobwe munsitanta-culu cimo, sombi umwanda ko kumana?* — *Mbe'nduwa*: The bubbler that does not climb one ant-hill only, but reaches to a hundred ? — The lurie.

The "bubbler" is an allusion to the chatter of the lurie, resembling water seething in a pot. The lurie flies from tree to tree, seeming never to stay long in one place.

- Tyo. 117. *Muŵanga cuma luŵali lumo?*
Mbe'lyala. Ta mu bwene ilyala li li umine luŵali lumo
peulu penyka?
 The Wanga tree dry on one side?
 The finger-nail. Don't you see that the nail is dry on the top-
 side only?
 — The *muŵanga* is made up, in part of hard dry wood, in part
 of softer wood full of sap.
- Tyo. 118. *Mwembe wa aŵuka, wá sye'nykasi pesidya?*
Mbo'lukasa.
 Mr. Beard has crossed the river, and left his sister on the
 other side?
 The foot.
 — The foot may cross, but its sister, the foot-print, remains.
- Tyo. 119. *Nta nta nta mu mukole?*
Mbo'ku li tutula, ukusomena ku mutima.
 Up up up the Kole tree?
 Knocking one's foot, the pain reaches the heart.
 — Cf. Imb. 63.
- Tyo. 120. *Nyina-fyala ta ŵa tina?*
Mbo'musili.
 The mother-in-law whom one doesn't fear?
 The soil.
 — Native etiquette will not permit a son-in-law to meet or
 speak to his mother-in-law, or the daughter-in-law to her father-in-
 law. The earth, however, is mother, whom no one fears. See under 202.
- Tyo. 121. *Ŋkuyku lupafu?*
Mbo'mulume wa mbwa.
 A filled out sack?
 A male dog.
- Tyo. 122. *Pa cifukusulo pa li kweykwé?*
Mba pa ŵulo.
 On the hen's scratching-ground is the beaten track?
 On the bed.
 — Even as the hens make a bed of their scratching-ground to
 have a sun-bath, so people have a well-beaten track, in which they
 always walk to go to their bed. Cf. 916.
- Tyo. 123. *Pa masala pa kandeu?*
Mba pa mukosi.
 At the deserted village of dislocation?
 At the neck.

— When swallowed food goes past the Adam's apple, as one would past an old deserted village without stopping. The Adam's apple is said to become dislocated, because it moves out of the way in the act of swallowing.

Tyo. 124. *Sejge wa musî?*

Mbe'mfwiti.

The informer of the village?

A witch.

Tyo. 125. *Syu¹ wa wâ tuka wamama?*

Mbo'mukulu wa cilile-po iculu² ni nani?

Rooter has reviled my mother?

What big man has ever jumped over an ant-hill?

— Herein is a reference to a peculiar custom. Supposing A is beating B, and B pronounces the name of his own father, A will leave off beating B, lest he should get into trouble with the latter's father, on the grounds of having criminally defamed him.

If at a beer drink A tries to fight with B, who is afraid, B will go and sit near C, who is an important chief; then, if A strikes B, C will take it as a personal affront, and take up the cudgels against A.

Cf. the triangular cases, under 277.

Tyo. 126. *Tewê'nsamfu, ikolongo likale-po?*

Mbe'ntalo.

Cut kindling-wood, and set on the marabou stork?

A cooking-pot.

Tyo. 127. *Tu lu kú ya kwilamba ili tu pama awana ku citi?*

Mba pa ku sipa mu nsila.

We are going to Lambaland, throwing our children against the tree?

Spitting along the road.

— A Lala and Lamba proverb.

Tyo. 128. *Umu ca pita, amasako eli a syala?*

Mbo'mulilo.

Where it passed, its hairs remained?

Fire.

¹ *Syu* is used as an onomatopoeic strengthener with the verb *syulula* (root up). Here it is taken for a proper name, and has the suggestion of a man rooting up and throwing down the woman, as he would a tree.

² The *culu* is the Central African ant-hill, which is usually about 20 feet, seldom less than 10 feet in height.

Tyo. 129. *Umulandu ku kánice?*

Mbe'nguni.

Business to the youngster?

The honey-guide.

— The bird itself, though so small, carries out business like a grown person, in shewing the way to honey.

Tyo. 130. *Umulongo pesidya?*

(i) *Mbo'luúvao.* (ii) *Mbe'mpasi.*

A long line on the other side (of the river)?

(i) A game-fence. (ii) Red ants.

— Game fences are at times constructed miles in length, with periodical gaps, in which are carefully covered game-pits. The *impasi* are the red driver-ants, which travel in long lines.

Tyo. 131. *Umunefu posonde, iykanda mukati?*

Mbe'mfuli ya nsumbi.

Flesh outside and skin within?

The gizzard of a fowl.

— Cf. Tyo. 48.

Tyo. 132. *Umusale u li mwesu mwiúvála ta u liwa?*

Mbe'mbono.

The corn-stalks that are at home in the garden are not eaten?

Castor-oil.

Tyo. 133. *Umusi pakati ka mpanga kutapa menda?*

Mba katonga.

A village where water is drawn in the midst of the veld?

The Tonga tree.

— The fruit of the *katonga*, resembling a large orange in shape, is always full of juice, even though miles from the nearest river.

Tyo. 134. *Umusitu peulu, umulonga pansi?*

Mbe'mfuko, pakuti ubwina pansi, amafuki peulu.

A swamp-forest above, the stream beneath?

A mole, for his tunnel is beneath, the mole-hill above.

Tyo. 135. *Umusya kuli cipofwa?*

Mbo'muúva.

The slave-girl to Mr. Blind-Eye?

The bellows.

— Even as the blind man has had his eye crack and burst, so the bellows cracks, and needs continual attention like a slave.

Tyo. 136. *Umuti ūa kuŋkwile Wamwana-ŋkonde ukusonsa woyu?*
Mba kani wa mu tetaula iminwe?

The tree that the son of Nkonde pollarded did not sprout?
 What if he cut off his fingers?

— The natives pollard the trees in their gardens; so that all the small branches when dry may be burned for ash-manure. Nkonde is a common Lamba name for either sex; for a story of Nkonde see story CLVI.

Tyo. 137. *Utu li tutatu mwesu mu ŋanda?*

Mba mafwasa.

What are three in our house?
 Ant heaps.

— In native huts are always to be found three pieces of hard ant heap used to support the cooking-pot over the fire. Cf. Tyo. 38.

Tyo. 138. *Uŵoŵa ku culu?*

Mbo'kutwi.

A mushroom on an anthill?
 The ear.

— Cf. Tyo. 82 and Tyo. 86.

Tyo. 139. *Uŵulungu pa cisinga?*

Mbe'ŋkasi.

Beads on a tree-stump?
 A sister.

— The owner puts the beads on a stump, while at work, and will come and take them up later. In the same way, a man, although his sister is married and lives elsewhere, is able to go to visit her whenever he likes.

Tyo. 140. *Wa cinda sinanga?*

Mba pa ku li tutula.

You danced on tiptoe?
 When you tripped.

Tyo. 141. *Ŵakolwe na Ŵansange umutano umo ŵekele?*

Mba ciŵa.

Mr. Vervet and Mr. Blue-monkey on one bough were sitting?
 A dove.

— Cf. Imb. 15. See story CLVII.

Tyo. 142. *Ŵasimutengu ne ŵa mumulya ne ŵa mumulya monse uku ŵungana pamo?*

Mbe'fiti ifya ku ŋanda.

The larks from here there and everywhere gathered in one place?
 The poles of a house.

— The poles, though cut in many different parts of the forest, are gathered together into one building. Cf. Imb. 32.

Tyo. 143. *We muntu kani bwa îla te kwenda?*

Mbe'mpofu pa ku tiîwaka amenso.

You person, if night comes on, wouldn't you travel?

A blind man when his eyes are done for.

Tyo. 144. *W'onse îwa isala, îwuliciti bwa syala?*

Mbe'cinu, ta cisala-po.

All have closed, the stamping has remained?

The pestle-mortar, it does not close up.

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